

(Corpo)reality¹ in childhood: formative senses for listening to the body and a sensitive view of differences

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Abstract

Based on the assertion that the body is the central axis of the relationship with others and with the world, this article aims to analyze the outcomes of a formative proposal that considers the body in the learning processes of children with and without disabilities, articulating the Specialized Educational Assistance (AEE, acronym in Portuguese). Methodologically, we adopted the alteritarian and dialogical dimensions of qualitative research, through collaborative research, anchored in Merleau-Ponty's (1999) phenomenology of perception, understanding the body as an expression of subjective experiences. The formative itinerary was carried out through ten pedagogical workshops, which provoked reframing in teaching concepts and practices. The results indicate that listening to children's bodies favored the co-production of knowledge and the re-signification of concepts, enabling the development of a work plan that promotes inclusive practices, broadening the meanings of childhood in school and defending a pedagogy committed to difference.

Keywords: Body. Child. Learning processes. Inclusion.

(Corpo)reidades na infância: sentidos formativos para uma escuta ao corpo e um olhar sensível às diferenças

Resumo

Partindo da assertiva de que o corpo é o eixo central da relação com o outro e com o mundo, este artigo tem como objetivo analisar os desdobramentos de uma proposta formativa, considerando o corpo nos processos de aprendizagem

das crianças com e sem deficiência, articulando o Atendimento Educacional Especializado (AEE). Metodologicamente, adotamos as dimensões alteritárias e dialógicas de uma pesquisa qualitativa, pelo viés da pesquisa colaborativa, ancoradas na fenomenologia da percepção de Merleau-Ponty (1999), compreendendo o corpo como expressão de experiências subjetivas. O itinerário formativo foi efetivado com a realização de 10 oficinas pedagógicas, que provocaram ressignificações nas concepções e práticas docentes. Os resultados apontam que a escuta ao corpo das crianças favoreceu a coprodução de saberes e a ressignificação de conceitos, possibilitando a elaboração de um plano de trabalho que promovesse práticas inclusivas, ampliando os sentidos da infância na escola e defendendo uma pedagogia comprometida com a diferença.

Palavras-chave: Corpo. Criança. Processos de aprendizagens. Inclusão.

(Cuerpo)realidades en la infancia: sentidos formativos para una escucha el cuerpo y una mirada sensible a las diferencias

Resumen

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Partiendo de la afirmación de que el cuerpo es el eje central de la relación con el otro y con el mundo, este artículo tiene como objetivo analizar las ramificaciones de una propuesta formativa que considera el cuerpo en los procesos de aprendizaje de niños y niñas con y sin discapacidad, articulando el Servicio de Atención Educativa Especializada (AEE). Metodológicamente, adoptamos las dimensiones alteritarias y dialógicas de una investigación cualitativa, desde la perspectiva de la investigación colaborativa, ancladas en la fenomenología de la percepción de Merleau-Ponty (1999), comprendiendo el cuerpo como expresión de experiencias subjetivas. El itinerario formativo se llevó a cabo a través de diez talleres pedagógicos que provocaron resignificaciones en las concepciones y prácticas docentes. Los resultados indican que la escucha del cuerpo de los niños y niñas favoreció la coproducción de saberes, la resignificación de conceptos y posibilitó la elaboración de un plan de trabajo que promoviera prácticas inclusivas, ampliando los sentidos de la infancia en la escuela y defendiendo una pedagogía comprometida con la diferencia.

Palabras clave: Cuerpo. Niño. Procesos de aprendizaje. Inclusión.

Inciting the first crossings of this writing

Three characters helped me compose these memories. I want to shed awareness of them. First, the child; second, the little birds; third, the wanderers. The child gave me the seed of the word. The little birds gave me detachment from the things of the earth. And the wanderers, the pre-science of nature [...]
(Manoel de Barros, 2008).²

Launching the writing of this article with an excerpt of the poem *Memórias inventadas* (Invented memories) (Barros, 2008), leads us to discuss about reminiscences, moving us through times and spaces in the crossing of a p.h.D and its learnings, that remained printed in the body of this professor/researcher.

By using Barros's beautiful words, we aim to give voice to the referred characters, bringing the child as the constitution of a personal journey; the little birds as the roots set in the professional field; and, in the end, the wanderers, presenting the academic path of this empirical crossing.

Endless are the questions that boosted the investigation that grounds this writing. This enchantment kept embracing the challenges faced in teaching young children, especially regarding the inclusion of subjects with and without disabilities.

With the National Policy on Special Education from the Perspective of Inclusive Education (Brasil, 2008) gaining a sort of spotlight in society, the inclusion of students with disabilities became assured and the access to regular education, since Early Child Education, has become a guaranteed right, providing these individuals with visibility, say, and presence in the school context.

That being said, whilst the right and the access are guaranteed, many teachers have not yet felt qualified to work with these children. Therefore, we begin to observe situations of exclusion of this public in circles (rodas)³, games, moments of make-believe and in activities involving body and movement. Often, they remain seated by their respective trainees, playing in an isolated manner, without establishing bonds, affection nor interactions, as bodies imprisoned within their own relations.

Inquiries arose about how this body was viewed at school. Why were

these children unable to participate in such enriching moments of interaction? What conceptions of body did teachers have in relation to these individuals and their disabilities? It was necessary to seek solutions to so many concerns.

The immersion in the Master's studies made us unveil that it was possible to look at the child with disability's corporeality, doing a research-action with a group of teachers from Natal's public education system in Early Child Education. The empirical experience led us to know better these bodies, often silenced, invisible, considered fragile, fragmented and non-learners, highlighting how historical and cultural it is to see disability before the individual, in terms of their limitations and specificities (Peixoto, 2019).

With the results and outcomes of the research, we were instigated to broaden our study object in the PhD, so that the empirical experience transcended other views and listenings, reached other spaces and provided a broader look at the body of the child with disability. We sought to go beyond the physical and biological perspective, adopting a cultural and historical one, with the objective of contributing to the learning processes of all children, with disability or not.

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Based on the premise that we are whole-body subjects in learning processes, how can children with disabilities experience their bodies through listening and sensitivity in the activities developed in Specialised Educational Services (Atendimento Educacional Especializado - AEE) in an early childhood education school? Thus, a new object of study emerged in the career of this teacher/researcher.

According to Decree No. 7,611, dated 17 November 2011, AEE is still considered a service that seeks to provide resources and pedagogical strategies for students with specific educational needs, aiming to complement and/or supplement regular education, promoting adequate conditions for access, participation, and learning for these individuals, in addition to favouring their inclusion and the full development of their potential (Brasil, 2008).

Therefore, this article flows from an excerpt of a collaborative research project, valuing the framework for continuing education with 34 teachers from a municipal early childhood education centre in the public school system in Natal, approved by the Research Ethics Committee⁴. The research is concerned with listening to the body and being sensitive to differences, based on experiences

developed in the regular classroom, together with the AEE and its reinterpretations in teaching practices.

Thus, after these introductory notes, we will present the essential concepts that underpin our article, the methodological path outlined for conducting collaborative research and, finally, we will weave together our considerations, revealing the lessons learned and reinterpreted, as well as the contributions of this empirical experience, its limitations, challenges and formative developments, fostered by reflective and critical attitudes in practice, based on the action-reflection of the very doing itself.

May the reader glean from these writings the dialogue with the body through observing, touching, smelling, hearing, and feeling, through a journey that traverses playfulness, enchantment, and sensitivity in school spaces, seeking to ensure that all children can live their childhoods freely, richly, and meaningfully, with school as a space to be a child and fully experience this childhood.

The child and their childhoods: what body are we speaking of?

The body draws the world
(Merleau-Ponty, 1999).

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How many shy smiles are there in a classroom? How many rushing outs, without time to ask the teacher to go to the bathroom? How many little heads are bowed for some reason? Or even restless and anxious little mouths that talk non-stop? Can a drawing express everything a child wants to say but cannot verbalise or be heard? Do hunched and withdrawn shoulders try to hide something that bothers them a lot?

For now, we notice some everyday scenes of a school of childhoods, scenes that reveal a lot and that we teachers often fail to realize. As Merleau-Ponty (1999) highlights, the body, when drawing the world, creates subjective meanings that influence our perception, the role of the body in the formation of knowledge and in mediating human experience. Thus, we present the theoretical epistemology that underpins the writing of this article.

We know that childhood is recognized as the initial stage of an individual's life, characterized by needs and possibilities that vary according to

historical, social, and cultural contexts. This variation shows that the experience of childhood is not homogeneous over time, differing between eras, cultures, and social structures (Qvortrup, 2011).

Historically, children have been affected by inequalities that shape their living and opportunities. These disparities reflect the manner how societies organize themselves and conceive the concept and the role of children, influencing their experiences and perspectives on life (Sarmiento; Cerisara, 2003).

Following these fundamentals leads us to reflect on practices, highlighting children as protagonists in the development of this knowledge. To this end, it is necessary to understand, know, and identify the particularities of these subjects in the world in which they live, considering them as unique and plural beings in their individualities and differences.

To coax this discussion, we highlight the child's corporeality in this process, based on the premise that the body is the central axis of the relationship with others and with the world, taking into account the time, space, culture, and experiences of these subjects. We defend the understanding that it is through the body that one knows the world and that the world is incorporated as part of the body through its experiences and the subjective relations it establishes. (Merleau-Ponty, 1999).

And why considering the child and their childhood in this dialogue, since the body movement is the very first interaction with themselves, the other and the context in which they are immersed? The child experiences, explores, observes, builds their identity, questions, experiments, fantasizes, and attributes meaning in relation to their surroundings through the body, expressing emotions, feelings and thoughts (Brasil, 2008).

According to Ariès (1981), Consolidating this careful approach to these significant practices requires understanding that conceptions of children and childhood undergo historical, social, economic, and political transformations. From this perspective, when we talk about children and childhood, we are not referring to a single child, nor to a single childhood, but rather to the understanding that these experiences are lived in different times and cultures, which leads us to understand the plurality of these childhoods.

Therefore, in early childhood education, it is essential to integrate body movement into various learning practices, regardless of their intentionality. This

approach contributes significantly to the child's integral development, acknowledging the body as a space for memories, emotions, and learning. According to Vianna e Castilho (2002):

The body brings up a story, a sort of memory, in the tendons, in the organs, in the breathing patterns. Fond memories of childhood, muscle memory of motor development in the early years of life, and also memory of every fall, every jump, every somersault, every dance (Vianna; Castilho, 2002, p. 25).

In this assertion, we highlight the need for children to explore their bodies and emotions from an early age, considering how essential childhood is in building experiences of corporeality, given that memory is imprinted on the body.

Throughout childhood, children expand their abilities, become more active in the spaces in which they operate, produce experiences and new cultures, and participate in exchanges and interactions. Through these relationships, they think, reflect, learn, act, and gain a voice and protagonism, becoming the main agents of their own knowledge. Thus, the understanding of children assumed in this work is that of protagonists of their being and doing, considering them as capable subjects, whether they have disabilities or not.

But how should we consider the body of a child with disabilities in this context? When approaching the issue from a physical and/or physiological perspective, we rely on the definition of disability established by Law No. 13,146, of July 6, 2015, recognized as the Brazilian Law for the Inclusion of Persons with Disabilities (Lei Brasileira de Inclusão da Pessoa com Deficiência - LBI). This legislation reinforces the legal framework, defining a person with disabilities as

[...] a person who has a long-term physical, mental, intellectual, or sensory impairment which, in interaction with one or more barriers, may hinder their full and effective participation in society on an equal basis with others (Brasil, 2015, p. 9).

From this perspective, we identified a specific concept, but sought to expand it to encompass a social dimension, in which the body of the subject with disability is recognized within human diversity and in the pursuit of sensitivity to differences, as defined by the authors below:

[...] The body with a disability is not limited to a physiological phenomenon, although it does not disregard it; the body with a disability also belongs to a subject of law, socialized or in the process of socialization, and disability becomes a discursive construct. Disability becomes the result of an interaction between biology, social structure, and institutions. Here, the challenge for a democratic society is to understand disability in its complex relation between biological and social factors, based on the perception of the body as a biological phenomenon and a social and cultural production (Conceição; Conceição; Leal, 2018, p. 7).

As such, society needs to understand disability in all its complexity, recognizing the interaction between biological and social factors. It is essential to broaden our perception of the body beyond a biological phenomenon, integrating it into a social and cultural dimension.

When addressing the body in its various dimensions, we do not ignore its biological materiality in any way; this does indeed exist. However, we uphold the idea that “[...] what is biological in human beings is simultaneously infiltrated in culture. Every human act is biocultural” (Mendes; Nóbrega, 2009, p. 5).

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We make room for all body types, with an emphasis on people with disabilities, who have long had their bodies marginalized and silenced due to the stigmas associated with not meeting the “standards” established by society, between normalities and abnormalities.

Throughout this article, we will therefore discuss the concept of the body that transcends its physical and biological definition, emphasizing other dimensions, as Goellner (2007) clearly shows,

[...] a body is not just a body. It is also its environment. More than an ensemble of muscles, bones, guts, reflexes and sensations, the body is also the clothes and the accessories that adorn it, the interventions that take place in it, the image it produces, the machinery that is attached to it, the remains that are displayed on it, the education of its gestures... Anyway, it is an endless of possibilities, always reinvented, constantly on the verge of discovery and being discovered. Hence, they're not the biological similarities that define them, but fundamentally the social and cultural meanings attributed to it (Goellner, 2007, p. 29).

We understand that discussing the body means talking about our

identity, about our own bodies, as listeners, observers, sensitive beings, and bearers of our stories. It also means talking about liberation. It means discussing the fact that we are all different individuals and that these differences are necessary, regardless of our biological and physical condition, based on the premise that we learn and complement each other through our differences.

To Merleau-Ponty (1999), one's own body is not constituted only by organs, but, yes, by the acknowledgement of its existence as a living and potent subject, grounded in the subjective experience and in the perception, that is, action and perception are intertwined.

We legitimize a journey in which the body cannot be considered an isolated object, dissociated from the cognitive, because everything we experience is linked to a world, to a specific context. The body is life; the body is knowledge. It is from this perspective that we will trace narratives about an unfinished body, in constant transformation, which is constituted in the interactions between the biological and the cultural, the lived and the felt one. These diverse experiences make us subjects in the world, whether with or without disabilities (Merleau-Ponty, 1999).

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The body and its methodological crossings within a formative experience

Whether it is the body of the other or my own, I don't have any other way of knowing the human body except living it
(Merleau-Ponty, 1999).

To begin this section, as a sensitive experience, lived in a context of teacher training, we draw on Maurice Merleau-Ponty's phenomenological epistemology (1999), which understands the body as the starting point for all perception and knowledge. The phenomenology of perception allows us to look at the body not as an object, but as the subject that feels, expresses itself, learns in the world, and also understands how experiences gain meaning.

When investigating the relation between the body and inclusive education, we do not aim only to present concepts on children's education, be they with or without disabilities, but also to offer meaningful contributions to teacher

training, for those who work with these children, so that this training is reflected in their teaching practice.

To this end, it was essential to use the phenomenology of perception as a theoretical framework, so that teachers could recognize themselves as physical beings through a process of listening and awareness. This approach aimed to deepen teachers' understanding of body language so that they could understand children's body language as a unique manifestation of their lived experience. This recognition enabled teachers to perceive and access the essence of each child and made it possible to understand the specificities of each subject, valuing their diverse experiences as living and powerful bodies.

Thus, it is appropriate to present the movement provided by the training throughout the empirical experience, establishing a dialogue with the methodological approach adopted. This approach was anchored in qualitative research, in which the analysis does not focus on statistical results, but on the relationships and implications established between the subjects and the context experienced during the investigative process (Oliveira, 2016).

The present investigation, from a qualitative approach and collaborative nature, is based on the understanding that knowledge is produced in the relation among subjects that share a territory in common, of listening, affection and reflection.

Collaborative research, anchored in Ibiapina (2008), is understood here as an ethical, dialogical, alteritarian, and responsive movement that seeks, in collective experience, ways to reframe pedagogical practices based on concrete experiences and concerns that emerge in everyday school life.

It is a critical and emancipatory approach, characterized by listening to the difficulties faced by teachers, as well as collaborating to overcome these challenges, contributing to the improvement of teaching practices and, consequently, to the teaching-learning process.

The training process was carried out at a municipal early childhood education center (CMEI) located in the southern part of the city of Natal, Rio Grande do Norte, under the responsibility of the Municipal Department of Education, from 2021 to 2023. This institution became our research locus because it met the inclusion criteria, in addition to having two AEE teachers (morning and afternoon), a significant number of permanent teachers, and, as relevant data, 19 children in the target audience for Specialized Education.

The training was attended by permanent teachers, substitute teachers, and interns. We understand that responsibility for children does not fall solely on teacher "A" or teacher "B," but involves all members of the school. Therefore, we extended the training to all professionals at the institution, forming a group of 34 participants. Sensitive listening to lived experiences, supported by phenomenology, allowed us to understand how meanings emerge in the relationships established between subjects, their bodies, and the educational space.

Instead of predefined categories or systematic analysis techniques, we chose to follow the gestures of experience, allowing the senses to reveal themselves through the narratives, records, observations, and reflections produced throughout the training process.

For this study, the following research instruments were: document analysis, participant observation, field diaries (1 and 2), semi-structured individual interviews, pedagogical workshops, and reflective portfolios.

Considering this methodological framework, the research was organized into three main stages. The first, called "sensibilization", involved initial actions, such as presenting the proposal to the group, welcoming the teachers' needs, and conducting participant observations of the practices developed, both in the regular classroom and in Specialized Educational Services (AEE). In addition, this stage included our participation in planning with the pedagogical coordination team, conducting semi-structured interviews, and, finally, presenting the initial findings and observations, with the aim of laying the groundwork for the subsequent stage.

The second, entitled "formative", refers to the implementation of teacher training, which was designed and structured collaboratively with the group of teachers. After presenting our initial analyses, we prepared our field diary 1. It was at this stage that we reflected on the topics to be developed during the training, considering the body and learning processes.

Lastly, the final stage, designated as "interventional", led us to reflect on the product and materialization of teacher training in the institution's pedagogical practices, through the development of a work plan to be implemented in the AEE and coordinated with the work of teachers in regular classrooms.

For this text, we focus on the formative stage of the research, which took the form of 10 thematic workshops, designed as spaces for experience,

listening, and reflection, shared among the participants. Anchored in the phenomenology of perception, these workshops sought to promote attention to lived experience, body language, and the sensory and affective experiences of teachers, understanding them as legitimate paths for producing meaning and reframing pedagogical practice.

We chose to work with educational workshops through an extension course to support the idea of bodily experience and senses constructed through experience. This choice aligns with the phenomenological perspective by recognizing that the body is the place of experience and perception of the world, and therefore, it is in encounters with others and in lived situations that senses are produced.

The themes of the workshops held are presented below:

- a) Workshop 1 – Sensibilization of bodies.
- b) Workshop 2 – Do I have a body?
- c) Workshop 3 – Am I a body?
- d) Workshop 4 – Bodily memories in childhood.
- e) Workshop 5 – TEA (part 1): what body is it?
- f) Workshop 6 – TEA (part 2): what body is it?
- g) Workshop 7 – The body and its sensoriality.
- h) Workshop 8 – The body and its playfulness.
- i) Workshop 9 – The body as re-signification.
- j) Workshop 10 – Bodies that play, interact and learn.

During the implementation of these workshops, we promoted a body-sensitive listening work through body awareness experiences. We acknowledge that body awareness does not develop immediately, but is a process that is built and (re)built throughout our life experiences.

Working with phenomenology through workshops made it possible to explore perception, as well as access memories, experiences, and, based on lived ones, the deeper and more subjective meanings attributed to the body in this formative process, respecting the uniqueness of each subject and the richness of the relationships established in everyday school life. In this way, phenomenology constitutes a sensitive and reflective path for data analysis, aligning

itself with the collaborative and ethical character of the research, contributing to the reframing of teacher training.

The body as a source of new meaning in teacher training from an inclusive perspective: developments and results

*We have the right to be equal when our difference demeans us;
and we have the right to be different when our equality decharacterizes us. Hence the need of an equality that acknowledges the differences and of a difference that does not produce, feed or reproduce inequality*

(Boaventura de Souza Santos, 2003).

Boaventura's sensitive and inspiring words lead us to reflect that we do not seek full and absolute equality between individuals—since such equality does not exist—but rather the appreciation and recognition of differences. This understanding underpins the belief in promoting equitable and inclusive strategies that enable everyone to progress in their learning and develop fully in society.

The promotion of continuing education in the school context was not only aimed at providing access to knowledge. Based on the phenomenology of perception, it sought to foster critical and reflective attitudes among participants, valuing lived experience and corporeality as legitimate sources of knowledge, in addition to promoting the expansion of these practices in an ethical, respectful, and shared manner, with a view to contributing to the learning processes of those involved.

The body is our general means of being in the world. Sometimes it limits itself to the gestures necessary for the preservation of life and, correlatively, surrounds us with a biological world; sometimes, playing with its first gestures and moving from their literal meaning to a figurative one, it manifests through them a new core of meaning; sometimes, finally, the intended meaning cannot be achieved by the natural means of the body; it is then necessary for it to construct an instrument, and it projects a cultural world around itself (Merleau-Ponty, 1999, p. 203).

By recognizing the body as the primary locus of perception and interaction with the world, Merleau-Ponty (1999) emphasizes sensitive listening and open dialogue between subjects, broadening the understanding of pedagogical practices beyond the rational, integrating aspects of subjectivity, affectivity, and sensoriality.

By combining the dimension of continuing education in schools with the dimension of the academic universe, we seek to implement this action-reflection, in which theory and practice can expand, complement, and transform each other (Ibiapina, 2008).

The author also encourages us to understand that collaborative research means establishing partnerships and involving researchers and research subjects in common situations that benefit both the school and the professional development of teachers, recognizing that they have enormous capacity to transform the context in which they operate.

The training had a big impact on me, both as a teacher and coordinator. It made me see so many possibilities for working with children that you can't even imagine. This training was not just for collaborating in the classroom and in the AEE, it went far beyond that. Your training is already being seen outside the classroom, for example, in the song circle. This project took on a new form after your arrival, through music education and the body intertwined in this activity, in a way that all children can participate. As I said, teachers have vehemently embraced the idea that children are the protagonists of this activity (Classroom teacher, 2023).

As we can see, in addition to contributing to the training of the group of teachers, our goal was to monitor how this training could be effectively applied in the daily routine of the empirical loci. Together with the participants, we worked on creating a product that would consolidate the training process carried out, with the aim of contributing directly to the pedagogical practice of teachers, with a focus on the inclusive perspective.

We revisited the various concepts explored throughout the training process so that we could record our educational intentions developed after teacher training, understanding that this knowledge is not only plural but also temporal (Tardif, 2000).

We presented the group with a proposal to develop a work plan for

the institution, understanding it as a document in which teachers outline previously planned actions and the means necessary for their execution, with the aim of improving teaching practice (Tormena; Figueiredo, 2010).

Under this premise, we realized that, in order to begin drafting the plan, we needed to go through the planning process, since without planning, we cannot conceive, execute, and evaluate the results of any possible change (Vasconcellos, 2000).

The author also emphasizes that educational work should not be limited to the individual dimension, but should also consider a collective one, understanding that it is this collaborative approach that should permeate practices. We consider the formative stage to be crucial in the empirical trajectory, reinforcing the idea that teachers are not the only ones responsible for students, be they with or without disabilities.

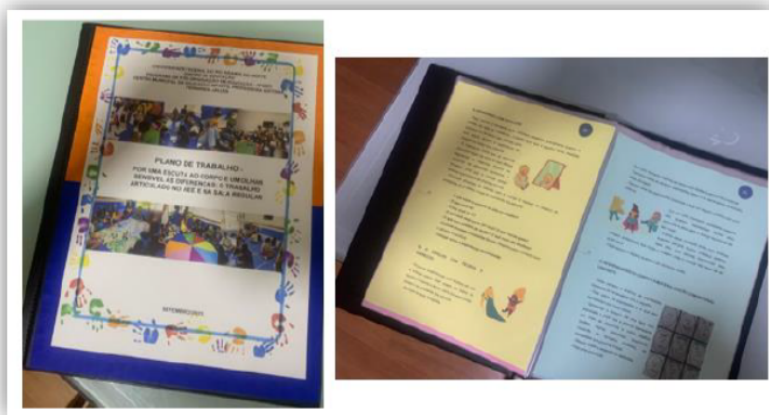
Based on the experiences with teachers during the training process, the need arose to collaboratively develop a work plan entitled “Listening to the body and being sensitive to differences: coordinated work in specialized education (AEE) and regular classrooms”⁵, which was duly registered as a product of the extension course.

This product was designed so that it could be developed with children with and without disabilities, respecting their uniqueness and potential. In dialogue with Merleau-Ponty (1999), who teaches us that the body is not just an object in the world, but the very means by which the world reveals itself to the subject, teachers came to understand the body as an expression of subjectivity. This understanding enabled the development of pedagogical practices that value sensitivity, affection, and listening to others, recognizing corporeality as a legitimate language of relationship and learning.

With the development of the work plan, we aim not only to highlight the relevance of the body in the learning process, but also to promote the integration of this dimension from a phenomenological perspective, which understands the body as the primary means of experiencing and perceiving the world. This approach underpins the implementation of pedagogical practices that value corporeality, which can be adopted by both classroom teachers and specialized education teachers. Such experiences would go beyond the walls of the classroom, radiating meaning and promoting meaningful learning.

Thus, the plan was structured into forty-nine pages, subdivided into three sections: presentation; theoretical basis; and presentation of strategies.

Figure 1 – Work plan



Source: Researcher's field diary, 2022.

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The plan consists of more than forty suggested strategies that address the concepts presented. It is enriched with various resources, including images, song lyrics, adaptations, and material productions, as well as the use of scrap materials, recommended stories and videos, and the construction of elements that corroborate the strategies developed in the workshops.

From the perspective of phenomenology of perception, such resources are not seen merely as teaching tools, but as devices that mobilize sensory experience and favor the emergence of meaning from the lived body. Thus, the plan seeks to provoke a more intimate and subjective relationship with knowledge, in which subjects learn through encounters with others, with materials, and with the world, as Merleau-Ponty (1999) affirms.

Through this material, we seek to highlight the importance of an approach that considers the child's body in childhood, respecting its specificities. Instead of restricting observation to stereotypical movements and actions, our goal was to promote pedagogical practices that recognize and value the broad meaning of corporeality and motor skills present in each subject.

In parallel with the systematization of our work plan, we took on the challenge of collaborating in the creation of materials that would support the implementation of the proposed experiences.

Figure 2 – Materials produced to the implementation of the lived activitie



Source: Researcher's field diary, 2022.

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It is essential to emphasize that, throughout this phase, we strived to promote dialogue between subjects and instruments, legitimizing the principles of collaborative research.

Look at all this rich material. When I had access to it, I confess that I wanted to do everything in it, but I need more time for that (laughs) [...]. In fact, I am articulating this with what is being worked on in the classroom. And then I see the adjustments that need to be made and now I seek to articulate with the plan. Although I am still a beginner, I can already see how important it is to listen to the body. An example of this is the work I have been doing with Theo and Augusto. This little contact already shows me how much they enjoy coming to the AEE today. They are involved with what we are developing here (AEE Teacher, 2023).

Considering all the materials presented, it is important to note that no single instrument is categorically superior or inadequate. It is essential to adopt

an attentive and sensitive approach to each child, considering their specificities and allowing for appropriate adaptations as necessary.

The AEE teacher's statement reveals that the work plan is beginning to show positive results, which makes us happy, as it confirms that the proposal developed has been effective. This result underscores the importance of integrating a sensitive view and listening to the body in the learning processes of the subjects.

The developments of the process, translated into the elaboration of the work plan, reveal the power of sensitive listening, dialogue, and corporeality as foundations for teacher training that embraces differences, respects time, and recognizes the uniqueness of each individual. More than strategies, what was built were possibilities for encounters that transcend knowledge and are anchored in sensitivity, contributing to more ethical and affective pedagogical practices committed to a truly inclusive school.

Ending cycles, presenting new beginnings

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In this manuscript, driven by personal, professional, and academic motivations, we have given voice and substance to an empirical journey focused on analyzing the unfolding of a training proposal, awakening a sensitive eye to differences and broadening the understanding of teacher training from an inclusive perspective.

The proposal focused on considering the body in the learning processes of children with and without disabilities, linking Specialized Educational Services (AEE) practices with education in the regular classroom. We sought to weave meanings and significance into teaching practice through continuous and enriching dialogue with our participants and immersive listening to their experiences.

Rather than discussing the centrality of the body as an object of study, we proposed integrating it into pedagogical practices in different school settings, recognizing its power as a language and as a form of presence in the world. As Merleau-Ponty (1999) reiterates, we are not bodies that have experiences, but subjects who experience the world through the body of the sensitive, lived, and expressive, regardless of whether they have a disability or not.

Phenomenology has allowed us to understand that the body cannot be considered an isolated object, dissociated from thought. On the contrary, the body is the existential and ontological condition of the subject, for it is through the body that the world sees, touches, and re-signifies (Merleau-Ponty, 1999). Thus, integrating the body into pedagogical practices is not only a methodological tool, but an action that recognizes the subject in its entirety.

Reflecting on children also means considering adults and the intersections of their environment, since these relationships are interconnected. During training, awareness of the body as a means of expression allowed teachers to access children's body language, recognizing them as powerful subjects whose experiences deserve to revisit their childhoods, rescue memories, marks, affections, relating them to the conditions of current childhoods. This exercise boosted understanding of how these experiences echo in current childhoods.

We start from the premise that it is the adult—the teacher—who shapes and mediates the various experiences in the school context, constructing times, spaces, and meanings. When a teacher recognizes the plurality of childhoods, their different ways of being, living, and being a child, they recognize and embrace diversity as a constitutive element of the classroom, whether it be affections, memories, social, historical, or cultural conditions.

According to Ferreira (2001), the development of the work plan solidifies the training process, revealing its implications for teaching and learning processes and materializing decisions made collectively.

In line with our epistemology, which recognizes the body as the means by which the subject integrates into the world, the plan showed the reframing of concepts, the expansion of these subjects' gaze and listening, valuing bodily experience and sensory perception. In this way, the instrument became a guiding force, dynamic and attentive to the specificities of childhood, without losing the connection between the regular classroom and the work developed in the AEE.

We emphasize that the body manifests itself when children run, jump, dance, or even pick up a pencil to draw. It is present in play with playdough, clay, or sand, in activities with scrap materials, handkerchiefs, and balls. The body reveals itself in every movement, whether walking, running, jumping, or in more subtle gestures, such as a smile or even crying.

We hope this article provides new perspectives and approaches on body in childhood, something that often remains timid or even, silenced. We believe that people are not just physical bodies, but historical, social, cultural, emotional and affective ones, in which all memories manifest and materialize.

We reiterate that this training program achieves its educational goals, recognizing that all of us — principals, pedagogical coordinators, special education teachers, classroom teachers, and interns — play essential roles in the educational processes of the school environment. Collaboration and coordination among these various elements are fundamental to consolidating the inclusive school we so much desire.

Notes

1. Translator's Note (TN): The emphasis on the word 'corpo' within the concept and word corporeality is because there is no way to think about it without emphasising the ethos of the body. That is why we kept the brackets in the translation.
2. "Três personagens me ajudaram a compor estas memórias. Quero dar ciência delas. Uma, a criança; dois, os passarinhos; três, os andarilhos. A criança me deu a semente da palavra. Os passarinhos me deram desprendimento das coisas da terra. E os andarilhos, a pré-ciência da natureza [...]".
3. TN: In Brazilian culture we tend to put children in circles we call rodas. In those, we might play games, sing, dance, do cirandas (circle dances where everyone involved holds their hands, sings and dances).
4. Project approved under recommendation substantiated in CAEE de nº 45234821.9.0000.5292, on June 14th, 2021.
5. Work plan approved (PD030-2022) as a self-financed action in line with one of the university extension actions by UFRN.

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