

LEARNING ITINERARIES AND SKILLS DEVELOPMENT: THE EDUCATIONAL ROLE OF THE BODY AND MOVEMENT

ITINERARI DI APPRENDIMENTO E SVILUPPO DELLE COMPETENZE: IL RUOLO EDUCATIVO DEL CORPO E DEL MOVIMENTO

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ABSTRACT

This contribution aims to emphasize the role of the Body and its action through movement as a fundamental focus of the evolutionary and formative process because they allow the growth and global maturation of the person, favoring awareness of the value of the body and the structuring of indispensable personality characteristics, such as the conquest of autonomy, the construction of personal identity and the acquisition of skills. The motor and sport experience, in fact, as a place of discovery of one's own riches, potential and expressive-creative capacity, allows the individual to express his being in the world and his essence not only through the forms of thought but also and above all through the ways of moving, seeing, perceiving, and doing.

Il presente contributo ha lo scopo di enfatizzare il ruolo del Corpo ed il suo agire attraverso il movimento come focus fondamentale del processo evolutivo e formativo a ragion del fatto che consentono la crescita e la maturazione globale della persona, favorendo la consapevolezza del valore del corpo e la strutturazione di indispensabili caratteristiche della personalità, quali la conquista dell'autonomia, la costruzione dell'identità personale e l'acquisizione di competenze. L'esperienza motoria e sportiva, infatti, in quanto luogo di scoperta delle proprie ricchezze, potenzialità e capacità espressivo-creative, permette all'individuo di esprimere il suo essere al mondo e la sua essenza non soltanto attraverso le forme del pensiero ma anche e soprattutto attraverso le modalità del muoversi, del vedere, del percepire e del fare.

KEYWORDS

Corporeality; learning; education.

Corporeità; apprendimento; formazione.

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Introduction

The body, much more than a simple instrument at the service of the mind, is an expression in which the whole man manifests himself, representing the main way to express himself, communicate, understand, and learn. Our identity is deeply linked to our physical being in the world. Our whole life and our personal history are the product of a biological and morphological story, which is inscribed in corporeity (D'Andrea, 2005).

The body is the bond to which we are bound to act in the world. It represents the channel with the outside, the instrument through which the mind meets reality. Our experience is built and organized, therefore, through a form of existence that is given to us by the body and without which it is not possible to conceive life: the only life we know, of which we can claim to be certain, is the present one, made of matter, of our face, of our hands, of our looking and touching, only possibility to feel existence, our permanence, our identity. The body is given to us, then, as the only possible shell of our being; it is in the body, in fact, that we manifest our discomforts and our ailments, just as it is in the body that we express a condition of well-being and serenity. It represents, therefore, the substance in which psychological tensions, cultural belongings, social conditions are intertwined and manifested and in which emotions, knowledge, values, relational and communicative styles take on recognizable form. Through the latter, corporeality allows us to be and to dialogue with the world (Aartun, Walseth, Standal, & Kirk, 2022). The aspect of *constraint* of the human condition is central to the overall understanding of identity also in the bodily sense; it has been, in fact, placed at the center of the philosophical reflection of existentialism, according to which *man is thrown into the world*, his existence is not a choice, his "being there" is, that is, the way in which he chooses to be. In the same way, we do not choose our body, we choose how to use it and what to express through it. Our being *in the world* is, therefore, a *being in relationship* with others, without whom we would not exist. In fact, individuals build their identity in the relationship with the context in which they live, which is made up of human relationships, which convey systems of meaning and models of action as keys to access themselves and reality (Danish, Enyedy, Saleh, & Humburg, 2020).

This contribution aims to offer a reflection on the process of constructing the identity of the body starting from the assumption that the latter has a social origin; In this sense, the relationship between the self, understood as a unifying element of plural identities, the body and the social image of the body is analyzed. This is to identify a space of educability, of specific pedagogical interest, which feeds in particular on the relational, changing and constructive dimension of the body, that is, corporeity (Galimberti, 2005).

1. The educational nature of the body and movement

Discussing the concepts of body and corporeity, with respect to motor activities in education, has become a matter of primary importance. We continually witness the treatment of issues that should have an essentially educational value, but which are analyzed in a substantially "physical" sense. The reinterpretation, in a pedagogical key, of the role that motor activities assume in formal or informal learning contexts is a necessary condition for the full understanding of the phenomenon with respect to the context within which it develops (Loftus, & Kinsella, 2022). In this scenario, the body cannot be considered as a "thing among the things of the world", it becomes rather an object that must be kept healthy through not only a mechanical practice, but also through a search for motivations, answers, and values. In recent years, even the scientific literature of reference is directing its attention towards a wide-ranging analysis of motor activities (Merleau-Ponty, 2003).

On the one hand, physical abilities, performance, skills assessments are contemplated, on the other hand, the educational implications of body and corporeality are analyzed. The body is one of the protagonists of the last decades, always at the center of heated debates and discussions that see the major exponents of the Human Sciences as protagonists. Despite this, too little is said about the body and the analyzes that are conducted on the subject often sin of gaps that must necessarily be filled. From a purely terminological point of view, corporeality means the self-perception of what it means to be a body and that allows us to place ourselves in the world. Corporeality is directly related to the existence of the corporal, considering the physical, motor, intellectual, social and affective aspects. Corporeality goes beyond the physical existence of a body, it also involves the senses to expose what is perceived through them: in this way human beings can expose sensory information that they could hardly recognize. All people are born with a body that transforms over time: the importance of corporeality lies in the possibility of involving emotional, social, cultural and physical experiences that are unique to each being and that constitute the individuality of people (Schilder, 1973).

In other words, through corporeality, individuals define and differentiate themselves physically and spiritually. The vision of the body as an object, as a matter to be treated and observed belonging to the anatomo-physiology, is combined with that borrowed from the phenomenological method that allows to subjectivize the body as a significant organic experience. The body has a fundamental role, in it resides the source of our consciousness, where one's "Self" has its base. The body, we have seen, manifests itself in two different ways, complementary and directly interconnected: it is a *Leib*, a living body that experiences itself and others, and a *Körper*, the somatic object of which the brain

is a constitutive part. The dual nature of the body can be understood through the study and application of the same in educational contexts to understand how brain and body cooperate in the learning process (Tanzi, 2002; Tort-Nasarre et al., 2023).

The first discovery that the child makes is the body: even the first still undetermined sensation of our bodily existence produced by the sensitivity of the internal organs is the cenesthesia, a fundamental feeling of being where existence as presence is grasped in the feeling of one's own body and what refers to it; the world itself for man exists thanks to his global bodily perception. It is the existential primacy of the fundamental bodily feeling, defined as somatic self-perception. The sensation of bodily unity is characterized precisely by the somatic multiplicity different from that of the specificity of the different organs and full of meaning and deep self-belonging (Mezirow, 2003).

The feeling of a global body means that the inner experience is given by oneself and itself where sensations isolated from different organs are experienced which, integrated into more complex sensations, pervade it and give rise to precise mental states, whether positive or negative. Neuroscientific research shows that there are neural mechanisms that mediate between the personal experience of the lived body and the perception of both the other and the context. The body-experience, the lived one, at the base of the fundamental bodily feeling is to be considered as an immediate perception of one's own body and of the most varied forms of knowledge of man, a condition for the intuition of being.

Valuing corporeality as a bridge of knowledge means staying in touch with a dimension that operates through analogical languages, sometimes unsettling that allow analysis following more than one possibility, openness to the alternative, a critical training connected to different feelings (Lobo-Quintero, Theophilou, Sánchez-Reina, & Hernández-Leo, 2022).

2. The body and construction of identity

Through the experience of one's own body throughout our lives we build a representation of ourselves composed of the myriad of sensory elements which, interconnected with each other, constitute a mental image of our being. The latter does not express, however, a perfect coincidence with the "absolute reality" of our being: the idea we have of our body is filtered, in fact, by knowledge and therefore is changeable and partial; For example, when we are in the mirror, the judgment we process of our reflected image can vary significantly from one day to the next in reference to our mood, our state of mind or the existential contingencies in which we are immersed, which intervene in the selective process of knowledge, directing our gaze on the details that, depending on the moment (Kerner, Prescott, Smith, & Owen, 2022).

They have the ability to *exalt* or *depress* the overall image we have of ourselves. The body does not correspond, therefore, to any of the *different versions* that over time we reconstruct through this selective process. The perspectives from which, from time to time, we observe ourselves, are all partial and fallacious, and none of them describes the body in its absolute reality.

What determines a positive or negative perception of one's physical image derives, therefore, not only from objective feedback, but from the subjective filters we use to observe ourselves. These filters are the result of the relationship between the idea of one's physicality and the model of physicality that, through one's social and cultural experience, has been erected as the ideal model to strive for. The cognitive-emotional, contextual, and situational variables, which intervene in changing the idea we have of our physicality, act on this type of relationship: personal idea of one's own body / ideal model of body (Ceciliani, & Tafuri, 2017).

The comparison of individuals with this relationship belongs to everyday life and represents a key to understanding the behavioral and relational choices of individuals, with reference to the comparison with themselves, with others and with the immanence of change. The problem is, then, the construction of a capacity in the *management of the condition of changeability* which, while characterizing the condition of life, constitutes a source of discomfort with respect to the need of every human being to build horizons of security and stability within which to take refuge (Borgogni, & Agosti, 2022). The relationship with the change of one's body, being always placed in relation with an ideal image of one's physicality, can translate into discomfort even in conditions of absolute normality (think of adolescent transitions) or, on the contrary, not be problematic, even in those situations of objectively more difficult value (a condition of physical handicap, for example). In which, however, is included the awareness of the need for an effective reconfiguration of one's relationship with the context, through a reformulation of one's own models, which leads to the acceptance and enhancement of one's body image (Aguiar, & de Miranda, 2023).

This last aspect is the keystone for the management of a critical relationship with change, such as to manage the reconfiguration of one's body and identity, in a harmonious way and not marked by crises or pathological attitudes. In this sense, the need for education to *the body* emerges, also as an *education to conscious change*, to which it is inevitably subjected.

3. Pedagogical perspectives

The pedagogy of corporeality has the purpose of transforming the body from a biological envelope to a project. The goal is to build an identity in which the concept of corporeality coincides with the *res cogitans* and the *res extensa*: it is unthinkable to conceive a physicality without intellect or a body without thought.

The corporeality must be considered in the framework of anthropological unity-in-totality: it is not possible, epistemologically, to return to the reductive conception of the body as a mere object and, at the same time, to make the person lose his indispensable integrality. We must think of a psychophysical subject, in which body, mind and emotions are an indissoluble part of each other. We need to think of a pedagogical approach that values corporeality in all ages of life, that educates to change through listening to oneself, through the signs of corporeity. Becoming aware of one's own body means becoming aware of the body of others, with the consequence of a series of original values in which one can recognize one's own identity. At the educational-training level, the use of the body enhances knowledge, creates links between different ways of thinking and overcomes the limits of the codified word alone (Ambrosiani, De Panfilis, & Wille, 1999).

In this scenario, it seems more appropriate than ever to imagine a combined action of theory and pedagogical practice to analyze the role of the body within the training process, its possible space among the school desks. The context within which this reflection is placed can be traced back to phenomenological pedagogy. The use of the body as an educational "tool", both to educate and to educate oneself, represents a recovery of paths that open up to the person as a whole, recognizing him as a subject in flesh and blood.

Compared to phenomenological pedagogy, the sense of a physical, concrete subjectivity, characterized by real organic and socio-culturally conditioned fibers, is perceived in the first measure. A subjectivity capable of directing its action towards the world that welcomes it, and that is to give meaning to the objects it encounters precisely by the very fact of encountering them. The possibility of giving meaning in the encounter with another element is the ability to intervene meaningfully in the world, according to an operational perspective that is responsibility. This approach focuses on cognitive processes in which it is important to establish how and why. Every perception is a reconstructive translation made by the subject and every knowledge is, to some extent, still interpreted. If the one from which we start is subject in flesh and blood, then the involvement that is proposed necessary in order to trigger mechanisms of knowledge is also contact and bodily relationship, tangible. In physicality there is the mirror of symbols that refer to existence and the body itself is a body that lives, made of sensations and meanings (Chorievna, 2022). The encounter with the other takes place to this extent as a relationship between bodies, which allows us, with an analogical procedure, to observe in the other what we would be in his place. The recognition of those in front of us is intertwined with his body dimension, from the smile to the posture, to the quality of his movements. Each fragment of my understanding reflects the power to create, to trigger other associations that involve a reciprocal exploration in a spiral. It deepens into a communicative movement that proceeds in a circle, without claiming to close itself in it (Cambi, & Orefice, 1996).

Starting from these assumptions, we can certainly say that the effectiveness of a didactic-training action that wants to maximize the skills of a subject, must lead to a rethinking of teaching practices that must be oriented towards a recovery of the body-kinesthetic dimension, highlighting how the body is the main device through which experiences are realized, learning is developed, and knowledge is produced. The current scientific investigation has turned to the potential of the body and movement, creating new scenarios for teaching, increasingly inspired by models that enhance the natural disposition of the subject, first of the child, "to do", recognizing in movement and action a preparatory function for the development of thought. It is well known, in fact, that "the child is formed through activities not only intellectual, but also through manipulation, thus respecting his global nature, which never tends to separate knowledge and action, intellectual activity and practical activity". Following this approach, the theories, and empirical studies of the most disparate sectors of the human and medical sciences, have definitively overcome the prejudicial ideas that historically "have considered to artificially separate the corporeal from the cognitive" (Damiani, Gomez Paloma, & Tafuri, 2018).

The wide range of possibilities offered by motor experience in promoting the construction of knowledge, has contributed to the construction of a specific field of investigation on the creation of effective learning environments in which a didactic action is carried out aware of the motor function of the body, still recognized as "the foundation of our thoughts, of the development of higher and even more abstract cognitive functions". The *body in motion* allows us to recognize one of the simplifying mechanisms of the complexity of didactic action for the achievement of educational purposes (Lo Presti, 2005). With reference to these theories, new scenarios were considered with respect to educational research on the body. These are elements that lead us to consider the motor component as a facilitator of knowledge, capable of stimulating the body and movement in the "active construction of basic skills and transversal skills". The use of the body and its potential can therefore become the exaltation of vicarious skills, carrying out preventive and compensatory functions that translate into the achievement of basic skills and techniques whose driving force is motivation.

4. Changes in body schema

The image we have of our body is the sum of all the experiences we have had of it. Observing our hands, feeling the heat or the cold, listening to the beating of our heart constitute the complex of possibilities that perception offers us in shaping the awareness of being in the world as *a bodily unit*. The bodily schema is, therefore, a cognitive structure that is built through the physical experience of

oneself. We know through the body and through the body we shape the patterns of reality that allow us to live in the environment. A change in our body is a change in who we are. When our body changes, not only does it change the way we represent ourselves, but also the way others relate to us (Mancini, 2001).

If body and corporeality are essential elements in the learning system, experiences related to motor and sports activities are considered fully links between body, mind, and environment. In the practice of motor and sports activity, thought and action cannot rely solely on mental representations because concrete situations require a high body awareness thanks to which to activate and implement effective motor behaviors, both to respond promptly to different environmental conditions, and to reflect on the effects produced by the choices made in the situation. The awareness of oneself, of one's body, of one's own actions, becomes a decisive element in order to respond to the requests of the most varied situations, implementing adequate and effective behaviors (Marenko, 2002).

According to Ceciliani, everyone's experience, in addition to their sensorimotor history, become essential to create a distinction between actions performed and to be performed: the more you are masters or experience of a given skill, the more you can discriminate it, for its effective use, thanks to the memory of situations experienced in the past. In this regard, motor activity represents an experience in which sensory perception is phenomenologically embodied, that is, referred to the body as a starting point from which it is possible both to experience concrete situations in the first person, and to live the dialogical relationship between environment, body and consciousness. In the relationship between motor activity, body and mind, different situations can arise (Ponzio, 1998). In the first, the motor context represents an embodied framework in which cognitive activity is realized in a real dimension that engages perception and action in the choice of intelligent behaviors, determined by the continuous flow of information relating to the contingent situation. In this way, the executive functions are embodied, in real time, in a dynamic system in which it is crucial to make appropriate choices to implement a gesture, a movement or an action. In the second hypothesized situation, in the game, as in sport, hypotheses of oppositional confrontation can occur (Errisuriz, Golaszewski, Born, & Bartholomew, 2018).

In these cases, the executive functions (attention, selection, choice of action, implementation of the action) are subjected to a continuous updating of the response plans with respect to the variability that, moment by moment, is defined by the behavior of all participants. In all these situations, the present moment requires the simplification of the perceptual load both by recalling representations learned in previous experiences, and by selecting the strictly necessary information. The last situation envisaged is the one in which motor-sports activities create high variability of situation, determining an experience that exceeds the performance or ability to express the "state of mind", the sensations that the subjects live as a result

of those experiences. We are in the presence of an ecological bond for which being embodied in the concrete situation with other individuals, exceeds the contribution of individual abilities or of one's own internal representations, and opens to intentions, decisions and actions that depend on the situation itself and not on one's own plans of action. The body, through the different movements, represents a fundamental tool to support the educational-formative process in the developmental age, contributing to the structuring of the personality and favoring, especially in the child, a greater awareness of their potential (Durdén-Myers, & Whitehead, & Pot, 2018).

The transition from physical education, from the education of the body to education through the body and movement in its various forms, implies a capacity for the development of the student's body consciousness that allows him to consciously reflect on the result of each experience through the activation of processes of comparison and verbalization of the effects of the motor action performed. The motor-sports practice in the developmental age in an educational environment can allow, therefore, through the body and movement, and above all through the body in motion, an original form of cognitive, emotional, relational, social and expressive-communicative literacy.

In particular, in primary school, educational sport is configured, consistently with the provisions of the European Charter, as "physical activity which, through organized participation or not, has as its objective the expression or improvement of the physical and mental condition of people, with the promotion of socialization". Sport and movement make it possible to generate, in the educational institution, thanks to movement games and sports games, interpersonal relationships and social practices that help to build in children a first value of citizenship, allowing them to acquire the first social and relational skills. A training course centered on movement activities helps the emergence of the different skills that characterize the child and facilitate his affirmation, thanks to the constant commitment of the. The formation of the person and the process of construction of his identity are the result of the encounter between the evolutionary successions typical of the human being and the interaction with the universe of events, stimuli and emotions that cross his existence (Borgogni, 2016).

The school, as a social organization formally aimed at preparing the subject for future life, cannot exempt itself today from a constructive analysis aimed at evaluating the adherence of its methods and aims and at rereading them in the light of the problems that characterize today's society. The value of the school experience is always realized according to a double track. On the one hand the construction of the subject's personality, identity, and strengthening of his attitudes. On the other hand, the preparation of the student for social life, respect for shared rules, harmonious insertion within a given living environment. Education, especially in schools, is aimed at the realization of a social project,

transmitting (through disciplinary contents, teaching methods, the example of teachers) models and behavioral codes that influence the social vision of the subject in training (Barker, Varea, Bergentoft, & Schubring, 2023).

Starting from these assumptions, it can be said that the school today needs to design and implement paths that can determine the maturation of a critical, open and creative spirit. In a complex society like ours, where the first difficulty is in the relationships between the person and the social fabric, the teaching of motor activities should contribute to the formation of the individual in his complexity (Jukes, Stewart, & Morse, 2023). To represent this complexity, therefore, the teaching-learning processes should reflect the multidimensionality of the human being, understood as a mind-body-environment system. An enhancement of these dimensions of training would be desirable also in consideration of how the regulations in force are aimed at taking charge and managing the subjects in their complexities more consciously. The new awareness of the meaning of the body in the affective and relational human dimension is undoubtedly an acquisition of this century not only on the scientific level, but also in the construction of innovative teaching practices that consider the body as the basic element for learning.

5. Education to changing body

The pedagogical action involves the construction of a theoretical-methodological apparatus, which offers intervention strategies in problematic situations produced by the bad relationship between *the self* and the *changing body*. It is, that is, to operate through interventions with *an emancipatory* and *transformative* value, aimed at solving the problems related to the impact of change on the self, an impact that is accentuated by the sense of precariousness connected to the body image itself which, for biological reasons (changes in the body) and cultural reasons (the rapid evolution of body models), is in itself fragile and never reassuring. The objective of these actions is, therefore, to manage in a professional and conscious way specific situations, negatively characterized by sudden change, accompanying the subjects, placed in this condition of discomfort, in the reconfiguration of themselves, of their body scheme, of the social environment. This requires the construction and learning of an operational-relational practice that helps not only to "understand, manage and think about oneself and the relationship in care work, but also [constitutes] a kind of epistemological therapy that [...] help to think "the theories that think of you" during work" (Amerio, 1996).

The *transformative theory* highlights that it is not so much what happens to people, but the interpretation and explanation that they give of what happened, to determine ways of being and acting. The awareness of *oneself*, of one's *own body* and of the constructive relationship that exists between these two elements can

therefore constitute the basis on which to base processes of subjective and intersubjective re-elaboration of experience, such as to solicit actions aimed at resolving the discomforts and conflicts produced by the need to readapt to the environment. In this sense, it is a matter of building and internalizing a model of reality within which transformation is understood as an evolutionary/reconfiguration fact and not as a disturbing episode with a dramatically irreversible value. The body from an instrument of action in the world, and therefore an expression of freedom of being, can be transformed into a "cage", if the consolidated conditions, which allow the realization of an effective relationship between oneself and the environment, are lost; however, "in every transformation the old scheme remains in the background and a new one is built on it, capable of conferring greater freedom than the heavy mass, or greater consistency with the situation that arises". This means that the cognitive structures of each individual express in themselves the potential to include change as an event connected to the very nature of knowledge dynamics; The learning processes are carried out through a constructive dynamic *of assimilation* and accommodation *of* reality within schemes that are constantly reformed; the possibility of managing the difficulties produced by the transformations of oneself and the body can, therefore, find a resolution in the exercise of a conscious reflection about the relationship between oneself, the patterns of knowledge used in reading the world and the living environment (Brown, & Zinkin, 1996).

The pedagogical intervention assumes, therefore, in the background a model of reality that includes the change between the natural possibilities of living, indeed that highlights its value as a necessary evolutionary dynamic. The use of change, as a regent formative category, is linked to an epistemology of socio-pedagogical intervention, which intends to "dismantle" the difficulties produced by the transformations of one's being, through the conscious integration of these transformations in a relational dynamic of a re-adaptive type. This transition to awareness requires the intervention of a figure who can act as an *accompanist* in the transformative passages that mark the change of the body, whether it is a traumatic fact, an illness, discomfort in growth or senile decadence. Hence, the need to train specific professional figures who, on the basis of skills of an interdisciplinary type (psycho-pedagogical, health), resort to methods and strategies useful for the maturation of a self-constructive *capacity* and interpretative categories of reality, starting from social comparison. Each professional intervenes within a situation, in accordance with the point of view he uses in observing it (Dalal, 2002).

For this reason, a point of view on the body and on the transformative events that concern it becomes the background for the concertation of actions aimed at overcoming the discomforts that arise from these events. It emerges, therefore, the need to build a conscious theory of psycho-physical change that

highlights the structure, the reasons and also and above all the possible potential, as well as the specific content, as a basis for the design of targeted interventions. This implies that the relationship between theory and action is placed on a level of awareness, which is *transparent* and, therefore, observable; this is equivalent to building a capacity *for reflection during the action* which, declined in the interactive contexts of the intervention, translates into the ability to compare, elaborate, manage, and resolve discomforts. The possibility of building a professional competence in this field is realized, then, in a specific design activity which draws from the dialectical encounter between the theory (the point of view on the self / body), the situational and contextual forces intervening (the psychological, social, historical and cultural variables that constitute the space and time of change) and one's own choices and actions (the consciously controlled operations that co-construct the object intervention), integrating these elements into a model of interpretation / action of discomfort / change (Lo Verso, 1994).

The accompaniment is therefore concretized in building relational contexts within which to "shape" and share new categories and possible tools, able to reshape the subjective vision of one's own condition, in the direction of a different "version of the facts", in which the subject sees the possibility of growth, development and self-reaffirmation. The image of oneself and the body derive from the social environment, therefore, it is in the re-construction of a social horizon of reference – made up of exchanges, comparisons, relationships – that subjects can redefine an identity collocation consistent with their needs for access to reality.

From a methodological and instrumental point of view, this translates into the design of *re-elaborative paths of comparison, guided within* relational contexts, *where personal experience can act, through the constant exercise* of a self-reflective thought, *as a system of de-construction and re-construction of meanings*. Personal knowledge, departing from shared knowledge and finding its own legitimacy in the comparison of experiences, redefines the horizons of meaning within which to recognize oneself and therefore relocate oneself (Neisser, 1976; Neisser, 1988).

Living a condition of disability, for example, becomes an element of strong discomfort in individual life also and above all because this condition is confronted with the shared representation of disability, which assumes the value of a term of comparison on the basis of which to judge oneself and one's body; the reflective recovery of the dimension of comparison and re-elaboration of experience, as a dimension that returns meanings in an intersubjective way, then expresses the power to intervene on the same shared representations that generate, as a horizon of common sense, the source of discomfort; In other words, the individual who, through reflection, re-elaboration and comparison, becomes aware of his ability to give meaning to things in reference to his own experience, also becomes capable of re-interpreting himself and the world, re-defining a space for his own action in it. The solution of the discomfort produced by the changes of the self / body is

therefore linked to two sides, which act on both a *cognitive* and *social* level: the first side is expressed through the work of *mediation*; through accompanying paths, oriented by an epistemology of the mind-body-environment relationship, it is possible to convey the ability to reposition oneself through the internalization of new cultural tools and interpretative categories, acquired in the direct comparison between personal experience of change and extended social and cultural experience (Sciolla, 1983). The second side is built through *comparison* and *sharing*; through the prefiguration of contexts of encounter, dialogue, exchange we intend to activate, in a relational dynamic, concrete possibilities of re-configuration of one's social image, in the sense of self-awareness, balance with the environment, integration into the system of relationships. It is, that is, to assume a cooperative attitude in relation to experience: to cooperate with the environment in a relationship of reciprocity, to learn the mutability of the environment itself; cooperate with others to acquire a sense of one's role and place within an interactive social context. A cooperative dimension, understood in this way, expresses the most congenial constructive and re-adaptive condition to face and overcome the anxieties produced by transformation, which generate and feed situations of crisis and discomfort (Serino, 2001). This type of perspective supports the need for an integrated approach, within which there is space, in addition to the figures traditionally recognized as a party to the dispute with respect to the processes described (physiotherapists, psychologists, doctors), also leading pedagogical professionals, who carry out an accompanying action, as mentioned, but also of system integration; that is, they should act on the different contexts of experience of the subject, favoring *within* each and *between*. They are actions to support the reconfiguration of one's social identity, due to bodily change.

Every context of life intervenes on the self, so the experience of the change of the body must be faced as an enlarged, multilevel experience: for a supportive intervention in the reconfiguration process to be effective, it is essential that it arises as a transferable experience within all contexts of life. *Accompaniment* should not, therefore, constitute a *compensatory action*, carried out in situations of hardship in specific and isolated contexts, but a *permanent action* that is based on a culture of change and that finds spaces for expression and sharing in every context of life and, in particular, in the contexts of formal formation (Colella, 2018). Education to the change of the body should, that is, constitute a specific educational content, to be achieved through a cultural formation – also managed in didactic contexts – that guarantees the achievement of an autonomous management of the change of oneself and one's own body by the subject. The goal of every educational project is substantiated precisely by this: the self-government and self-determination of the subject as necessary qualities, which go beyond the times and spaces of formative action to become a permanent existential condition.

Conclusions

School motor education, according to a regulatory vision of behavior and training of skills, allows teaching to be transformed into a gym of "sociality", in an incubator of values essential to civil life. In particular, motor activities and recreational-sports education in the period of primary education are based on a multidimensional form of teaching and represent a specific complex and multisensory approach to educational processes, as only "an education built on a multiplicity of intelligences can succeed more solid and effective than one built on only two, being able to develop a wider range of talents and make the traditional curriculum accessible to a higher number of students". In this perspective, the centrality of action is didactically posed, seen as the result of a potential complexity that manifests itself through the body and movement activities, exercising cognitively and emotionally significant functions.

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