



# **Somatic Education as an Inclusive Perspective in School Physical Education Lessons**

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**ABSTRACT – Somatic Education as an Inclusive Perspective in School Physical Education Lessons** – Somatic education, as a set of corporeal techniques and a relational process that affects our biology, consciousness, and the environment can be developed in the school for pedagogical purposes. This education can further be a mean of including corporeal, behavioral, and physical fitness diversities. This assertion induces the development of reflections on some Somatic Education experiments/researches in Brazil, aiming to initiate an epistemological discussion for new curricular proposals of School Physical Education in Brazilian schools, involving the principles of Somatic Education in their K-12 education.

Keywords: **Body. Curriculum. Physical Education. Somatic Education. Inclusion.**

**RÉSUMÉ – L'Éducation Somatique comme Perspective Inclusive dans les Cours d'Éducation Physique à l'École** – L'éducation somatique, comme un ensemble de techniques corporelles et un processus relationnel qui touche notre biologie, la conscience et l'environnement, peut être développé dans l'école à des fins pédagogiques et peut être constitué comme un moyen d'inclure les diversités physique, comportementale et physique. Cette affirmation nous a conduit à objectiver le développement de réflexions sur certaines expériences/recherches d'éducation somatique au Brésil avec l'intention d'initier une discussion épistémologique pour de nouvelles propositions curriculaires d'éducation physique scolaire impliquant les principes de l'éducation somatique dans l'éducation de base brésilienne.

Mots-clés: **Corps. Curriculum. Éducation Physique. Éducation Somatique. Inclusion.**

**RESUMO – A Educação Somática como Perspectiva Inclusiva nas Aulas de Educação Física Escolar** – A Educação Somática, como conjunto de técnicas corporais e processo relacional que tangencia nossa biologia, consciência e o meio ambiente, pode ser desenvolvida na escola com fins pedagógicos e conseguir constituir-se como meio de inclusão das diversidades corporais, comportamentais e de aptidão física. Essa assertiva induz a objetivar o desenvolvimento de reflexões sobre algumas experiências/pesquisas de Educação Somática no Brasil, com o intuito de iniciar uma discussão epistemológica para novas propostas curriculares de Educação Física Escolar que envolvam os princípios da Educação Somática na educação básica brasileira.

Palavras-chave: **Corpo. Currículo. Educação Física. Educação Somática. Inclusão.**

## Introduction

Physical Education lessons in schools are the subject of intense discussions nowadays. Its foundation, based on the fields of education and health, has been the platform for numerous interdisciplinary researches in both areas. In this context, we continue a discussion that has already been initiated by researchers like Miller, Oliveira, Sartori, Sousa, Bolsanello, Hanna, Vilarta, and Boccaletto. These authors point out, in recovering the history of the intersection between the disciplines, to a much needed analysis of this relation in a dialectical perspective that is able to identify the theoretical-methodological approaches, contradictions, and overlapping.

School Physical Education (SPE) is a compulsory curricular discipline in the Brazilian K-12 education. It aims, above all, at the democratization, humanization, and diversification of the pedagogical practice of the field in order to extend these possibilities to the students from the biological perspective to the development of affective, cognitive, and sociocultural dimensions. The discipline has specific goals, content, and evaluation criteria. It is currently developed based on the construction of corporeal abilities from experiences in cultural activities, games, sports, fights, gymnastics, and dances. The existing SPE has its curriculum guided by the National Curricular Guidelines and the curricular guidelines that has been built by each state of the federation. Its purposes converge for leisure, the construction of knowledge with and from the body, the expression of feelings, affections, and emotions (Brasil, 1998).

In this context, the body and movement, from their centrality in the contemporaneity, have important relations with the discussions on inclusive education. Thus, the pedagogical practices of SPE, influenced by chronological, biological, psychological and social aspects, assume a unique role, especially in relation to the need for the active participation of all the students in these lessons. From this perspective, we believe that it is very important to investigate how the integration/insertion of Somatic Education into the SPE curriculum for pedagogical purposes can serve as an effective mean of including corporeal, behavioral, and physical fitness at schools.

The discussion of the relationships involving the inclusion in SPE lessons has attracted interest for reflection, since these discussions occur

from empirical and non-conclusive observations about exclusionary curricular practices in the Brazilian K-12 education. These discussions aim at the development of sports techniques such as formative gymnastics and expressive manifestations and that, to a lesser extent, consider the body as somatic<sup>1</sup>, a locus of understanding, subjectivation, and health promotion. In this way, we also reflect on what promotions related to general health the Somatic Education (ES)<sup>2</sup>, as a set of techniques, pedagogical approaches and discussions, could produce in K-12 students.

In an initial theoretical approach, through an exploratory documental search on the construction of the state of knowledge with an approach on SE, Costa and Strazzacappa (2015) conducted a survey on the number of articles published in journals involving SE between 2000 and 2010. They found that 79 publications were released in the various academic areas classified by CAPES WebQualis. The Arts/Music area had the highest number of published articles (29) followed by the Physical Education area (27).

Specifically addressing SPE, we identified the lack of studies and academic publications concerning the development of SE activities related to Physical Education lessons at schools in the national scientific reference clearinghouses<sup>3</sup> until 2016. This is one of the foundations that justify the present research.

We can understand the SE, in agreement with what Miller (2012, p. 13) claims: "[...] somatic education consists of corporeal techniques in which the practitioner has an active and conscious relationship with his own body in the process of somatic research and does a perceptive work that directs it to self-regulation in its physical, psychic and emotional aspects". Regarding the educational methods developed under SE, Vieira (2015) emphasizes different methods such as Holistic Gymnastics, the Feldenkrais Method, the Klaus Vianna Technique, Antigymnastics, Bartenieff Fundamentals and Body-Mind Centering. These techniques simultaneously use the objective observation and the subjective interpretation of experience as methods of knowledge construction, always considering the body-mind unity.

On the other hand, such reflections are also justified by the intensity with which concepts, meanings, and emerging aspects between body and inclusion circulate in the school environment, during the lessons and in the

daily life in which Physical Education is inserted. They are based on the consideration of the need to rethink the pedagogical mediation of physical education in the school beyond biological, sociocultural, and environmental aspects. It is a research that presupposes mediations that privilege the *soma*, the "I, the corporeal being" (Hanna 1972, p. 78). Thus, it intends to identify how SE, as a set of pedagogical procedures, can become an inclusive constituent in the school.

In this sense, there is an urgent need to propose a set of pedagogical mediations as a curricular component of SPE to enhance the inclusion process of all students in SPE lessons, as well as to positively re-signify the relations of these students with their own bodies as a *soma*. Therefore, we define the core question of this research the following: What characteristics and principles of Somatic Education can contribute to the process of inclusion of the corporeal, behavioral, and physical fitness diversities in the school?

The theoretical-methodological exploration to answer this question is mainly due to the need to explore these new possibilities, since the contributions, complements and transformations that are proper to the educational field are intermingled. Thus, investigating these new interdisciplinary processes is of great importance.

Education can no longer be developed from the dualistic, dichotomous, and fragmented style of thinking (Fleck, 2010). The body thinks, and we think with the body in symbiosis, mutuality, in a monistic and holistic perspective. Education, as a process, must increasingly consider non-modal styles of thought that are proposed for Education and Physical Education, as in this research.

## Objectives

This research aims at discussing the constitution of new possibilities to educate through the movement, including all students in these educational experiences, when introducing new theoretical and practical devices of SE. We present how Somatic Education contributes to this inclusive process as a set of physical activities, pedagogical mediation, and corporeal experience of self-perception of the *soma* and in the school curriculum of K-12 education.

The theoretical-methodological design was constructed from some questions that were formulated to guide the planning of our research: How is the Physical Education school curriculum for K-12 education developed? How can the SE be inserted in SPE lessons? Should SE interventions that are aimed at the corporeal self and that promote the enhancement of a more sensitive, vibrational, subjecting, and healthy body be a significant mean of inclusion of corporeal, behavioral, and physical fitness diversities in SPE lessons?

In addition to the abovementioned research directions, we believe that SE pedagogical mediations improve physical fitness levels related to health and quality of life, as well as they contribute to the inclusion of differences in the school.

### **Education and School Physical Education**

Physical Education at school level is a discipline or a set of pedagogical practices of relatively recent history, since it dates back to the beginning of the last century. In spite of some school-related incursions related with gymnastics and dance since 1851, Physical Education was introduced as a curricular component in some Brazilian schools only in 1929. SPE has been based on hygiene and health since its inception, in strong link with the educational policies implemented in the country. This explains our interest in this research. (Sousa, 2015).

Such seemingly secondary characteristics in today's lessons have always occupied a foothold within the defenses of the discipline, sometimes more tenaciously, sometimes more suspiciously; however, these reasons mean that they must always be present in the fundamentals of the discipline within the school. Hence, we decided to explore their relationships in K-12 education, based on empirical research and theoretical reflections anchored in the thoughts of authors like Oliveira, Sartori and Laurindo (2014) and Vilarta and Boccaletto (2008), among others.

When we relate Physical Education, school and inclusive processes, we observe that the relevance of the discussion lies in the possibilities of problematizing a theoretical-methodological style of thought, established and in force, with the perspective of realizing new prospects to educate. SPE lessons correspond to a modern phenomenon under construction and a

dynamic re-signification. Therefore, exercising new ways of thinking, through contributions in development, by epistemological currents in the field of Physical Education, is beneficial and necessary. This leads to strengthen our current research and to contribute to the development of science, particularly in Physical Education field or discipline, in the school environment.

Physical Education has solid and well-grounded relations with the knowledge field of Education, in which it is classified within the College of Humanities and the large area of Human Sciences (Brasil; Capes, 2014). This classification is based on the fact that Physical Education is a pedagogical component since the first National Educational Bases and Guidelines Law (LDB) enacted in 1961 until the most recent one, in force since 1996, when it became considered a compulsory curricular component in the whole K-12 education (Brasil, 1996).

We believe that Physical Education is an essential element for human and social development, from the perspective of continuing education that promotes improvements in the body knowledge and in the cognitive, affective, and motor domains of children, youth, adults, and the elderly. It is a complex set of activities since it demands the application of scientific knowledge of the human body and movement, principles, values, and attitudes as well as behavioral and sociocultural understanding of those involved in the development of these activities. However, our attention is directed to one of its possibilities, the SPE, in its power as a pedagogical mediation of the inclusion of corporeal, behavioral, and physical fitness diversities.

For Oliveira, Sartori and Laurindo (2014, p. 17, emphasis added), School Physical Education is understood as:

It is the compulsory curricular component in all levels of K-12 education, characterized by the teaching of concepts, principles, values, attitudes and knowledge about the human movement in its complexity, in the biodynamic, behavioral and sociocultural dimensions. These dimensions form the basis for a new understanding of the comprehensiveness and interfaces that underlie School Physical Education in the perspective of movement, **inclusion**, **diversity**, citizenship, education, leisure, sports, health and quality of life.

These considerations on the definition of SPE are consistent with the profile of the guidelines for the development of the discipline, based on the National Curricular Parameters – NCP, developed for the first and second grades of Elementary School (Brasil, 1998).

We realize that Physical Education, in the school context at the beginning of this century, is developed for training students. This training mainly addresses the acquisition of motor skills and an active lifestyle, integrated to the contextualization of general knowledge, especially regarding social, political, economic, technological, and environmental issues.

Since SPE differs from other school disciplines by its experiential form in the midst of corporeal practices, this discipline organizes itself to provide a comprehensive training of the students from some goals, which for Oliveira, Sartori and Laurindo (2014, p. 18) are:

To provide the acquisition of specific knowledge related to body movement; to provide the development of motor competences and skills that will provide the individual with capacity and autonomy that allow him to choose or organize his own physical activity; to stimulate habits favorable to the adoption of an active and healthy lifestyle; to promote the creation of a sports and leisure culture; to encourage the effective participation of the school community, especially the family; to discuss issues related to environmental sustainability; to relate knowledge on sociocultural, political and economic aspects; to promote interdisciplinary harmony with other fields of knowledge; to stimulate autonomy and social protagonism; to know and apply the new technologies to Physical Education; to promote a culture of peace and respect for diversity; and to reflect on ethical and moral values and principles.

The psychomotor and sociocultural character of Physical Education makes it necessary in the K-12 education environment. However, its consolidation in the school is a continuing process. This process has been highlighted by a trajectory of discussions, contradictions and re-significations, having important anchorages, under the risk of us not realizing the real value played by this discipline in the general development of schoolchildren.

In addition to defining a K-12 education proposal in its art. 14, the National Curricular Guidelines (NCG)<sup>4</sup> refer to corporeal physical activities as a knowledge base that is indispensable to the exercise of citizenship.

These activities respect the whole development of the citizen in its organic and sequential aspects and reinforce the discipline as a compulsory curricular component of K-12 education.

In this context, we realize that SPE, as a complex of corporeal, social, cultural and cognitive activities, stimulates reasoning, conflicts experiencing, practical daily experiences, focus and participation, as well as pleasure in learning and incorporation of healthy habits. Therefore, we corroborate with Vilarta and Boccaletto (2008), who think of school as an important space to develop educational aspects for prevention and aggravation of diseases in children and adolescents, in growth and development for quality of life – a place for the construction of knowledge and autonomy for a healthy life.

As a compulsory curricular component of K-12 education, SPE is supported by Law 9394/96, which conceives it as integrated to the school proposal, its local reality and with flexible hours, based on this integration of singularities. Whether we participate actively as teachers of K-12 or Higher Education, who experience teaching practices during supervised internships, or as researchers in the Education field, we realize that corporeality is one of the most intense connections that we have with the world. The physical, expressive, and sports activities, as well as the creative experiences of pleasure and learning through the body make of Physical Education a set of experiences essential for the school formative and pedagogical context.

One of the most heated epistemological discussions on SPE is due to its curriculum. Here, we do not aim to develop it, but only to focus on it and immerse ourselves in health and quality of life issues, since the exploratory exercise of the different approaches and pedagogical trends of SPE entails such delimitation. The Physical Education school curriculum is comprehensive, since it is required for the development of diverse competences in the schools. It involves sports, games, gymnastics, dance, fights, and health (Oliveira, Sartori, Laurindo, 2014; Brazil, 1998).

Regarding the relationships between inclusive education and Physical Education lessons at school, we observe that these relationships have a place in all pedagogical trends and approaches, with specificities in each of them, as observed in the studies by Ferreira (2011) and supported by Oliveira,



Sartori and Laurindo (2014). It is found that SPE enables the understanding of body attributes and meanings, and also promotes reflection on body movements, their limits and possibilities. SPE further develops positive experiences that generate skills, attitudes, and habits directed towards an active lifestyle, reducing the conditions for disease development and broadening the discussions of issues related to a healthy diet, the deleterious effects of alcohol and drug use, violence, hygiene, and sexuality.

### **Inclusion, Diversity, and School Physical Education**

The school is a locus of care for all. Thus, we must realize the development of an SPE through the construction of interdisciplinary previous and acquired knowledge. It is the construction of a school culture that considers inclusion as an important element of its development, supported by Physical Education lessons, which we see as a power of discussion in this research context.

A theoretical exploration of SPE pedagogical trends and approaches has made us understand that all the epistemological aspects, to a greater or lesser extent, have in the inclusion, both as a mean and as an end, a scope of practice. Thus, the development of motor activities involving all students is a transdisciplinary trait found in all approaches. However, this is not sufficiently convincing, since the search for an SPE able of offering a multiplicity of motor experiences to students through the wide inclusion of contents and teaching methods would be a bias to consider in this proposition.

In this context, we realize that physical activities inside and outside the school are necessary. However, the monopoly of sportivization in lessons must be reconsidered since sports activities are becoming an end in themselves. In addition, less fit students tend to drop the lessons at school. This is related to pleasure, which should be the core goal of the lessons, along with the development of physical qualities such as flexibility, strength, endurance, and motor coordination.

The knowledge on body and movement, the diversity of experiences provided by Physical Education lessons, as well as sociability and affections in the development of the pedagogical dynamics are aspects that bring

significant contributions to disease prevention and health promotion. Consequently, they contribute to the improvement of the quality of life of schoolchildren. More importantly, they engage to the constitution of a critical, emancipated individual with corporeal consciousness, a comprehensive subject.

Many questions should be developed concerning different particularities such as: the relationship between health and aesthetics as a body discipline; socioeconomic inequalities; nutrition, leisure and education as components of the health status; and, above all, the need to include differences in all the activities of the discipline. The immersion in the movement corporeal culture and the attention to the conceptual, procedural, and attitudinal dimensions related to health are already presented as fortuitous ways to improve the quality of life of the students. However, this cannot be dissociated from the capacity that can be developed by the student, aside from the interference in their own social reality.

In face of this, the space/time in which the SPE develops has its limitations, just like other disciplines. Nonetheless, the approach of related themes and planning that can insert into the lessons practices and contents related to the promotion and acquisition of health, is pressing. Therefore, we believe that the development of school activities that support the NCP guidelines and their orientation towards inclusion are satisfactory alternatives for health promotion and the quality of life of all students under the aegis of Physical Education as a major social determinant of this process, although not being enough yet.

SPE in itself is similar to any other area of knowledge. It is an important network of senses and meanings, transforming into a more fruitful environment due to its possibilities and complexity, its powerful capacity to generate the production of new knowledge, as how to include. However, the SPE specificity is identified in its potency: to increase students' knowledge about the need to include differences in body shapes and physical fitness, promoting reflections on ethical and moral values, about their bodies and their sensations, limits and possibilities. Thus, the general understanding of the student's education as a comprehensive subject is enhanced in SPE along with the autonomy to carry out corporeal activities in daily life. This

constitutes a preventive perspective and simultaneously an intention to broaden and maintain the state of health of students by their corporeal experiences, dynamism and planned physical activities.

### **Somatic Education as a Curricular Component of Inclusion of Differences**

The sense of choosing Somatic Education as a complex set of significant corporeal activities for the inclusion of differences in school, with positive re-signification of the symbolic representations of these students' bodies and health, is a tributary of academic reflections throughout our professional journey as Physical Education teachers in public schools in the states of Piauí and Maranhão.

Our experiences in teaching and empirical research, inside and outside the Grade and High School, enabled the perception that the school is a network of relationships. Relations among active subjects are characterized by their unrepeatability; however they are immersed in an ambience of reproducibility. The reproduction of the movements, the bodies, the gestures, the likes, and the unconsciousness of its constituents mark this contemporary vision.

Looking, seeing, and being seen are today distinguished by the supremacy in comparison to other human senses, especially touching, or to the sensation of the body that seems to be constantly anesthetized by visualities. The visual numbness capable of automating our ways of acting and moving promotes the dissociation of important body self<sup>5</sup> experiences (Djavan; Gomes-da-Silva, 2011), and from this with the world and its social body. In addition to these aspects, we realize that the aesthetic, normalized visualities that build body patterns are too excluding.

Our theoretical-methodological orientation to understand SE is strongly associated with the practices, studies, and publications of Bolsanello (2016), who is a long-time SE researcher having a rich experience and disseminating the movements and experiments of the discipline, as well as an enthusiast of the necessary capillarity that these techniques deserve.

For Bolsanello (2016, p. 20):

Somatic education is a theoretical-practical field composed of methods whose pedagogical intervention invests in the movement of the body, aiming at the maintenance of its health and the development of the cognitive and affective faculties of the person through a change of counterproductive psychomotor habits.

This perspective originates from the word *soma*, which presents the body as vivid, total, systemic-environmental, experienced from within, in potent integration with its phenomenological and biological existence. This term originated from Somatics, a trend of movements conceptualized by Hanna (1986) as a science related to the arts, formed by processes of synergistic interaction between consciousness, biology, and the environment. Therefore, the *soma*, in SE, is not opposed to the psyche. This dualization is not possible in what we choose to investigate.

The SE is developed from a style of thinking that considers the inseparability between language, thoughts, emotions and the neural, physiological and movement biological activities. Consciousness is a feature of life, of self-regulation of the body, and of an integrated holistic complex. Its emergence is evident in our days, and it can be found in physical therapy clinics, hospitals, theater courses, dance, postural re-education, and education of the body. Bolsanello (2016, p. 28) says that "[...] the applications of the SE method extrapolate the world of the performing arts and are now mixed in physiotherapy clinics, therapeutic offices, companies, community centers and social inclusion projects". However, studies on the possibility of its inclusion in SPE have not yet been conducted, which renders this proposal of analysis challenging but necessary.

But is it possible? Is it plausible to analyze, reflect, and compare fields, disciplines, and principles?

In this sense, Mendonça (2007, p. 97, emphasis added) discusses SE:

This field lies at the intersection of arts and sciences that are interested in the living body; it belongs to the domains of health (rehabilitation, physiotherapy, psychology, physical activity); sports performance (training and competition); arts (creation and interpretation); philosophy (phenomenology, constructivism); **education** and **teaching** in general (concrete corporeal foundations of **learning**); furthermore, it is within the realms of the most advanced studies of biomechanics, meditation, systemic biology, cognitive sciences and movement sciences.

For the author, these disciplinary tangencies express the complexity of SE as a new field, a diversity of knowledge in which sensations, cognition, psychomotricity, effectiveness and spirituality are in a changing relationship. It is the ability to perform a phenomenological reading of the body in which the increase of body consciousness is the guiding thread.

Bolsanello (2016) reinforces this thought when saying that, in SE, the movements of perception and consciousness of the movement seek an authentic individual expression, in which the abandonment of the mirror as a tool of correction of the movement is perceived as external reference for an internal adjustment. When done in this way, it is training, and training does not matter to us, as we think SE in agreement with Bolsanello (2016) and Miller (2012), a complex of perceptions and research process, in which all are capable, from their differences.

For Miller (2012), the use of the Klaus Viana Technique<sup>6</sup> is a school and investigative path, since its movements do not close in on themselves; it is a process of cumulative acquisition of corporeal abilities. It is a process of investigation because its movements are constituted as paths for the construction of a scenic body, its procedures are not crystallized, neither tight, but rather strategies propelling a transforming body. With SE, we research, reflect with the body, because what is presented as evidence is the subjectivation of the body.

SE considers the body as multiple, natural and heterogeneous, and does not seek its restoration; on the contrary, it looks sensitively to its organization, its education. Thus, “To be educational and somatic, a method must approach the movement of the body including the subjective point of view of the student. No movement is taught or learned. It is about distinguishing distinct levels of attention” (Bolsanello, 2016, p. 30).

In this context, the word *learning* acquires a singular force in SE, despite being permanently included among the guidelines of the great area of education. The organization of the nervous system through the movement is what generates learning and what produces the creation of an image of the self and of the world by the learner. Therefore, what is done is the creation of a learning context in which what gives access to the holistic person is the movement, that is, it is formed by transdisciplinary knowledge. The functional integration between gestures and actions is

produced by and with the movement; that is, instead of isolating/fragmenting the parts of our body, we try to integrate them.

This is what Bolsanello (2016, p. 20) reinforces:

[...] Somatic Education is a path of empowerment in that it gives a context in which the person enters into intimacy with himself and can relate to the others anchored on their strengths and recognizing their fragilities. Gerda Alexander states that one should not destroy a student's defenses before allowing him to show his ability to stand on his own feet.

In agreement with Bolsanello (2016) and Miller (2012), we believe that the relationship between the teacher and student is developed from the presentation of alternatives by the educator and the exercise of choice by the student. The goals of the educator should be based on the expansion of self-organization, self-healing and self-knowledge, transferring the empowerment of the body from an external authority to the internal authority of the student.

The educator should focus on the broadening of feeling, perceiving, and acting. He should not focus on presenting solutions, but rather questions and alternatives. Two questions are essential: How to move more comfortably? It is efficient? This allows for awareness of the usual movement and the perception that other ways of moving are possible; that is, there is potential for change.

For Bolsanello (2016, p. 34):

The somatic educator has as matter of work his students' movement, attention and perception. He intervenes in the student's environment, indicating distinct spatial organizations. The student's body interacts with objects, space, weight, etc. He avoids interpreting the student's body through his gestures. The educator does not act in the body for the purpose of accessing to content, nor does he stimulate a catharsis.

Miller (2012) envisions the idea of SE in an understanding of body *soma*, that is, the human being as an integralized body; not the mechanistic Cartesian body, but rather the holistic body clothed in the experiences and knowledge of this century. Souza (2012) says that these methods are based on the deepening of the body perception as a key for the transformation of movement patterns and motor skills, as well as for self-knowledge.

We claim that, in order to understand SE, it is necessary to understand somatic reasoning, since the SE movements aim at a kinesthetic reeducation, stimulating the proprioceptive and homeostatic systems in line with motor coordination. Thus, the skills of locomotion, manipulation and stabilization are integrated, and their development ultimately helps to prevent repetitive strain injuries, the perception of harmful posture attitudes and to be aware of analgesic actions (Bolsanello, 2016). For a better understanding of these concepts, Figure 1 shows how SE is guided by principles similar to the methods, concepts, and pillars of a lesson.

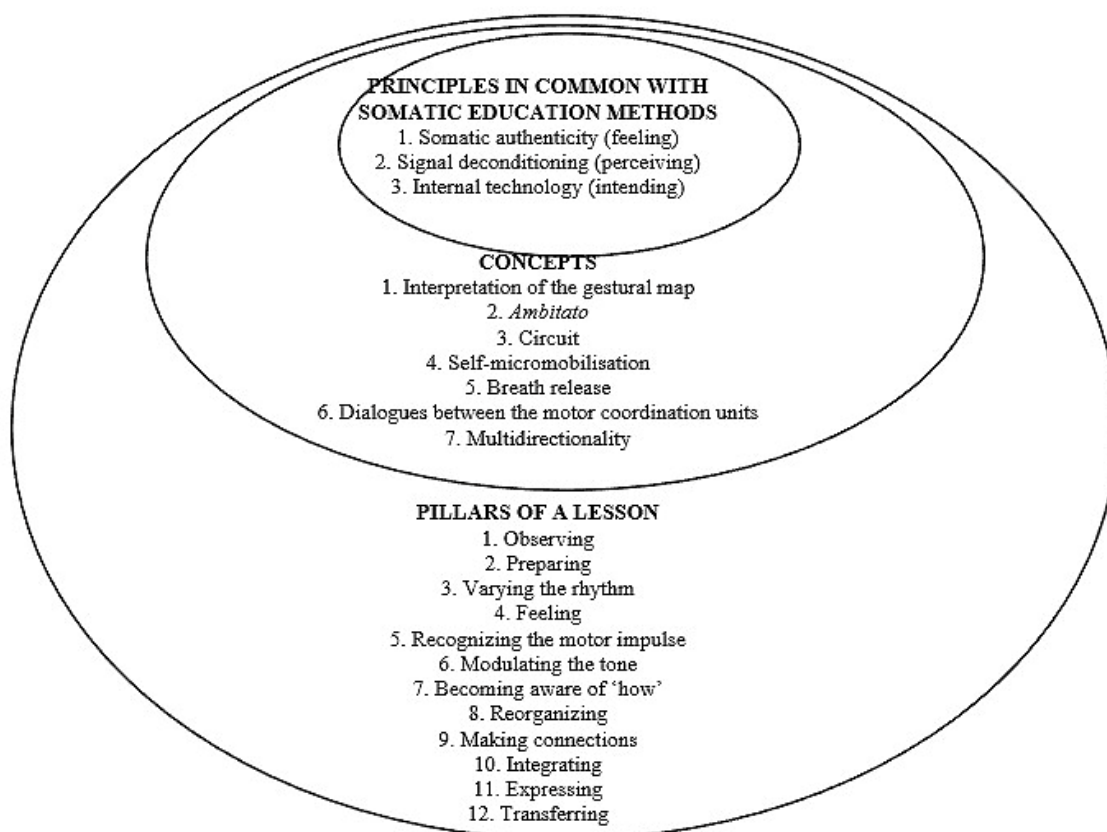


Figure 1 – Overview of principles, concepts, and pillars of somatic education. Source: Bolsanello (2016, p. 104).

The development of the movements is guided by twelve pillars that are presented next:

1. *Observing*: to develop the capacity to invest your attention in raw observation; that is, an interest in what is observed as a bare phenomenon, without the drapery of judgment, analysis, or interpretation.

2. *Preparing*: to adopt a proper posture before doing the exercises.

3. *Varying the rhythm*: to slow or accelerate the time of birth-development-death of the movement.
4. *Feeling*: to descend to the Realm of Sensations.
5. *Recognizing the motor impulse*: to realize the initiation of the gesture, from where the movement is born and where it arrives, in my body and out of it.
6. *Modulating the tone*: to adjust the tonus to the type of effort to be performed.
7. *Becoming aware of 'how'*: to focus your attention on the process of movement.
8. *Reorganizing*: what paths do I find to make unusual moves?
9. *Making connections*: Are there connections between my way of moving and my aches, complaints, emotions, thoughts, social relationships, and values?
10. *Integrating*: to learn how to differentiate the pre- and the post-lesson.
11. *Expressing*: take ownership of the experiences and communicate them to the others.
12. *Transferring*: to acknowledge the transfer of learning and to observe possible shifts in the quality of daily gestures linked to the learning of the lesson.

The SE is the stretching of the norm (privilege of the motor concept to the detriment of the sensor). It is the experience of the sensitive body, of the balance between sensory and motor activities, with *an eye* on the sensation of movement. The SPE needs to experience this, since we understand that SE presents itself as an alternative to better qualify the work of SPE in the context of inclusion and comprehensive education. The twelve pillars comprise a scope of opportunities and multiple sensations for the students, a unique condition to signify and re-signify their experiences, contributing to the learning processes in the school.

### Final Remarks

This is an exploratory and bibliographical research that presents Somatic Education as a curricular possibility for Physical Education in the



school and, above all, proposes its inclusion as a fundamental guideline for its development. We infer from these reflections that the adoption of pedagogical practices in SPE which take into account the common concepts and principles of somatic education, as well as the pillars of its execution as an educational activity, can contribute to the inclusion of differences in physical behavior, shape, and fitness in these lessons. The focus on the expansion of feeling, perceiving and acting, with re-significations of the paradigm based on the presentation of solutions, to another approach that focuses on questions and alternatives seems to us an important curricular consideration that can promote greater inclusion of the differences in SPE lessons. Thus, we conclude that Somatic Education promotes something essential in inclusive education: all students should have the opportunity to learn according to their abilities.

We also conclude that discussions on the inclusion of body, behavior, and physical fitness diversities are fortuitous in the field of Physical Education, especially from the epistemological point of view. These discussions contribute to the social, symbolic, material, intellectual, and memory production of relationships among people. In this sense, the pedagogical mediations that take place in Physical Education lessons have an important role in these debates, because we build and are built by our bodies and by a great diversity of inter-relational corporeal forms. Thus, we relate politically, socially and culturally through corporeal practices.

Somatic Education has strong links with activities related to performing arts, dances, corporeal therapies, and body re-education. It has a specific method and its own forms of development of the human movement, which date back to the beginning of the 20<sup>th</sup> century, originating from North America and Europe (Bolsanello, 2010).

With this research, we conclude that Somatic Education is constituted by activities that investigate, along with the subject, the way in which he moves. Thus, Somatic Education techniques, inserted and developed as curriculum of SPE lessons, have a major repercussion in the inclusion of students' differences in these lessons along K-12 education.

School Physical Education has always encountered great difficulties in reaching the students as one group and individually simultaneously. We believe that a way is not to defend norms and normality to the detriment of

the particularities. Furthermore, Somatic Education considers this concept as a principle from its gestural deconditioning. Thus, we conclude that respecting the particularities, the valuation of the risk of attempt, the incentive to the expression of knowledge and the constant, insistent, and irrevocable defense of the inclusion of all in SPE lessons can receive a valuable and effective curricular contribution from Somatic Education.

Finally, we advocate for the curricular interdisciplinarity in these reflections, once it is recognized as a means to achieve this reality proposed by the SE; an interdisciplinarity that relates Somatic Education to SPE lessons in response to a pressing need: we have to think what role the somatic educator/teacher/physical educator can play in this path that points to Somatic Education as a possibility of inclusion of differences of forms, behaviors, and physical fitness in K-12 education.

## Notes

- <sup>1</sup> Somatic body is the sensitive, thinking, and subjecting body.
- <sup>2</sup> According to Débora Pereira Bolsanello (2011, p. 306), Somatic Education is a theoretical-practical field formed by different methods whose axis of action is the movement of the body as a way of transforming mechanical, physiological, neurological, cognitive and/or affective imbalances of a person.
- <sup>3</sup> CAPES – Banco de Teses e Dissertações; CAPES – Portal Periódicos; IBICT – Biblioteca Digital de Teses e Dissertações; UFMG / UNISINOS / UERJ – Biblioteca Digital – busca Básica, Título e Resumo; PUCRS / UFRGS / PUC RIO / USP / PUC SP / UFSC – São Carlos – busca Básica, Título e Resumo; e SCIELO – Scientific Electronic Library Online, with the descriptors: Educação Física Escolar e Educação Somática. Search accomplished from 05/02/2016 to 05/05/2016.
- <sup>4</sup> Resolution No. 4 CNE / CEB, of July 13, 2010 (Brasil, 2010).
- <sup>5</sup> Body self, as Merleau-Ponty understands it, body movement. This body is not only organic, but existential, vivid, *self-body*, our unit of existence that gives us access to the world through gestures, attitudes and postures, of a certain detachment from the inert, visual body only.

- <sup>6</sup> For Strazzacappa and Morandi (2006), the body and dance techniques of Klaus Vianna and Angel Vianna are part of the set of movements used by several somatic educators in Brazil.

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# Erratum: Somatic Education as an Inclusive Perspective in School Physical Education Lessons

DOI: 10.1590/2237-266079769E

In the article “Somatic Education as an Inclusive Perspective in School Physical Education Lessons” DOI: 10.1590/2237-266079769 published in Revista Brasileira de Estudos da Presença, v. 9, n. 1, e79769, 2019, in pages 15-16:

Where it reads:

The development of the movements is guided by twelve pillars that are presented next:

1. *Observing*: to develop the capacity to invest your attention in raw observation; that is, an interest in what is observed as a bare phenomenon, without the drapery of judgment, analysis, or interpretation.

2. *Preparing*: to adopt a proper posture before doing the exercises.

3. *Varying the rhythm*: to slow or accelerate the time of birth-development-death of the movement.

4. *Feeling*: to descend to the Realm of Sensations.

5. *Recognizing the motor impulse*: to realize the initiation of the gesture, from where the movement is born and where it arrives, in my body and out of it.

6. *Modulating the tone*: to adjust the tonus to the type of effort to be performed.

7. *Becoming aware of 'how'*: to focus your attention on the process of movement.

8. *Reorganizing*: what paths do I find to make unusual moves?

9. *Making connections*: Are there connections between my way of moving and my aches, complaints, emotions, thoughts, social relationships, and values?

10. *Integrating*: to learn how to differentiate the pre- and the postlesson.

11. *Expressing*: take ownership of the experiences and communicate them to the others.

12. *Transferring*: to acknowledge the transfer of learning and to observe possible shifts in the quality of daily gestures linked to the learning of the lesson.

Please read:

The development of the movements is guided by twelve principles, which are presented as follow (BOLSANELLO, 2016, p. 102):

1. *Observing*: to develop the capacity to focus attention on raw observation; that is, an interest in what is observed as a bare phenomenon, without making mention of judgment, analysis, or interpretation.

2. *Preparing*: to arrange the body appropriately before performing the exercises.

3. *Varying the rhythm*: to vary the duration of the acceleration-stabilization-deceleration motion of the movements performed.

4. *Feeling*: "to descend into the Realm of Sensations".

5. *Recognizing the motor impulse*: to realize when the gesture starts, that is, the beginning and the end of the movement, inside and outside the body.

6. *Modulating the tonus*: body toning adequacy to the type of effort.

7. *Becoming aware of 'how'*: in the movement, direct your attention to the process.

8. *Reorganizing*: "What alternatives do I have to make unusual movements?"

9. *Making connections*: questioning the relationship between the way I move, and the discomfort caused, complaints and emotions I feel, my thoughts, social relations, and values.

10. *Integrating*: to differentiate the before-and-after stages of the classes.

11. *Expressing*: learn and share experiences with others.

12. *Transferring*: to understand how learning exchange occurs, witnessing the qualitative changes of everyday gestures learned during class.



**In the references include:**

BOLSANELLO, Débora Pereira. **Educação Somática**: ecologia do movimento humano – pensamentos e práticas. Curitiba: Juruá, 2016.