

MOTOR AND SPORTING ACTIVITY AND CORPOREITY PEDAGOGICAL REFLECTIONS

L'ATTIVITÀ MOTORIA E SPORTIVA E LA CORPOREITÀ RIFLESSIONI PEDAGOGICHE

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ABSTRACT

Bodily attributes play a fundamental role in the structuring of the self and in learning processes. Therefore, its function becomes fundamental in the design of training paths focused on the use of the body and movement as support for the Teaching/Learning Process. This work illustrates a perspective that, by describing and integrating theoretical approaches of a cognitivist, socio-constructivist and culturalist matrix, constitutes a significant background for the definition of corporeity and movement in a pedagogical key (Ambrosiani, 1999). Such a perspective gives rise to reflections inherent to pedagogical action, in the school education system, that privileges motor and sport activity in the training process.

La corporeità assume un ruolo fondamentale nella strutturazione del sé e nei processi di apprendimento. Pertanto, la sua funzione diventa fondamentale nella progettazione di percorsi formativi incentrati sull'uso del corpo e del movimento come sostegno al Processo di Insegnamento/Apprendimento. Il presente lavoro illustra una prospettiva che, descrivendo ed integrando gli approcci teorici di matrice cognitivista, socio-costruttivista e culturalista, costituisce uno sfondo significativo per la definizione della corporeità e del movimento in chiave pedagogica (Ambrosiani, 1999). Da tale prospettiva nascono riflessioni inerenti all'azione pedagogica, nel sistema educativo scolastico, che privilegia l'attività motoria e sportiva nel processo formativo

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Introduction

This contribution reflects on the process of constructing body identity on the assumption that it has a social origin; in detail, it analyses the relationship between the self, as a unifying element of plural identities, the body and the social body image. The purpose of this analysis is to identify a space of educability, of pedagogical interest, with particular interest in the relational, mutable and constructive dimension of the body, i.e. corporeality. Thus, the entire life and personal history of each individual is the product of a biological and morphological factor that is inscribed in corporeality. Thus, our identity is inextricably linked to our being physically in the world; in fact, the body represents a necessary channel to act in the world: it is the channel to the outside world, the instrument through which the mind comes into contact with reality.

The body provides a form of existence that allows the construction and organisation of experience without which life cannot be conceived. In fact, the only life we know, of which we can claim to be certain, is that which is present, made of matter, tangible and visible through our body, and which allows us to feel existence, our permanence and our identity. Therefore, with respect to what has been stated, the body can be understood as the only possible envelope of our being; since it is in the body, in fact, that we manifest our discomforts and discomforts, just as it is in the body that we express a condition of well-being and serenity. Therefore, it represents the substance in which psychological tensions, cultural affiliations, and social conditions intertwine and manifest themselves, and in which emotions, knowledge, values, and relational and communicative styles take on recognisable form; through these, corporeality allows us to be, to relate to, and to dialogue with the world. Our being in the world is, therefore, a being in relationship with others, without whom we would not exist. Indeed, individuals build their identity in relation to 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 accessing themselves and reality.

Thus, through the experience of one's body over a lifetime, we construct a representation of ourselves composed of the myriad of sensory elements that, interconnected, constitute a mental image of our being. This contribution, starting from an analysis of the socio-cultural construction of the body, arrives at a

pedagogical reflection on the implementation of activities and teaching strategies that envisage the use of motor and sport activity in the educational process, in order to foster learning and to favour the development and acquisition of personal and social skills.

1. The image and socio-cultural construction of the body

The construction of the body image takes place through those parts of the body that, as moving parts, enable its exploration: *“without action it is practically impossible to compose a body image, for the simple reason that movement is what enables the various parts of the body to be united and co-ordinated with objects and people in the outside world”*. Movement, expressing the possibility of composing the patterns of reality, which serve as orientation in the environment, constitutes the source of understanding of the nature of perception, both of the world and of one's own body: information is produced by movement, in fact, “every opaque object - in essence, every margin of closure - defines a region that can be brought into view by some movement. In this way, the normal environment always includes perceptually specified potential localisations for things not yet seen (Lerner,2004).

Patterns incorporate this fact: what the perceiver will see, once he or she moves, is in an already defined relationship (“behind”) to what is currently visible”. This implies that the elements of reality, observed through the series of personal movements (*ego-motion*), are systematically related to the existing schemata within an overall pattern that serves as a mental representation of self and environment. Furthermore, since we are all always in motion, the patterns we construct are subject to continuous change (*flow patterns*) through the optical structures available to the eye (Habermas,1997).

This implies that we represent, not only the things that appear to us directly, but also the optically projected forms of such things, which, as the perspective of observation changes, undergo systematic changes, consistent with the overall image of them: “orientation schemata are not simply sets of object-schemata, but include information about the spatial relationships between objects and their positions in the environment”. This type of optical structure, just as it allows one to see the layout of the environment, also allows one to see one's own position, one's own body, one's own movement: the mental image of oneself, produced by self-observation of the body (visual proprioception) combined with *feeling* one's own body, constitutes a specific representation of self, to which we anchor our identity (Neisser,1976).

The mental image of the body is constructed, therefore, in the course of life, through the relationships that individuals entertain with the context; its

construction, however, does not depend solely on personal history, but rather on the incidence of the social element: "*from the symbiotic relationship with the mother to the interhuman relationship in society, we witness the progressive widening of the presence that unfolds its horizon from the maternal breast to the totality of the real*". In particular, the relationship with others from oneself, with other bodies, constitutes the initial element for the construction of an image of one's own body; *the postular model* of our body is coordinated with the postular model of the body of others, the social correlation appears, therefore, decisive for the construction of the body image (Cacciamani, 2008).

Each individual, therefore, within the experience of life in his or her own socio-cultural context, comes into contact with other individuals with respect to whom he or she activates those processes of imitation, affiliation, identification, which form the basis of the sense of his or her own identity; the *sense of self* and, likewise, the *personal body image* cannot be constituted without the presence of the other and of the *body image of others*: human beings from an early age see themselves, first of all, in the mirror of the other. The psychic, social and cultural life of individuals is founded, therefore, on the relationship with *otherness* and its understanding passes through an epistemology of the mind-body-environment relationship, in which the principle of a *transpersonal self*, constructed in the constant relationship with the world, is accepted. Similarly, the relationship with the body images of others contributes, through processes of identification and/or separation, to shaping our image and our identity, which, as clarified, appear inextricably linked. In fact, the construction of identity itself derives from the relationship we have with the social contexts present in our life experience (WHO,1997).

The concept of self is inseparable from social reality. William James defines the self as a connecting element between the intrapsychic reality of the individual and the external reality, considering that the idea that individuals have of themselves (*the known Me*) derives from the plurality of evaluations and information that individuals send back to each other: each person possesses, therefore, as many "social selves" as the number of relationships they have with other individuals. The self is assumed, therefore, as a social product: the construction of the individual is profoundly linked to the apparatuses of knowledge that derive from the relationship he or she has with relational contexts; according to this perspective, encounters with social reality form people. The concept of self therefore implies, in the first instance, the relationship with others from oneself by which the latter is totally shaped. The self cannot, therefore, disregard the other, since it is in interaction that it finds its foundation, as a constituent part of a community: attitudes, gestures, the way of speaking, the way of moving, constitute, therefore, the basic elements around which individuals build shared meanings, useful for organising systems of expectations and action, assuming a self-

consciousness. In this sense, since the social context is an expression of multiplicity and plurality, identity itself is "continually reformed, redirected in every type of social relationship; it is not merely a reflection of what each of us thinks we are, but is rather the product of social communications"(Contini,1992).

The development of the self is, therefore, determined by social interactions, understood as mediating cultural macrosystems; it is the product of exchanges and negotiations and, therefore, can change in relation to them: the conception of the self "is constantly modified through a process in which the trust and responsibility accorded to one's social self is negotiated in relation to others". In such relations, a comparison is made between a stable self-concept and the plurality of social identities returned by the context; this comparison tends to define, confirm and preserve a constant image of one's self, which can act as a guide in choices and behaviour: the self-concept is formed within exchange relations oriented by identity (Bourdieu, 1987). Outlining the profile of the dynamics of identity construction implies, therefore, the need to attribute to the presence of *social contexts* and groups of belonging, in the background of the individual's life, the main function of a *constructive element of the self*. The first plane belongs, therefore, to the "-more social- dimension, defined by reference to significant collective entities, to subjectively relevant categories of belonging": the social context and the dynamics of the relationship between the individual and the group to which he or she belongs are, in other words, the constitutive, constructive and transformative elements of the interpretative categories of reality. Within such a system of exchange of symbols and meanings, individuals practise, experience and share the implicit theories about things in the world, and thus also about their own and others' bodies, that have been delivered to them by social and cultural belonging; in this way, they acquire a position and a role in relation to the social context, constructing a version of their own bodily self, in relation to others.

Individuals define themselves with reference to the recognition and internalisation of historically and traditionally determined norms and values within their social and cultural group; the latter is produced on the basis of abstract social categories, i.e., through the use of socially constructed and internalised interpretative categories, which enable the individual to compare their own worldviews with those of the social reality in which they live (Gros, 2004).

The perception of one's own bodily identity is, in this perspective, closely connected to belonging to a social environment; the concept of self represents a sort of system for integrating and organising the bodily experience produced within relational life. Individuals therefore restructure their self-concept, also with respect to the bodily dimension, in reference to experiences of identification or separation with the contexts of everyday life (Grotevant,1998).

Social belonging shapes, then, personal life, through schemes and

representations that, placed on a shared horizon, guide styles of behaviour and thought: belonging to specific social groups, membership of associations, *clubs* or parties, reference to fashions, produce individual modes of thought and action that are directly connected, not to subjective values matured autonomously, but to pressures coming from the need for identification and conformity with the context to which one belongs; In this sense, the individual is not *self-directed*, but rather *hetero-directed*; that is, he is prevalently guided by the social, unable to understand and manage himself autonomously and strongly influenced by the group to which he belongs, from which he obtains “information” of confirmation or disconfirmation regarding his value and social role.

Consider, for example, the perception of beauty: commonly, we are accustomed to thinking of beauty as an objective fact, we judge a person to be beautiful, simply by observing them and recognising in them the presence of the attributes of beauty; well, these attributes are not at all objective, but rather *intersubjective*, that is, socially constructed on the basis of the constant relational and *representational* exchange, which has produced a bodily ideal: “if we were to disregard the sociology of bodily images, it would be difficult to define the beauty that each culture expresses in heterogeneous terms. Indeed, it is enough to leave the confines of one's own race to no longer have any criteria of beauty, this ideal and its measure being the fruit of the continuous socialisation of body images”. Thus, the image of one's own body is a cognitive, social and cultural construction: “the relational framework of initial relationships with caregivers forms the basis [...], later on, life encounters, the group of peers, the first sentimental and sexual experiences, the culture in which one grows up, with its ideal models and stereotypes, will gradually contribute to modulating the mental image of the body and the satisfaction-unsatisfaction with one's own appearance”.

The image of the body is, therefore, profoundly linked to the culture to which it belongs, that is, to the ideal body models that the culture produces, expresses and disseminates; the major pathologies of a psychological nature linked to the relationship with one's body (e.g. anorexia and bulimia) are in fact defined as *culture-bound* syndromes, that is, as typical of the society and culture of certain countries (Azoulay; Kapferer, 2003). Acceptance or rejection of oneself, as a body in relation, is thus produced by perceiving oneself as more or less similar to the idealised self-image, which is defined precisely in adherence to the models of beauty shared by the community to which one belongs and wants to belong (Pagliara, 2016). The cultural background shows, therefore, the ideal body type against which individuals measure themselves in formulating a self-image; it constitutes the term of comparison against which a person determines whether or not he or she “likes” himself or herself.

In the case of our societies, for example, the cult of thinness constitutes a cultural element of great influence in the relationship that individuals build with

their body image (Amerio,1996). It does not, however, represent the cause of any pathological outcomes, but rather a “cultural mode” through which to express deep and complex forms of unease that affect the psychic life of individuals. The self, the body and culture are inextricably linked; the formation and transformation of the self are accompanied by and accompany the physical, social and cultural constitution and transformation of the body.

2. The Educational Role of the Body

From a formative and educational point of view, an advantage for the school system and for could come from body and movement education. In fact, correct psychomotor development improves the quality of learning with a view to the global and evolutionary growth of the subjects. Thus, the link between motor activity and education is emphasised, since motor and movement education contributes to the development and construction of identity, which refers to an authentic expression of the Self. In particular, it is analysed how the Self, the Body and Corporeality represent inescapable elements in the learning system, the experiences related to motor and sports activities are fully considered links between body, mind and environment.

In the practice of motor and sports activities, thought and action cannot rely solely on mental representations because concrete situations require a high level of bodily awareness thanks to which one can activate and implement effective motor behaviour, both to respond promptly to different environmental conditions and to reflect on the effects produced by the choices made in the situation. Awareness of oneself, of one's body, of one's actions, becomes a decisive element in being able to respond to the demands of the most varied situations, implementing appropriate and effective behaviour (De Mennato,2007). In fact, one's own experience, in addition to one's sensorimotor history, becomes essential to create a distinction between actions performed and to be performed: the more one has mastered or has experience, the more one is able to 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, i.e. referred to the body as the starting point from which it is possible both to experience concrete situations in the first person and to experience the dialogical relationship between environment, body and consciousness. In the relationship between motor activity, body and mind, different situations can arise. In the first, the motor context represents an embodied frame in which cognitive activity is realised in a real dimension that engages perception and action in the choice of intelligent behaviour, determined

by the continuous flow of information pertaining to the contingent situation. In this way, executive functions are embodied, in real time, in a dynamic system in which it is crucial to make appropriate choices in order to implement a gesture, movement or action. In the second hypothesised situation, in play, as in sport, oppositional confrontation can occur (Iaschi, 1995). Thus, it is necessary to emphasise the importance of a didactic strategy in Physical Activities, which are oriented towards the autonomy and global development of the person. The Didactics of motor and sport activities, to date, is one of the most important topics for the complete training of any profile that intends to work in the field of motor and sport sciences.

The most advanced technical knowledge on “what to teach” is no longer sufficient if it is not supported by the indispensable didactic skills that define “how to teach”; it is therefore essential to guide towards the use of appropriate didactic and methodological strategies capable of fostering the process of learning and perfecting the skills to be developed in one's students. The care of the technical gesture and sporting performance must be accompanied by formative and didactic presuppositions such as: ranging from observation, to listening, to dialogue, and finalising one's intervention towards the development of creativity, personality, relationships, and communication with and through the body. The body as a whole is the primary mediator of learning and knowledge, and it is in relation to this that social-relational forms must be constructed and work spaces and times organised. The contribution of didactics is, therefore, of absolute importance, as it is based on the processes of communication and relationship, which presuppose the development of learning in interaction with others, and allows us to deepen the crucial role assumed by the creation of an integrating background and the organisation of spaces and environments in function of the educational learning context, through the experimentation of methods and times of implementation of training interventions.

The contribution of motor and sporting activity is valid from the earliest years of life, as psychomotricity assumes an important function from a formative point of view in the child's early years, as it enables him or her to express their personality in its entirety through the motor act. Motor action therefore contributes to the integration of the different levels of which the child's personality is composed: cognitive, affective/relational and bodily levels. The role that the adult is called upon to assume, in order to foster child psychomotricity, is that of adhering to and respecting the needs of each individual pupil, trying to stimulate their motivation and intentionality.

In the context of psychomotricity at the nursery, the adult should adhere to a few simple rules: help the child to place himself at the centre of his actions, set limits to personal expressiveness, give great importance to listening to himself and others (Contini; et Al., 2006). The role of the adult and the teacher, in this way, is

no longer to alienate themselves from the child's games, but on the contrary to play with them, trying to satisfy their motor needs and at the same time their cognitive and affective needs. In the pre-school too, play is one of the main and fundamental activities, even if it is not always respectful of each child's individual rhythms. To remedy this, the teacher should avoid entertaining the child with games that do not respect his or her level of development, thus mortifying his or her learning potential. For example, the use of riddles, the administration of complicated problems, and the compilation of puzzles can, for example, be useful games for enriching the subject's linguistic heritage and vocabulary.

Equally important are those games through which the teacher respects the needs of each child, thus preparing individualised play activities. The choice of toys cannot, however, always fall only on those that are well-articulated and structured; sometimes it is also useful to let the child play with amorphous material, to which he can freely give form, thereby developing his creativity and imagination. In addition to the quality of the toys, it is also important to reflect on their quantity, which cannot be excessive, as this is not what contributes to the child's growth. In this regard, M. Montessori recalls that the "child does not need stimuli that awaken him, that put him in relation to the real environment. He is awake and his relations with his environment are innumerable and continuous. He needs, instead, to order the chaos formed in his consciousness by the multitude of sensations that the world has given him". Unlike in the nursery and pre-school, in the primary school, the primacy of the cognitive over the playful can progressively prevail.

In this regard, we speak of educational and didactic planning, the former concerns the insertion and correct organisation of the environment, the social relations between the subjects, the autonomy of the children with respect to the environment and other subjects, and the periodic assessment of skills. Didactic planning, on the other hand, is based on the choice of spaces in which to carry out the experiences, the choice of materials to be used, the choice of the group of children, the preliminary identification of objectives, the directive role of the adult, and the use of individual verifications (Ambrosiani, et Al., 1999). Therefore, with respect to the above, it is clear that body language and movement are a resource for educational and inclusive paths, for the construction of discovery and knowledge of the individual and for a sustainable future of equality in diversity. The school institution is, together with the family, organised according to rules, with the aim of educating, instructing and training pupils from the age of three to around eighteen.

A continuous formative process that develops in the sensitive stages of growth and the body is considered a resource for the structuring of the self and learning processes, also providing the possibility, through the design of educational and inclusive paths, of the construction, discovery and knowledge of the individual and for the construction of a sustainable future and equality in diversity. Thus, the

body as a whole is the primary mediator of learning and knowledge, and it is in relation to this that social-relational forms must be constructed and work spaces and times organised. The contribution of didactics is, therefore, of absolute importance, as it is based on the processes of communication and relationship, which presuppose the development of learning in interaction with others, and allows us to deepen the crucial role assumed by the creation of an integrating background and the organisation of spaces and environments in function of the educational learning context, through the experimentation of methods and times of implementation of training interventions.

3. Motor and Sport Activity, Body and Movement as the basis of the learning process

Following the analysis of the social construction of the body image and its importance on self-esteem, it is necessary to emphasise how education and the training system can intervene through motor and sporting activity. Indeed, the importance of movement education and its centrality in the school, in a continuous training process with the aim of educating, instructing and training adolescents together with the family. In our society, the role of the school as an educational agency that supports, also through motor activity, the structuring of the self and learning processes is fundamental. Body language and movement are a resource for educational and inclusive paths, for the construction of discovery and knowledge of the individual and for a sustainable future of equality in diversity. Therefore, through movement, the body is considered a resource for the structuring of the self and learning processes, also providing the possibility, through the design of educational and inclusive paths, of the construction, discovery and knowledge of the individual and for the construction of a sustainable future and equality in diversity. In fact, the school is that institution whose main purpose is education and is structured in such a way that, adults and young people can be together in the same environment with the purpose of learning (Bertagna, 2004). In the educational sphere, the relationship between people plays a fundamental role in achieving educational objectives, where a series of stimuli are offered to prompt certain responses, whereby the teacher's educational activities are combined with the pupils' actions. Motor and sports education at school is part of special didactics because it acts in a practical manner, intervening and involving not only the pupil's mind and attention but also his or her body (Iaschi, 1995). Movement, allows the realisation of a wide range of gestures ranging from facial expressions to sports performance, and thanks to it the pupil can not only get to know his or her own body, but also learn to move it in space, thus being able to

communicate and relate to others (Ministry of Education, 2007). The school thus finds itself at the centre of society as it enhances students, becoming the bearer of the principles of a sports culture where respect for oneself and one's opponent, loyalty, a sense of belonging and responsibility, and control of aggression, prevail over any form of violence (Ministry of Education, 2007).

Hence the importance of structuring projects that focus at the same time on body language and social relations, with the particularity of preventing both school drop-out and bullying and violence among pupils. Learning through motor language, the management of one's body in space, learning to respect the rules in sports, learning to relate to others even in conditions of physical stress, contributes to the educational and training process in a sensitive age such as adolescence. The school must aspire to become central in the life of the pupil, it must be perceived as a place where, in addition to education in the strict sense, social life can find space, with play and motor activity, sport and other artistic disciplines. An aspect that pedagogical reflection cannot ignore is that the reality of adolescence (Lerner, Steinberg, 2004), is characterised by multiple modifications, which affect the whole person, questioning their physical and psychic identity. In fact, in this phase, the maturation process is conflictual, as it is growing, thus involving one's identity in a phase of restructuring (Steinberg, Morris, 2001), in the time span that, approximately, goes from 13 to 19 years. Therefore, movement education represents a fundamental channel for fostering acceptance of one's own body and for coping with changes in one's own body in the adolescent phase.

In fact, education of the body through movement is therefore fundamental to the acquisition of self-perception and the relationship with the world around us. Through movement, the body is the main resource for structuring the self and learning processes, also providing the possibility, through the design of educational and inclusive pathways, of the construction, discovery and knowledge of the individual. For this reason, motor language, through the experience of movement, can offer meanings for the harmonious development of the mind and body, up to and including preparation for sports practices. Therefore, motor education becomes a necessary strategy for the development of formative learning processes considering that the formative process of human beings is due to both the biological dimension of the body and the cultural dimension. In the former reside the constraining elements of experience, while in the latter those relating to the tools for interpreting and organising reality (Bruner, 1997).

Everything will depend on the set of genetic dispositions and internal processes of evolution, as well as development, and on the other, on the exclusive construction, based on the interpretation of contexts and strictly individual ways of thinking. The two dimensions will perform the actions of training and learning (Lo Presti, 2005). This will be possible thanks to the mechanisms of exchange with the environment, but, inescapably, the entire development of the cognitive and

intellectual apparatus of human abilities is closely interconnected with motor skills, to the point of determining the cultural and social component.

Therefore, the process of knowledge development will be transactional, within a reality whose final product will be the relationship between subject and environment through the body. For this reason, in movement there is the whole truth, made up not only of objective and subjective reality, exterior and body, but, more comprehensively, of relationships, emotions, symbols, meanings, all necessarily useful in constructing a knowledge of the vision of reality, of the real. "What we experience and experience, know and know is necessarily constructed from our construction elements and is only explained by the type of our construction" (Von Glasersfeld, 1988). Within reality, there are individuals whose relationships and relations actively help to shape, to organise, through strategies and rules the experience and the world itself in which they live.

Therefore, this is the dynamic that creates the mediations between the body and external reality, through relationships, the social and cultural context, the exchange of codes, languages and behaviours, which are the foundation of society and of both individual and collective reality. In fact, Piaget's studies (1936), concerning the cognitive development of the child, as well as subsequently those of Neisser (1976), Bruner (1980), Stern (1988), already demonstrate the active capacity of human beings, starting from the first years of life, to acquire useful and necessary information to build orientation models, through the body and movement.

This representation of reality, within the mind, occurs internally, thanks to the continuous interaction with the physical environment, through actions and interactions with it. The object thus becomes, object-perceived, and thanks to movement it is then possible to interpret it and include it in the system of representation and interpretation of the environment.

The body, will be the key to constructing patterns of reality through information. Movement, through exploratory actions and interactions, will create developmental visions of reality itself, to the point of enabling the development of learning capabilities. Experience, therefore, will be constructed and organised, through the vehicle of a body in movement, everything will be 'habitable' and recognisable only through the exploratory and constructive actions of our body (Neisser, 1976). This axis of psycho-pedagogical observation elevates movement to the objective, universal and necessary condition of structuring knowledge, and no longer merely as the traditional theory invokes, that is, as a body that moves in a space solely due to its natural bio-mechanical predisposition, with respect to which only the technical educational road is useful. The latter system is therefore, profoundly inexact and limiting with respect to the complex nature of motor processes and the construction of knowledge, and to move, means above all, to think and to feel, indispensable prerequisites that will allow one to imagine and

visualise any type of action, a motor organism intertwined with knowledge and in relation to the various contexts and meanings of reality (Contini, Fabbri, Manuzzi, 2006).

For these reasons, the entire learning and knowledge development process is closely interconnected with neural morphology, its synapses and the entire CNS. The evolution, the growth of the brain (first six years of life), is directly proportional to the flow of experiences through bodily and cognitive, rational and emotional interchange, against the backdrop of the social context and cultural system of reference. Thus, (Contini, 1992): the sensitive and emotional experience of corporeity guides, therefore, cognitive processes as much as social and relational processes. In the same way, perceived reality will be stabilised through perception, attention and motor memory. All thanks to the individual experience, which each subject carries out until the complex structuring of stable patterns representing reality, again thanks to the activity in unison of mind and body. In the light of the above, the organism must be considered as body-in-action.

The body through movement will help build the hippocampus, specifically the area devoted to procedural memory, a fundamental component. This demonstrates the fact, that we are our body, characterised by materiality, biological specificity, constituted and delimited by a fundamental condition of constraint to which all our possibilities are bound.

In conclusion, the body represents the primary environment through which man interacts with others, is in relationship with others, and is ultimately self-situated in his own individual body biology. The construction of knowledge and processes of interaction and action reside in the body. Through the environment, movement and exploration, it is possible to select all information from outside through movement. It is ultimately a circular process of reconfiguration and adaptation, whereby motor practice is the possible condition through which one can respond to the different conditions that arise (Nicoletti, Borghi, 2007), in order to reconstruct space-time maps (Neisser, 1976), continuously rewrite movement patterns and through it exchange cognitive information between internal and external reality (De Mennato, 2007). Knowledge will thus represent, a structure in the contents of which anticipation patterns will be present, which, when applied, will enhance the individual's capacity for exploration and thus improve cognitive structures of recognition and anticipation (Neisser, 1976).

Hence, it will be this pragmatic aspect, of corporeity, already present in systematic social relations, sustained by the reciprocal symbiosis of systems of shared expectations (Habermas, 1997), that will represent the origin in guiding each individual in the search for and acquisition of all the socio-cognitive, grammatical, syntactic and phonological skills, since it is from these that the shared models of expectation and action are realised on which the meanings of things, the use of language, the management of codes or signs and the relations with them will be

structured. In conclusion, we can affirm that in movement there is all truth, made up not only of objective and subjective, external and corporeal reality, but, more comprehensively, of relationships, emotions, symbols, meanings, all necessarily useful in constructing a knowledge of the vision of reality, of the real. Hence, the process of knowledge development will be transactional, within a reality whose final product will be the relationship between subject and environment through the body "What we live and experience, know and know is necessarily constructed from our elements of construction and is only explained by the type of our construction" (Von Glasersfeld E., 1988).

Conclusions

In conclusion, in the educational sphere, with respect to motor activities, talking about the body and corporeity as a cognitive device also opens up a reflection on the teachers' reduced awareness of the opportunity to operationalise inclusive behaviour with the methodological and strategic aid of corporeity itself. In this perspective, motor and sporting activity can be considered as a system that, together with the educational - scholastic sphere, gives all subjects the possibility of being able to face their own educational pathway, supporting and preserving individual peculiarities, constituting a solid and effective relational network.

Through sport, as an element and means of inclusion, it is possible to achieve a decrease in disharmonies and differences between individuals, intensify self-knowledge and awareness of one's own corporeity. The practice of sporting activities enables each individual to get involved and experiment, learn to control his or her own body, develop a sense of self-awareness and confidence in one's own abilities, and increase and enrich one's personal identity, which is fundamental for the establishment of positive social relationships.

Promoting motor and sporting activity in an educational context means using strategies and activities that generally lead the individual to a greater awareness of his or her own potential, a greater knowledge of his or her own body and a strengthening in the interpersonal and relational spheres. Motor and sporting activity has different and important functions in the motor, psychological and social spheres, being extremely important in the life and evolution of each person. Therefore, sporting activity, in addition to possessing elements and characteristics of great support in different areas, contexts and situations, plays an equally important role on a didactic and pedagogical level. In fact, through action and movement, it is possible to create an educational project and a strategic educational plan that can at the same time respect the characteristics and peculiarities of each person, supporting, qualities and skills.

Actively participating in motor and sporting activities allows one to experience an unprecedented and stimulating experience through the sharing of objectives and the construction of new perspectives of interpersonal correspondences, which are realised in a mechanism of collective participation, recreating a sphere where it is possible to find new opportunities for learning, growth and cohesion while respecting individuality. Therefore, finally, promoting motor activity in an educational context, allows for pedagogical and educational advantages that enhance the person, and also allows for the creation of educational places and spaces in which through the body the teaching/learning process is enriched and improved.

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