

Contents of corporal practices in the Bachelor's Program in Physical Education

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Abstract

This article is the result of the professorial research entitled: Teaching of corporal practices in the Bachelor's Program in Physical Education. The objective on which this article is built is: to characterize the contents of the corporal practices of the Bachelor's Program in Physical Education of the CESMAG University. To this end, the research design integrates an interpretative paradigm, a qualitative approach and a documentary review method, taking the document analysis matrix as an information collection technique. The search for bodily experience through corporeality is highlighted as the most significant result; and it is concluded that the body is recognized as an integral dimension of the actor, displacing reductionist visions focused only on performance, technique or physical health. In contrast, the academic spaces analyzed postulate training that incorporates the senses, affects, experience and critical awareness.

Keywords: Corporeality, Curriculum, Physical Education, Body Practice.

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1 Introduction

The implementation of corporal practices within the domain of physical education gives rise to a series of issues that merit rigorous examination, as they exert a direct influence on the pedagogical interventions undertaken within the educational milieu of the region. These problems are multifaceted, encompassing pedagogical and social issues.

Perhaps the most evident challenge is the difficult application of the curriculum, since on several occasions, teachers are unable to contextualize the curricular content in the best way to

respond appropriately to the needs of the different groups in which they intervene (Mujica, 2020). This phenomenon, known as decontextualized teaching, has been shown to demotivate individuals from participating in the construction of bodily practices, thereby reducing their overall engagement.

Conversely, conventional pedagogical methodologies and practices are embedded in curricula designed to perpetuate unreflective movements, thereby hindering the development of motor skills that extend beyond the physical dimension of the body, effectively rendering all its other dimensions invisible (Burbano & Paz, 2022). The prevailing approach in physical education classes is one that emphasizes direct instruction and sports activities, with the objective of fostering competition in the strictest sense of the word. This approach does not take into account the diversity of the student body. This phenomenon engenders a monotonous and uninspiring environment for physical activity.

In the Colombian context, physical education is conceived with an excessive emphasis on performance and competence. This counterproductive approach is particularly problematic for programs that offer a degree in physical education or related areas. The social perception of the field is reduced to the learning of sports techniques, thereby making invisible the contributions it makes to society that go beyond the biological notion of the body (Arboleda and Franco, 2014). While acknowledging the importance of sport as a form of physical education, it is imperative to emphasize its role as a tool for pedagogy. Consequently, the curriculum of bodily practices must be structured to build upon the fundamental patterns of movement and the manner in which these motor skills are directed towards pedagogical, sporting, and leisure activities (Alvarez & Heredia, 2021).

The research question that guides the construction of this paper is as follows: An investigation into the contents of the corporal practices included in the Bachelor's Program in Physical Education at CESMAG University is warranted.

2 Methodology

2.1 Interpretive paradigm

The interpretative approach is predicated on a methodological perspective that prioritizes the comprehension of meanings and the actors involved. It entails a meticulous interpretation of objects, establishing their relationship with the context that surrounds them. In this specific instance, an interpretation of the relevance of bodily practices in relation to the immediate context will be conducted (Walker, 2022).

Qualitative approach

Piña (2023) states that the qualitative approach guides the interpretation and analysis of non-numerical data, such as interviews, observations, and texts. This approach allows us to analyze how the cultural and social context influences bodily practices; it is also relevant to carry out studies on pedagogical processes and dynamics, such as interactions between teachers and students, which in turn are mediated by content (Salazar, 2020).

2.2 Document review method

Documentary review is a research method that consists of the systematic analysis of written sources. In this case, the documents under analysis are the microcurricula of the Bachelor's Program in Physical Education. The objective is to collect, interpret, and contrast relevant information on a specific topic. The utilization of this methodology facilitates the establishment of a comprehensive background, the identification of theoretical and methodological approaches, and the substantiation of arguments with existing knowledge. This approach contributes to the enhancement of the rigor and depth of the research process (Cotán, 2020).

2.3 Document Analysis Matrix

This is an information collection technique that involves the collection, analysis, and interpretation of documents relevant to the research topic. The document analysis matrix is a technique that facilitates the systematic organization of information obtained from multiple documents during a document review. This technique is structured in the form of a table, where rows group the various categories of analysis of the research (Martínez et al., 2023). This technique facilitates the rapid visualization of similarities, differences, patterns, and gaps in literature, which is essential for developing state-of-the-art knowledge and delineating lines of argument. Additionally, it enables the clear traceability of information, thereby optimizing synthesis efforts and preventing the duplication or loss of significant data (Angulo & Flavio, 2024).

2.4 Unit of analysis

The unit of analysis in this paper corresponds to all the micro curricula of the body practices component of the Bachelor's Degree Program in Physical Education.

3 Results

The following table presents the results of the research:

Table 1.

Results of the teaching content of body practices

Analysis category	Analysis category sub-	Results
Teaching contents.	Pedagogical objective.	Bodily experience from corporeality.
	Influencing factors.	Contextual and pedagogical conditioning for situated bodily action.
	Teaching approach.	Active, situated and dialogic didactics of bodily practices.
	Relevance for training.	Pedagogical actor physically and socially committed.

Note. Own elaboration.

4 Discussion

4.1 Bodily experience from corporeality

Bodily experience constitutes a fundamental axis in the professional training of graduates in physical education. This is due to the fact that it allows the body to be understood not as a functional instrument, but as a living subject that feels, acts, learns, and transforms itself in dialogue with the world (Cuenca; 2020). A comprehensive analysis of the diverse academic domains reveals that bodily experience functions as a category that is configured through sensitive, significant, and pedagogical experiences in varied contexts. This configuration is sustained by the notion of corporeality as an ontological, epistemological, and pedagogical dimension of the human being.

This understanding is especially evident in athletic and gymnastic practices, which have traditionally been approached from the logic of performance, efficiency, or standardized technique (González et al., 2019). However, Vicente and Brozas (2017) contend that when these practices are disassociated from the bodily experience, they transition from mere physical training to formative processes. In these processes, the subject encounters his or her own limits and potentialities, the rhythm of the group, and the environment. In the context of athletic training, activities such as running, jumping, or throwing serve as a medium for the exploration of will, effort, perseverance, and self-listening. In the context of gymnastics, the pursuit of balance, coordination, and body expressiveness enables the practitioner to delve into the aesthetic, emotional, and communicative dimensions of movement. This exploration serves to fortify the practitioner's sense of identity and body awareness.

Consequently, practices that are conventionally linked to discipline or competence assume a novel formative significance when they are interpreted through the lens of bodily experiences

from corporeality. This approach fosters substantial learning and the comprehensive development of the human being in relation to others and the world.

In academic discourse on collective corporal practices, the bodily experience is manifested in the experience of a culture of play, wherein the body becomes a vehicle for communication, strategy, and intercultural expression. Corporeality enables students to execute technical and tactical movements, as well as to experience collective sports as a practice that intertwines emotions, collective sense, and identity (Saravi & Honorato, 2017). This same logic is evident in basketball, where the mechanization and automation of fundamental skills extend beyond the physical domain, becoming intertwined with a reflective process involving "being with others" on the court. This development leads to a nuanced experience of the body in social and competitive interactions.

Conversely, in football, the bodily experience is mediated by a comprehensive approach to the game. In this context, the body not only acts according to tactics, but also becomes a mediator between perception, decision-making, and the relationship with the environment. The student teacher undergoes experiential training in the reading of the game, experiencing its corporeality as a situated and contextualized construction, in coherence with authors such as Saravi et al. (2017), for whom the body is the zero point of all perception and experience of the world.

Conversely, academic spaces proffer an experiential paradigm within the natural environment, wherein the body is integrated with the elements of the environment in a manner of heightened sensitivity. In this context, corporeality is manifested through practices such as walks, cooperative games, and survival techniques. These practices serve to reinforce the emotional, environmental, and collective dimensions of the human being. This experience aligns with the conceptual framework proposed by Grasso (2024), who posits that corporeality, understood as the embodiment of the self, is a symbolic and social construction that endows our existence with significance.

In the context of aquatic activities, the bodily experience is augmented in relation to the water, thereby facilitating a profound comprehension of the body, its boundaries, capabilities, and forms of interaction with others and with space. Corporeality is defined as fluidity, adaptation, and expression. These concepts are associated with the development of body awareness, self-acceptance, and inclusion. These concepts align with the proposals of Laban (1974) and Larocque (2006).

The bodily experience, understood as corporeality, is configured as an integral educational process that articulates experience, reflection, action, and interaction. The objective is not to instruct specific movements, but rather to cultivate sensitive, critical, and conscious subjects who possess the capacity to reinterpret their existence in the world through bodily expression. A close examination of each academic space reveals that it contributes to an expanded and situated understanding of the bodily experience. This reaffirms the centrality of the bodily experience in the training of educators committed to a pedagogy of the living body.

4.2 Contextual and pedagogical conditioning for situated bodily action

This result is the product of the cross-sectional analysis of the academic spaces in which corporeality is constructed, lived, and taught from the environments where practices are developed. This category is predicated on the recognition that body learning is not neutral or universal; rather, it is mediated by contextual, social, geographical, cultural, and pedagogical factors that determine the forms of intervention, teaching, and appropriation of the body.

In settings such as Co-educational Camp and Body Practices in the Aquatic Environment, the natural environment functions as a direct conditioning factor that modifies the manner in which individuals relate to their bodies and to others. In this case, the context encompasses not only the institution where the training is imparted but also the very substance of the curriculum. According to Ruiz and Del Rio (2020), geography, rivers, swimming pools, and climate act as variables that require didactic and methodological adaptations. These adaptations, in turn, develop students' ability to interpret and act on reality in a sensitive, flexible, and creative way.

From a theoretical standpoint, this category is predicated on the principles of situated pedagogy and critical didactics. This assertion is further supported by the works of prominent scholars in the field, such as Freire (2004) and Larrosa (2003), who have noted that learning occurs not only in the abstract, but is shaped by and occurs within the concrete experiences of the world. Corporeality, therefore, cannot be considered in isolation from its context. In the context of team sports, this principle is manifested through the implementation of simplified games, the interpretation of game dynamics in real-world scenarios, and the adaptation of teaching methodologies to the characteristics of the group, its culture, its prior experience, and its distinct needs.

In a similar vein, the corporeality approach posited by Ponty (2018) and critical pedagogy underscores the notion that the body is inherently intertwined with its relationship to others, to spatial dimensions, and to objects. Consequently, bodily action necessitates a pedagogical

intentionality that acknowledges the diverse, evolving, and emergent nature of the context, thereby fostering conditions conducive to subject-based learning from experience, territory, and bonds. This phenomenon is evident in the approach to camp planning, methodological strategies employed in open spaces, and the adaptation of aquatic routines to different populations. In this sense, aesthetic body practices acquire a special value, since they enable expressive forms that transcend the functional and the technical to give rise to sensitive, symbolic, and significant experiences of the body. These practices, including dance, body expression, and dramatic play, have been shown to enhance corporeality by fostering creativity, emotionality, and the establishment of shared meanings. Consequently, they have been identified as conduits for emancipation, inclusion, and recognition of cultural and bodily diversity (Verzero, 2016).

Pedagogical conditioning also implies an understanding that the teaching of the body is not reduced to standardized models. Conversely, it necessitates a contextual reading, deliberate contemplation, and a didactic sensitivity that enables us to reinterpret corporal practices as a domain for reflection, connection, and transformation. Students, future graduates, must cultivate the capacity to diagnose, plan, and intervene, taking into account the sociocultural, institutional, environmental, and personal conditions of the subjects with whom they will work (González et al., 2019). This perspective assumes particular significance when addressing practices such as athletic and gymnastic activities, which are traditionally associated with technical, normative, and performance models.

From a critical and situated perspective, athletic practices can be understood not only as a means for the development of physical abilities, but also as spaces to explore effort, self-improvement, and the recognition of one's own limits in dialogue with the environment. Similarly, gymnastic training, far from being merely an exhibition of physical prowess, can serve as a medium for the exploration of various physical attributes, including balance, coordination, expressiveness, and the cultivation of self-assurance. When approached from a sensitive and contextualized pedagogical intentionality, both practices allow movement to be resignified as a complex human experience, opening paths for a more comprehensive, critical, and emancipatory education from corporeality (Souza & Rojo, 2020).

Situated body action is not merely a mechanical application of techniques; rather, it is a reflexive and contextualized practice. It necessitates a consideration of the body in its dynamic interaction with the concrete conditions of life, the physical environment, and the symbolic frameworks within which it operates. Therefore, this category is indicative of a pedagogical

condition and an ethical and political stance toward corporal education. The aforementioned stance asserts that the formation of individuals should be based on their inherent qualities and circumstances, and that the transformation of the world we inhabit is imperative.

4.3 Active, situated and dialogic didactics of body practices

This category enables us to comprehend how the pedagogy of corporal practices transcends transmissive and technical approaches, positioning itself within a participatory framework. In this participatory paradigm, the student is recognized as an active subject, situated in a specific context, and whose bodily experience serves as the foundation of his or her learning and development. This perspective assumes particular significance when aesthetic bodily practices, such as dance, physical theater, body expression, and other performative forms of movement, are articulated (Schnaidler, 2014).

These practices, by emphasizing creativity, sensitivity, expressiveness, and nonverbal communication, enable the body to serve as a medium for meaning, not merely for physical action. In these environments, students transcend mere replication of shapes and patterns, embarking on a journey of semantic construction, emotional interpretation, and cultural symbol interpretation. Through this process, students evolve their spatial awareness and interpersonal skills, fostering a dynamic and nuanced understanding of their environment and their place within it. In this sense, aesthetic bodily practices enhance the subjectivity, autonomy, and critical awareness of the student by allowing them to explore their corporeality as a territory of creation, reflection, and resistance (Andrey & Alfaro, 2021).

In sports such as football, basketball, and volleyball, the implementation of active methodologies — including the use of simplified games, the analysis of real game situations, and reflection on tactical systems — facilitates the integration of theoretical knowledge with the concrete experience of the body in action. In this sense, teaching becomes a dialogic experience between professional knowledge, the student's body knowledge, and the demands of the play context, generating more meaningful, conscious, and functional learning (Watts et al., 2022).

In Coeducational Camp and Aquatic Environment, this pedagogical approach is exemplified by the meticulous design of experiential learning activities that are rooted in direct interaction with natural surroundings, collaborative student involvement in activity planning, and collective introspection on the bodily experience within these environments. In essence, these experiences mobilize not only the body, but also the critical awareness, sensitivity, and decision-making capacity of prospective teachers. This logic of action is associated with the dialogic and

interstructuring pedagogical model, which conceptualizes education as a collaborative construction of knowledge (Arboleda, 2016).

From a theoretical standpoint, this category finds support in the postulates of Freire (2004) on the dialogical nature of education, and in the critical didactics proposals of Wasenberg (2006), which raise the need to articulate knowledge with doing, feeling, and reflection. Similarly, corporeality, as understood from the perspective of Ponty (2018), signifies an inherent facet of human experience, characterized by a holistic integration of bodily learning, action, self-expression, and introspection. It is evident that didactics must be congruent with this experiential condition; consequently, they must be meticulously designed to enhance autonomy, creativity, and participation.

This approach is particularly relevant in the context of athletic and gymnastic body practices, which are traditionally associated with discipline, performance, and technique. In these fields, the concept of "resignifying teaching" signifies the process of transcending the conventional prescriptive approach, thereby paving the way for methodologies that acknowledge the subject's inherent capacity to construct meanings through their own experiences, including their capabilities, emotions, and limitations (Arboleda, 2016). In athletic practices, for instance, the experience of effort, self-improvement, and the internal rhythm of the body are promoted in the development of physical capacities. Conversely, in gymnastic practices, the exploration of body sequences, motor control, and expressiveness allows movement to be transformed into a personal and collective narrative.

By adopting pedagogical approaches that integrate the technical with the reflective, these practices become powerful means for the integral development of the student. These elements are then consolidated as scenarios for the dialogue between corporeality and culture, discipline and creativity, technique and meaning. Therefore, the body that runs, jumps, turns, or balances is not merely a performer; rather, it is a subject that learns, expresses itself, and transforms its relationship with the environment and with itself.

4.4 Pedagogical actor physically and socially committed

This category encompasses the conceptualization of the physical educator as a political entity, exhibiting sensitivity to contextual influences and the capacity to engender transformative outcomes through deliberate and situated pedagogical interventions. Vocational training, in this sense, demands more than just the technical mastery of the discipline; it requires an ethical and critical stance in the face of the social, cultural, and environmental problems that cross the spaces

where corporeality is taught and practiced (Burbano & Paz, 2025). In this regard, a professional is defined who not only instructs students in motor or tactical abilities, but also possesses the capacity to discern the context, interpret the requirements of their community, and act in a manner that fosters inclusion, collective well-being, respect for diversity, and social justice.

From an interpretative perspective, the findings indicate that the development of this type of pedagogical actor is based on methodological proposals that link corporeality with training for life. Learning experiences that are articulated with real problems, which stimulate collaborative decision-making, group work, respect for differences, and care for the environment, promote a teaching exercise committed to the processes of subjectivation and to the construction of the social fabric (Cuenca, 2020).

Theoretically, this vision aligns with the approaches of authors such as Ponty (2018) and Zubiri (1984), who contend that the body is not a mere physical entity, but rather the living manifestation of being in the world, serving as a mediator between personal experience and reality. Corporeality, defined as the manner in which an individual or entity occupies and interacts with the physical world, inherently entails an ethical obligation towards other individuals and the natural environment. In this framework, the educator who trains from corporeality not only trains capacities but also accompanies processes of personal and collective transformation.

Concomitantly, critical pedagogy and popular education are intertwined in this paradigm, compelling educators to function as catalysts for transformation rather than as passive conduits of externally imposed or disassociated models (Freire, 1975). Social commitment is not merely an abstract ideal; rather, it is manifested in the manner in which classes are structured, activities are devised, and horizontal, participatory, and affective pedagogical relationships are cultivated.

Consequently, the category of physically and socially committed pedagogical actor underscores the imperative for training teachers who are adept at educating from the body, as well as from awareness, empathy, and ethical commitment. In this sense, the body is not merely a physical entity; it is also a sentient being that experiences sensation, engages in cognitive processes, makes decisions, and undergoes transformation. This comprehensive perspective empowers future professionals to intervene in diverse scenarios with pedagogical proposals that are sensitive to plurality, open to dialogue, and oriented towards the construction of a more humane and equitable society.

5 Conclusions

A substantial consensus has been identified within the ambit of the analysis of academic spaces related to corporal practices concerning corporeality as the pivotal axis of professional training in physical education. This category not only intersects with curricular proposals, but also constitutes a pedagogical, ethical, and political stance from which the physical educator is depicted as a subject who engenders transformation.

The notion of the body as an integral aspect of the human being, as posited by scholars such as Merleau-Ponty, Zubiri, and Larocque, enables a shift away from reductionist perspectives that prioritize performance, technique, or physical health. Conversely, the academic spaces examined propose an educational approach that integrates sensory experiences, emotional responses, practical knowledge, and critical thinking, thereby fostering a comprehensive development that encompasses the physical dimension. This critical perspective challenges the conventional paradigm that conceptualizes the body as a mere object to be trained and proposes an alternative understanding of the body as a mediator of the world and of educational action.

However, the realization of this formative ideal is contingent upon its integration with the contextual and pedagogical conditioning that facilitates situated bodily action. It is imperative that physical education move beyond reproducing decontextualized methodologies and replicating standardized practices. It is imperative that pedagogical planning consider the unique challenges posed by specific environments, whether they be natural, rural, urban, or school-based. In this context, the discipline of physical education must engage in a constant dialogue with reality and adapt its training methods to the specific context. However, an unresolved tension persists: how to achieve situated teaching when many programs are still structured from homogeneous matrices and universal contents? A comprehensive examination of the curricular models is imperative to elucidate this counterpoint.

In the context of the didactic approach, the emergence of an active, situated, and dialogic didactics that transcends the conventional top-down teaching model, emphasizing technical repetition, is emphasized. Instead, the proposal is for a pedagogical approach that emphasizes discovery, inquiry, and experiential learning. It can thus be posited that corporal practices function as a medium for the cultivation of critical thinking, creative capacity, and autonomy. However, a critical inquiry emerges from this perspective: are all institutions adequately prepared to adopt this methodological transformation? Resistance to change and the absence of adequate pedagogical training can act as structural impediments, thereby constraining the extent of this process of renewal.

The consolidation of the physical educator as a physically and socially committed pedagogical actor is highlighted. The scope of physical education has expanded beyond mere instruction in running, swimming, and throwing to encompass the cultivation of citizen training, the promotion of collective well-being, the establishment of peace, the fostering of respect for diversity, and the preservation of the environment. In this sense, Physical Education ceases to be a complementary area and is positioned as a strategic field for integral human development.

In conclusion, an analysis of academic spaces reveals a valuable opportunity: to reconfigure Physical Education as a comprehensive, critical, and situated educational experience. To this end, coherence is required between their different practices, teacher training with an interdisciplinary approach, and a political-pedagogical commitment to the context. It is imperative to acknowledge that this is the sole method through which physical educators can be cultivated to adequately address the multifaceted challenges posed by a pluralistic and evolving society. This society is characterized by an imperative for conscientious, autonomous, and transformative bodies.

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