EXPRESSIVE ARTS – EMBODYING INCLUSIVE TEACHERS

Graça Duarte Santos[1] and *Luzia Mara Lima-Rodrigues*[2]
[1]*Universidade de Évora;* [2]*Associação Nacional de Docentes de Educação Especial*

The Declaration of Salamanca proposes a deep reformulation of educational praxis which has as a main goal to create an environment where all students can enjoy learning, improve and grow in confidence, in a perspective of Inclusive Education. In this sense, it is necessary that teachers acquire scientific and educational skills but, also, development of personal and interpersonal competences that are crucial for a flexible and adequate professional praxis. The concept of competences integrates knowledge, skills, personal values and attitudes that are acquired through work experience and learning by doing. On other side, experiential work is lived through a body in movement. Acknowledging these ideas and considering active methods and expressive arts as valorous contributions to the positive model of inclusive education in this paper, the authors propose the training in Expressive Arts to promote Inclusion but mainly to develop personal and interpersonal competences of teachers to the Inclusion.

The paradigm of Inclusive Education aims to create equal opportunities for all children, valuing differences, reducing barriers to learning and promoting social cohesion, active participation in learning and school and the real experience of positive interactions with peers and other members of the school community.

Teachers for inclusive education
This perspective, stated on Declaration of Salamanca (1994) proposes a deep reformulation of educational praxis which has as a main goal to create an environment where all students can enjoy learning, improve and grow in confidence. This involves understanding inclusion not as merely social belonging but working to raise students' academic and other developmental levels (Lebber, Grácio, Sart, et al., 2013).To make this happen, it is important that teachers working in regular classrooms promote children's potential and have access to methods and techniques that enable them to develop inclusive educational activities. Several authors (Soodak, 2003; Westwood, 2004) highlight the development of intervention strategies more focused on relational context than in the individual to permit the emergence of a sense of belonging, facilitating collaboration and friendship. This focuses on relational strategies that involve in a deep way the own teacher and their own relational processes.

In this sense, teacher training is a key resource for the consistent construction and affirmation of an inclusive school, promoting the development of attitudes, knowledge and personal skills to serve interests and aims of Inclusive Education. These skills are not only scientific and educational skills but it is also necessary that teachers develop and update relational and emotional skills that enable an authentic positive climate in their practices of Inclusive Education (Santos, Ljusberg and Candeias, 2009).

Prepare teachers to Inclusive Education is also (and, perhaps, mainly) to work on the development of personal and interpersonal competences that are crucial for a flexible professional praxis and for the promotion of an adequate attitude towards the challenges of a contextualised practice. The personal and interpersonal development can be seen as a process of continuous learning about others, about himself and about the world (Santos and Vaz-Velho,2015). The focus on these relational and emotional skills interconnected to a personal development is not the main focus of initial training and often a post or 'out graduation' is necessary to deepen. Being teacher is being Person in relationship in a commitment to continued development of children, but also of him/herself, as his/her own person that is also their main working tool. And being Person is being in Body. . . relationships and attitudes are felt, seen and communicated through the body. . .

Being teacher is being Person in body. . .
The concept of competences may be viewed as integrating knowledge, skills, personal values and attitudes that are acquired through work experience and learning by doing (Bartram and Roe, 2005). This perspective reinforces the importance of experiential work in development and transformation of personal values and attitudes.

Experiential work is lived in here and now, in context, through an entire body in relation, in movement, in expression.

Since Jaspers in the first half of the 20th century, more than the reference to a mind-body unity in philosophy and psychology, the experiential dimension of the body is valued, emerging as a mediator of psychic relationship between subject, his experience, his expression and environment. Merleau-Ponty (1967) also tells us "I am a body" and not "have" a body, "showing us the dimension of embodiment as an "existential field of experiences", of being embodied, which is associated with the motricity, the perception, sexuality, language, myth and poetry, the lived experience, the sensitive and invisible. The focus is on the living body with the cultural involvement and life history patterns.

Our focus is on this existential dimension of the body when we have a holistic approach to teacher training as Person, as agent of transformation and development of All children. Body as an existential living field, with a key role in mental and relational life, body that updates itself in the Expression. Body is interactively inscribed as the cognitive system – through mental evaluative processes (Damásio, 1994), the content of the thoughts (Dodge, Lansford, Burks, et al., 2003) – and the emotional system – with all the emotional significance of pleasure and displeasure. For this cognitive–emotional articulation of the body greatly helps the environment, as inducing stimuli and as co-creator of interactive personal histories (Santos, 2006), enabling a greater or lesser flexibility in the range of responses and determining emotional self-regulation processes.

The expression and communication – equipment that underlies the action of the teacher – are thus intrinsically linked to the Body.

So Being teacher of Inclusive Education is be Person embodied of herself and of all the different experiences that can be lived.

How to work to embody the principles and practices of the inclusion

According to a report published by the European Agency for Development in Special Needs Education (2003), practice of inclusive education should be based, essentially, on a quality education that promotes a truly inclusive educational differentiation, achieved through the use of co-operative work, action in partnership, promotion of working groups and work with peers.

So these could be methods also for education of inclusive teachers. When we ask ourselves about general teaching–learning methodologies that can promote the development of fundamental personal and interpersonal skills relevant to teacher education, we find that there are also a number of specific methodologies which allow each teacher (and teacher of teachers) think him/herself and think how he/she can promote personal and interpersonal development of students (future teachers) within the courses that he/she teaches, referring, by way of example and in a more general perspective, the importance of involving students in active learning or a more specific perspective, and asking students to write a statement of their personal values and objectives (Searight and Searight, 2011).

However, despite the availability of methodologies and the importance of the activities themselves (e.g., role-play, diary) they only become generators of development when they become potential opportunities for personal and interpersonal exploration in a significant and challenging way (Santos and Vaz-Velho, 2015). Thus, methods for personal and interpersonal development require fundamentally general processes of experiential nature or closer to the experience beyond the concept of more distant nature of the experiment (Pascual-Leone & Greenberg in Santos and Vaz-Velho, 2015).

These experiential processes are important in the training of teachers as in the education of children. In addition, and to reinforce the importance of this methodology, we recall that teachers' behaviours in classroom have a strong role in modelling the relationships within the group, and as such, facilitating the inclusion or not. Knowing this it is imperative to focus on strategies that enable also the development of an environment of openness, recognition and happiness, as is the case of the use of expressive arts in education and in development.

The role of Expressive Arts – to make the Inclusion true in body, actions and attitudes

The deep connection between Expressive Arts and Education involves aspects that, beyond those associated with aesthetic aspect, impact the full development of the child and the youngster (Santos, 2008a). The movement of Education through Art is founded on these assumptions (Santos, 2008a,b; Read, 1982). The International Society for Education through Art (2015) claims that *Education through Art is a natural means of learning, fostering values and disciplines essential for full intellectual, emotional and social development of human beings in a community having the* power to bring about internal self-reflection, empathic appreciation of human diversity, and respect for differing worldviews among groups of people. Through the arts, people (children and adults) may harmonise their own deeply held beliefs with the worldviews of others, developing a deep sense of happiness.

The development of these prospects proposes a radical approach that combines art and psychology in facilitating expressiveness and learning experiential of change. Recognising and valuing Difference, as well as the Expression by essentially non-verbal means, expressive arts constitute an important resource for transformative

work in Inclusive or multicultural processes (Santos, 2014).

The Expressive arts are an approach that in the process integrates the expressive aspects of various artistic forms, all of them mediated by Body. The music, dance, drama, painting, drawing, modelling, prose and poetry can be integrated into educative or therapeutic practices of various natures, allowing the facilitation of intra- and interpersonal relationships, and the creative and symbolic expression of deep emotions that would otherwise not manifested (Santos, 2006, 2008a,b). The dynamic created between psychological, expressive and artistic processes are the ground from which an insight into new options and changes are explored.

The plasticity and mutability of expressive arts mediators give greater freedom for people to express their inner world, increasing tolerance and adapting to their individual characteristics. These mediators awaken people's curiosity by their playful nature, promoting the establishment of the relationship and giving them a greater ability to interact and communicate. The Expressive Arts, valuing the authenticity in improvisation greatly enables the construction of understanding and bridges. Understanding and bridges inside each one (between the inner world of images and sensations and the world of words), but mostly construction of understanding and bridges between People.

Attending to the importance given to creativity, co-operative and active learning, we consider that active methods and expressive arts as values that contribute to the positive model of inclusive education with children and teachers (Lima-Rodrigues, 2014; Santos, 2014).

In recent studies the impact of an experiential training on expressive arts in psychologists' education showed that it promoted their personal and interpersonal development (Santos and Vaz-Velho, 2011). From the analysis of the dailies (creative and reflective), we realised the importance attributed to experiential processes training in promoting changes, particularly in the way they see themselves and others. These changes were related to the experiential processes experienced in experiential classes, particularly with personal experience in the group, the group's relational processes and specific use of expressive mediators (Santos and Vaz-Velho, 2011, 2015).

We know that by the intra-personal point of view, the use of expressive arts develops not only greater self-knowledge but also essentially greater acceptance of their different inner voices, brought to light by the various expressive possibilities, thus contributing to most increased self-confidence, self-acceptance and openness to Others.

Being teacher of Inclusive Education is being Person embodied…of all the divers' experiences that can be lived. We propose the training in experiential Expressive

Arts to develop teachers' personal and interpersonal competences to the Inclusion, namely changes in Self and in the way of Being with and looking at Others. And we believe that only through this profound personal and inclusive experience, the professional role of inclusive teacher will be able to emerge.

Conflicts of interest
There is no conflict of interest.

Address for correspondence
Graça Duarte Santos
Departamento de Psicologia, Universidade de Évora
Email: mgss@uevora.pt

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