

**HARM REDUCTION IN EDUCATIONAL PRACTICES WITH CORPOMEDIA AND  
KLAUSS VIANNA TECHNIQUE FOR EARLY CHILDHOOD EDUCATION**

***REDUÇÃO DE DANOS NOS FAZERES EDUCATIVOS COM CORPOMÍDIA E  
TÉCNICA KLAUSS VIANNA PARA A EDUCAÇÃO INFANTIL***

***REDUCCIÓN DE DAÑOS EN LOS HACERES EDUCATIVOS CON CORPOMEDIA Y  
TÉCNICA KLAUSS VIANNA PARA LA EDUCACIÓN INFANTIL***



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**ABSTRACT:** Sharpening the senses and naming sensations is one of the proposals in Early Childhood Education, seeking to understand the relationship between the body and the environment. This article aims to discuss teaching-learning practices aimed at children in Early Childhood Education, with harm reduction, including the conceptual notion of corpomedia, leading to the scrutiny of the body with the Klauss Vianna Technique in educational activities with harm reduction. It is justified by the urgency of the notion of body in a dimension of complexity in education, with the reduction of harm related to contemporary habits, encouraging a playful pedagogy. The methodology is exploratory and qualitative, including excerpts from a literature review of contemporary sources. The results propose that a pedagogy with the Corpomedia Theory, the Klauss Vianna Technique, and harm reduction establishes a complex logic to reduce harm in relation to abusive habits, such as the intense use of screens.

**KEYWORDS:** Corpomedia. Harm reduction. Klauss Vianna Technique. Early Childhood Education.

**RESUMO:** *Aguçar os sentidos e nomear as sensações é uma das propostas na Educação Infantil, buscando perceber as relações do corpo com o ambiente. Nesse caminho, este artigo discute práticas de ensino-aprendizagem dirigidas a crianças na Educação Infantil, com foco na redução de danos, incluindo a noção de corpomídia, conduzindo o esmiuçar do corpo com a Técnica Klauss Vianna nos fazeres educativos voltados à redução de danos. Justifica-se pela urgência da noção de corpo em uma dimensão de complexidade na educação, com a redução de danos relacionada a hábitos contemporâneos, incitando uma pedagogia centrada no lúdico, no corpo e nas diversidades. A metodologia da pesquisa é exploratória e qualitativa, incluindo recortes de revisão bibliográfica de fontes contemporâneas. Os resultados propõem que uma pedagogia com as três epistemes instaura uma lógica complexa para reduzir danos em relação a hábitos abusivos e prejudiciais, oferecendo possibilidades lúdicas como alternativa ao uso intenso de telas entre crianças.*

**PALAVRAS-CHAVE:** *Corpomídia. Redução de danos. Técnica Klauss Vianna. Educação Infantil.*

**RESUMEN:** *Este artículo tiene como objetivo discutir prácticas de enseñanza-aprendizaje dirigidas a niños de Educación Infantil, con reducción de daños, incluyendo la noción conceptual de corpomedia que conduce al escrutinio del cuerpo con la Técnica Klauss Vianna en actividades educativas con reducción de daños. Se justifica por la urgencia de la noción de cuerpo en una dimensión de complejidad en la educación con la reducción de los daños y riesgos relacionados con los hábitos contemporáneos, fomentando una pedagogía con centro en el cuerpo, el lúdico y las diversidades. La metodología de la investigación es exploratoria y cualitativa, incluyendo un extracto de revisión bibliográfica de fuentes contemporáneas. Los resultados proponen que una pedagogía con la Teoría Corpomedia, la Técnica Klauss Vianna y la reducción de daños establecen una lógica compleja para reducir el daño en relación a los hábitos abusivos y nocivos, como el uso intenso de pantallas entre niños.*

**PALABRAS CLAVE:** *Corpomedia. Reducción de riesgos. Técnica Klauss Vianna. Educación Infantil.*

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## Introduction: Conceptual Framework

The discussion presented in this article complements the studies developed in the work *The Role of the Body in Harm Reduction: Teaching and Learning Practices and Care from a Somatic Approach* (Oliveira; Katz, 2023). Its objective is to explore pedagogical possibilities for harm reduction aimed at Early Childhood Education, specifically children aged 4 to 5 years, considering the concept of the body-as-media (*corpomedia*) and body–environment relations. The article seeks to propose practices centered on critical thinking in both formal—primarily—and informal educational contexts. To achieve this objective, a literature review was conducted, with selection criteria focused on presenting bibliographic compendia addressing the singularities of children’s bodies and possible pathways for creating harm reduction processes within everyday school practices. The scope of the review includes contemporary leading theorists in the epistemic fields that underpin this proposal: harm reduction with a focus on drug education in institutional settings; understandings of *corpomedia*, childhood, and youth from a social perspective, including conceptions of the body in childhood and adolescence under the notion of “youths”; and the Klaus Vianna Technique as applied to the article’s key audience. All references are duly identified.

Based on Figueiredo and Eluf (2020, p. 183) and Sodelli (2020, p. 176), harm reduction approaches correspond to sets of political strategies and collective and individual practices aimed at minimizing harms associated with the use of licit and illicit drugs, foregrounding the relationship individuals establish with modes of use and substances. This is a process-oriented endeavor, operating in the short, medium, or long term, with actions developed according to scientific knowledge and evidence, the strengthening of autonomy, respect for singularities, and human rights. Coelho (2019) and other authors have advocated for the notion of harm reduction not only in relation to drug use but also regarding other harmful relationships, such as the abusive use of prescribed and non-prescribed medications, games, social networks, and, more broadly, digital screens.

Figueiredo and Eluf (2020, p. 184-185) outline examples of adapting harm reduction approaches to address the everyday consumption of aggressive chemical components, acknowledging and recognizing them as such in order to facilitate informed choices and decision-making. The approach cited refers to children aged 5 to 9 years and involves playful-pedagogical actions related to the social and age contexts of each child or group of students, given its focus on formal education. These authors argue that explicitly addressing alcohol, tobacco, and other drugs with children may not be meaningful unless there is intense social

vulnerability, particularly in contexts where children have direct experiences with drug trafficking and use in their living environments. Nevertheless, they point to chemical substances present from early childhood onward, following the progression of didactic materials designed for successive school years, addressing relationships with personal hygiene and cleaning products, processed foods, medications, formal health support networks, and other assistance sectors, as well as legal drugs (with emphasis on cigarettes and alcohol) and illegal drugs.

Understanding that this text discusses educational strategies for harm reduction associated with habits and choices that are more harmful to the bodies of children aged 4 to 5 years, the work draws on Gilberta Acselrad (2015, p. 18), who emphasizes the importance of considering drug education as a process of autonomy building, as young people encounter contexts of use and relationships with drugs from childhood onward, highlighting the possibility of early use among children under 10 years of age. Accordingly, the author suggests that teaching-learning practices for coexistence with drugs should begin early, understanding the use of and access to medications as elements to be included in didactic approaches to psychoactive substances.

The age focus of this article emphasizes Early Childhood Education within a formal teaching context, as established by the Brazilian National Common Curricular Base (BNCC), targeting children aged 4 to 5 years. The primary rationale is to discuss drug education from the initial stage of formal schooling, supported by mapped qualitative data and by exploring didactic resources that dialogue with Corpomedia Theory—as an understanding of the body—and the Klauss Vianna Technique (KVT) as a bodily and creative practice capable of supporting and guiding pedagogical interventions.

The concept of youth and young populations is also employed to support the social perspective, drawing on the framework adopted by Fefferman and Figueiredo (2006), which considers the range of social crossings, feelings, and emotions experienced by children, thereby enabling a more precise understanding of the social vulnerabilities affecting this population. Within this logic, Fefferman and Figueiredo (2006) recognize situations of racial, social, and gender inequality, educational fragility, and the precariousness of basic living needs such as housing, access to professional opportunities, and leisure qualification. These conditions, in various ways, justify and/or intensify relationships of well-being, violence, pleasure, or power established socially among bodies.

The authors also conceptualize youth as a condition of intense transitoriness that “[...] ultimately catalyzes social tensions while simultaneously externalizing them, making social

conflicts visible [...]” (Fefferman; Figueiredo, 2006, p. 37, our translation). Youth experiences intersect with desires for and engagement in primary experimentation, oscillating between doubt and certainty, and manifesting ambivalences between “[...] the expansion of affect and the predominance of self-referential needs enabled by emotional experiences, which the here-and-now of modernity risks plunging into immediacy and superficiality” (Fefferman; Figueiredo, 2006, p. 37, our translation).

The notion of vulnerability adds complexity and informs the analytical lens through which phenomena related to drug use or relationships with drugs are examined. Sodelli (2020, p. 176-179) presents vulnerability as a term originating in the field of international human rights law, denoting groups or individuals who are legally or politically fragile in terms of guaranteeing their rights as citizens. The three levels of vulnerability, understood as a tridimensional and networked construct, are the individual, social, and programmatic domains (Sodelli, 2020, p. 176-177). The individual level refers to the quality of information about the issue, the capacity to elaborate and embody (*corpore*) one’s repertoire (Katz, 2021), and the ability to transform concerns into protective strategies. The social level concerns difficulties in access and in transforming practical changes within the social environment, influencing political deliberations, formal education, and respect for cultural and socioeconomic diversity. The programmatic level relates to institutions and resources necessary for protection linked to citizenship in a democratic regime, such as education, health, housing, and employment.

Identifying the network of vulnerabilities within the context in which teaching-learning interventions are developed, as well as understanding students’ histories in order to grasp—albeit superficially—the environments they experience inside and outside school, can enhance empathetic and dialogical actions, strengthening the development of harm reduction strategies. This involves recognizing the relationships children establish with peers, teachers, and other school professionals, as well as with family members, habits, routines, and socioeconomic spaces. Understood in this way, the concept of vulnerability also supports a more complex understanding of the body as *corpomedia*.

The conceptual understanding of the body underpinning this discussion draws on Corpomedia Theory, developed through the research of academic partners, professors, and scholars of the body and communication, Katz and Greiner (2005). From this perspective, the body is not viewed as an object; rather, it is understood as a person, embracing the biopsychosocial complexity inherent to the body and its inseparability from the environment in which it is constituted and which it simultaneously constitutes. This differs from biological

mutualism characterized by proto-cooperation, as body–environment relations involve the contamination of informational flows that traverse and constitute both body and environment, whether beneficial or not, depending on their ongoing configurations.

Grounded in the understanding of somatic approaches, the Klauss Vianna Technique (KVT) is briefly detailed as a bodily practice developed through artistic-pedagogical resources that can enrich educational practices for children. KVT investigates perceptions of how the body moves, using oral instructions that encourage bodily listening in the study of biomechanically efficient movements, creative processes, and bone-based orientations related to space-time unity. With children, it reinforces creativity through playful procedures while exploring movement and revisiting everyday movement patterns, thereby contributing to attentiveness to movement possibilities, variations in weight, and tendencies in the distribution of bodily support in growing bodies.

It is important to emphasize that there are no fixed rules for working with KVT across different age groups, as the topics remain the same; likewise, there is no rigid way to propose them to children, adolescents, or adults. What matters is granting learners autonomy in research, which occurs regardless of age (Laszlo, 2018, p. 34, our translation).

This statement highlights “autonomy” as a central axis of the technique, with didactic processes guided by this premise, fostering critical reflection, a sense of collectivity, recognition of perceptions, and the development of assertiveness in verbal communication.

Between approximately 1 and 6 years of age, children experience the first three stages of childhood, as indicated by Martins and Rodrigues (2023). Respectively, the sensorimotor system is refined for manipulation with adult collaboration, including symbolic language functions; in the subsequent stage, children assimilate object manipulation according to social norms, understanding how to relate to them; in the third stage, children perceive themselves in the world, with role-playing as a key resource (Martins; Rodrigues, 2023).

These stages of childhood outline the constitution of psychic functions such as memory and attention, sensory processing and perception (reading and naming sensory information), and emotional experiences. The process of complexifying psychic functions occurs simultaneously with language appropriation within a historical-cultural space. Interwoven with Corpomídia Theory, these stages unfold through embodied experience within the environment, encompassing both formal and informal educational contexts, from the domestic sphere to

school-based teaching-learning practices. In this correlation, the sets of information that constitute the body derive from the environments in which individuals live.

From this perspective, the contributions of harm reduction can be highlighted through somatic practice procedures beginning in the first stage of childhood, when the sensorimotor system is enhanced with adult facilitation, as a less harmful way of establishing relationships with objects, whether food or media. While discernment regarding the magnitude of consequences and benefits develops with bodily maturation, desires are inherent to human beings and participate in choice-making from early childhood onward. Grounding practices in harm reduction frameworks strongly supports the provision of resources for evaluating and choosing how actions will be carried out, considering the complexity of tendencies to meet socially normative expectations or the desire to belong to a group, as illustrated by Fefferman and Figueiredo (2006) in their discussion of desires related to unknown experimentation.

The rationale for combining elements of harm reduction with the KVT is grounded in the arguments of Figueiredo and Eluf (2020, p. 185, our translation), who point out that “[...] other forms of approach can contribute to the construction of Harm Reduction strategies in drug consumption that are based on experiences drawn from everyday life, which is [...] familial and school-based.” The authors also identify possible thematic contents for work with children from the age of five, as outlined in the introduction, ranging from the construction of an understanding of moderation in consumption and relationships with chemical and food products to routines of self-care, prevention, and guidance on health services.

Studies such as that of Silva and Coelho (2022) reinforce the importance of considering not only childhood but also other stages of youth, such as adolescence, particularly by recognizing and understanding the distinct and intense situations of physical, mental, and emotional vulnerability—at the individual, social, and programmatic levels—experienced across childhood. Situations such as engaging in unprotected sex and resorting to alcohol and other drugs to alleviate anxiety, distress, and other forms of stress experienced during youth exemplify pathways that expand the possibilities of risk and harm in young people’s lives.

It is important to note that, in educational approaches, the body is frequently placed under scrutiny. It is almost always viewed as something that must be preserved at all costs, requiring the strict observance of maintenance rules, which reflects a prohibitionist repertoire grounded in abstinence as a pedagogical pathway to well-being and health. It is precisely from this critique that Silva and Coelho (2022) perceive the school context as capable of supporting

discussions grounded in harm reduction—not only in relation to drug use, but also as a liberating pedagogy across multiple domains:

In common, these studies present critiques of prohibitionist approaches and highlight perspectives and possibilities for adopting Harm Reduction, in its various forms, within everyday school contexts, emphasizing the contextual aspects of drug use, the valorization of teachers as authoritative figures to address the topic, and the contributions of health and human rights to the sharing of key concepts for school-based approaches, such as prevention, vulnerability, care, and attention, among others (Silva; Coelho, 2022, p. 6, our translation).

Within harm reduction, the subject “[...] comes to be seen as the protagonist of the demands of their social context and as responsible for implementing the changes necessary to improve their personal and relational life” (Coelho, 2019, p. 59, our translation). The author focuses on individuals who engage in abusive practices and emphasizes the importance of debates that raise awareness of a politics of the body that also considers non-abstinence as a pathway to pleasure or to the reduction of discomfort. In terms of relationships with the body, it is possible to identify convergences between the pedagogical proposal of harm reduction and the foundations of somatic approaches and body–environment relations.

When addressing young populations and focusing specifically on childhood between the ages of 4 and 5, it is pertinent to consider the current historical moment experienced by childhood. Regarding temporality, it is worth emphasizing the acceleration of life practices and the desire for immediacy, which have been intensified by the increasingly pervasive use of screens and digital networks. The consequences of this mode of engagement with the digital realm intersect with tensions between in-person and virtual interactions, or with in-person modalities mediated by digital technologies, particularly in educational contexts. It is not unprecedented that relationships with and of the body are temporally affected, leading to repercussions in interpersonal relationships—especially within families—alongside negative impacts on mental health, fostering heightened psychological distress and a scarcity of hope and joy as modulations of the life drive. Youths, across different age ranges and beginning in childhood, tend to be more affected, especially following the public health crisis triggered by *Coronavirus Disease 2019* (COVID-19) (World Health Organization, 2022).

The guiding method of this study is exploratory and qualitative, employing the collection and curation of bibliographic data related to Corpomedia Theory, harm reduction, the KVT, and the target population under discussion.

The starting point for reflecting on feeling, acting, and understanding the potentialities and diversities of bodies—and how these can foster educational possibilities—is the concept of *corpomedia*, as articulated by Katz and Greiner (2005) and discussed in Oliveira and Katz (2023). This framework provides theoretical contributions that support an understanding of the body in relation to KVT and aligns with a pedagogy of harm reduction that enables critical reflection, as highlighted in the works of Fefferman and Figueiredo (2006), Coelho (2019), and Silva and Coelho (2022). These perspectives are articulated with the focus on childhood through the contributions of Figueiredo and Eluf (2020) and Martins and Rodrigues (2023). Following this approach, the potential of the Klauss Vianna Technique in children's education is discussed based on Laszlo (2018) and Miller (2010).

### **Methodology: The body through KVT and harm reduction in teaching–learning practices for early childhood education**

The methodological framework adopts harm reduction and the KVT, along with their principles, didactic resources, and care practices, as scientific foundations. It is essential to recall the lens through which harm reduction and somatic approaches are viewed: *corpomídia*, which is synonymous with the meaning of body. The main objective is to explain the methodological possibility of working from a harm reduction perspective through somatic approach activities within teaching–learning practices developed with children, beyond the analytical lens—that is, beyond the specific understanding of the body that underpins this article.

What conception of the body is considered in educational approaches within Brazilian classrooms? Is it possible to envision harm-reducing pathways based on an expanded understanding of the body? From this perspective, it is important to recall that possibilities for feeling the body and recognizing that we are all part of the same planetary space (body–environment) involve acknowledging the possibilities, limitations, and needs of young people, regardless of age group. To this end, the imposition and hegemony of a standardized body must be set aside, enabling dialogue and listening across all contexts—schools, cultural institutions, health services, and family settings (in mosaic configurations)—in actions involving youths.

Building on the theoretical and conceptual assumptions outlined above, it is necessary to recognize that harm reduction pedagogy represents a perspective that develops teaching–learning and care strategies by interweaving the configurations of the environment in which

one lives with bodily needs, limitations, and potentials. It involves engaging with what constitutes the body–environment relationship and constructing resources that foster adaptive skills for continuity and well-being—that is, reducing harm in interpersonal relationships, in choices regarding what and how to consume, and in possible ways of living. Accordingly, a harm reduction process is shaped by the singularities of each body, rendered more complex through constant modifications resulting from negotiated exchanges of information between body and environment.

Martins and Rodrigues (2023) present play, creation, and language as teaching–learning tools, given that the guidelines of the BNCC normative document (Brasil, 2018) are insufficient in terms of references; indeed, they exempt themselves from methodological resources capable of fostering teaching–learning practices that qualify the disciplinary content required for the fulfillment of Basic Education, in conjunction with the biopsychosocial development of childhood.

Silva and Coelho (2022) point to the superficial treatment of thematic axes, in which ethics is transposed into notions of civility and civic behavior, exemplifying the omission of critical thinking formation. Instead, what is observed are “[...] the impacts of the new legal ordering of education, emphasizing its hierarchical, exclusionary, regressive, privatizing, and market-oriented character” (Silva; Coelho, 2022, p. 15, our translation).

This excerpt broadens and stimulates reflection on future generations educated under this BNCC (Brasil, 2018): if formal education does not occupy a critical, political, and social role in addressing contemporary issues, informal education—constituted alongside fragile formal schooling, whether social and/or domestic—becomes responsible for filling the gap in teaching frameworks for understanding and acting in the world. How does this body–environment recognize the risks and harms of abusive practices? How does a school that proposes merely to reproduce disciplinary content genuinely commit to educating for risk and harm reduction if it perpetuates an internal logic of aggression and lack of freedom, restricting young people from incorporating an understanding of bodily perceptions as fundamental to achieving so-called health?

As noted by Silva and Coelho (2022), in general terms, the new legal framework established in recent years aligns with the structural violence that schools and students have long endured. This is a form of violence that standardizes curricular content under the false premise of freedom and access to information, yet effectively inhibits a more equitable and democratic understanding of the world, as it is grounded in prohibition as a pathway to well-

being—emphatically marked by prohibitionist pedagogy. In this sense, advocating for a somatic approach is essential, as it heightens bodily awareness and acknowledges limitations, potentials, and diversities—hallmarks of harm reduction pedagogy (Oliveira; Katz, 2023). Recognizing children’s bodies within the school environment thus becomes a crucial pathway for designing projects and aligning them with actions and activities that mobilize thinking, acting, motor skills, and emotions in an argumentative and sensitive manner.

Within the logic of choice-making, exploring diverse didactic resources can be fundamental. In her accounts, Cora Laszlo (2018) offers a demystifying perspective on the study of dance and other bodily practices by clarifying that they do not promote competition, notions of overcoming beyond individual limits, or movement codes that generate pain and frustration. Along these lines, Laszlo (2018) refers to the slogan “no pain, no gain,” which reflects the idea that experiencing pain is indispensable to proving the effectiveness of exercise. She emphasizes the investigative orientation encouraged in didactic instructions within KVT. The meticulousness of experiences aimed at listening to the moving body runs counter to attempts to reproduce specific codifications, which are more likely to lead to frustration than to perception of movement in relation to space and anatomical possibilities.

Jussara Miller (2010) discusses the didactic process of KVT with children from the age of five onward, explaining a proposal centered on studying dance principles through children’s spontaneous movement. Consequently, choreographed sequences are not taught; instead, children are encouraged to dance through investigating movement. Miller’s work (2010, p. 85, our translation) “[...] develops a sense of cooperation and integration with others, with the environment, and with oneself through bodily dance games, working in synergy across motor, cognitive, affective, and social dimensions.”

Miller (2010, p. 86, our translation) further argues that the didactics of KVT, grounded in its principles, make explicit that “the freedom of choice inherent in the investigative process of practical movement experiences [...] enables children to create new bodily strategies in relation” to others and to the instructions proposed. In this way, the guidelines of KVT are shown to “embody” (*corporar*) themselves (Oliveira; Katz, 2023) throughout the didactic process—that is, they take place within the classes themselves. As students’ bodies fulfill other social functions, learning extends into other spaces they inhabit. Thus, this didactic approach contributes to the development of choice-making skills by considering rules (the proposed activities), the possibilities that can be created, and the conditions of the environment, thereby enabling the adaptation of new activities and resources.

The principles of the technique include autonomy, bodily self-knowledge, perception of movement, listening and intentional presence, and the valorization of singularities. Both the practitioner and the facilitator assume protagonistic roles in their actions, engaging in actively provocative and mutually responsible processes. These guidelines permeate other somatic methodologies, whose procedures and resources can be employed in experiential workshops to qualify the body in the creation of harm reduction strategies, such as the Feldenkrais Method and Eutony (Oliveira; Katz, 2023, p. 58). These artistic-pedagogical approaches are grounded in somatic frameworks that do not rely on fixed movement codes but on movements that are possible for each individual, considering dynamic bodily states, frequent variability, and everyday movements.

### **Why consider teaching–learning practices grounded in harm reduction and the body?**

The treatment of the body through Corpomedia Theory within harm reduction has been examined in previous studies cited here, forming the foundation that supports this article. This work also addresses actions based on somatic approaches, emphasizing the KVT as a proposal for sensitizing bodily listening in ways that qualify everyday, routine, or unpredictable decision-making, based on the repertoire developed through somatic practices. Such activities include critical reflections on practice, bodily sensitization, relaxation, movement perception, resources for biomechanical efficiency, and creative processes.

When a *corpomedia* understanding is adopted, the semantic field of the body is expanded, sharpening perception—that is, the ability to encode the information the body encounters, as it becomes a medium of itself. These possibilities of encoding occur through bodily states and are grounded in each individual’s repertoire; within harm reduction and somatic approaches, they are valued rather than ignored, precisely because they are singular. Differences are thus potentiated.

It must be acknowledged that, in processes of sensitization, perceptual limitation also varies according to how a person feels at a given moment. Becoming sensitized alters bodily states in general, as well as emotions, and consequently affects decision-making. According to Sigman (2017, p. 54), the recognition of bodily states through cortical activity involves evaluating alternatives and estimating risks and benefits (Oliveira; Katz, 2023, p. 63, our translations).

The hypothesis defended in the referenced article is that “[...] when we are more capable of identifying our state—how we are feeling—we are able to discern, more accurately, circumstances of exposure to risks present in the environment in relation to how we are” (Oliveira; Katz, 2023, p. 63, our translation). Somatic approach teaching–learning practices are thus understood as fostering sensory sharpening, which serves as the primary resource for recognizing potential risk situations with intentional presence and quality.

Neuroscientist Mariano Sigman (2017) helps clarify that this ability can be learned through neural plasticity, while emphasizing the importance of interest in validating the learning process. Similarly, harm reduction requires that strategies make sense to the individual who uses them, as well as the identification and respect of what is possible in a given moment when proposing, carrying out, or choosing strategies to reduce risks or harms.

The creative process of harm reduction unfolds continuously, evolving as events—predictable or unforeseen—take place. Understanding harm reduction as a creative process (Oliveira; Katz, 2023) activates the interlocutor’s capacity for improvisation when facing situations that allow for different responses, among which one must be chosen. Familiarity with the dynamics of creative processes contributes to learning and to the use of somatic approaches, aiming to cultivate sensitive listening that maps multiple pathways of resolution.

This way of working with the body through somatic approaches is a process that unfolds within the body itself. Katz notes that “psychomotor organs are part of how we become beings in the world” (2005, p. 56). A sensitized body finds resources and engages with the environment with amplified presence, requiring from the educator a heightened familiarity when dealing with the effects of drugs (Oliveira; Katz, 2023, p. 65, our translation).

This statement offers insight into the pathway of sensitization toward bodily listening while simultaneously underscoring the indispensability of knowledge about the possible psychoactive actions of substances, considering the specificities of their effects, the bodily state in relation to the environment, and the adaptability required to address the circumstances present in the singularity of each case and context.

## **Results: challenges of the present**

The development of body-centered teaching–learning actions becomes feasible through the use of principles and methodological resources—narrative strategies, group dynamics, and

bodily practices—derived from harm reduction and the Klauss Vianna Technique. This proposal embraces the singularities of those who teach, whether formal or non-formal educators, as well as of learners. It may be considered urgent in light of the historical and contemporary fragility of education regarding everyday themes with which individuals coexist, such as gender, racial, and social inequalities; alcohol and other drug use within family contexts; and intense engagement with digital media—an issue that is particularly pronounced among children aged 4 to 5 years, the age group addressed in this article.

Continuing with this line of exemplification, Silva and Coelho (2022) highlight the need to reflect on and implement the proposal discussed here within teaching–learning practices across schools, museums, cultural centers, recreational settings, and domestic contexts: “The danger of denying and erasing debate on the issue of drugs within the field of education, thereby placing younger and future generations at risk, is evident” (2022, p. 16). Accordingly, the greatest challenge may lie in the insufficiency of this article alone to disseminate the proposal within the teaching–learning axis and in the training of practitioners. At this point, within formal education and harm reduction education, it is important to acknowledge existing initiatives. The *corpomedia* framework strengthens this proposal because it diverges from a binary normative logic that reinforces the segregation between body and mind, neglecting or discriminating against desires that are bodily and produced within the complexity of body–environment relations. Failing to understand the body as *corpomedia*, for instance, can exclude the complexity of experiences of suffering and vulnerability inherent to the human condition.

In this way, the critical discussion proposed in this article does not seek to present the notion of the body as corpomedia as a hegemonic reference for understanding the body; rather, it is advanced as an epistemological and methodological strategy actively grounded in Corpomedia Theory, harm reduction, and TKV, thereby strengthening harm reduction within educational practices in Early Childhood Education. It is essential to emphasize the need to dialogically interweave these three epistemes in order to design and construct teaching–learning practices that do not reproduce binary logics, as identified by Oliveira and Katz (2023). In this regard, Silva and Coelho (2022) point to the presence of a minimum curriculum in both prohibitionist educational proposals and those supported by harm reduction approaches to drugs. This can be read as the operation of the same underlying logic permeating both perspectives, although the harm reduction proposal is grounded in democratic principles and in the prioritization of subjects’ singularities, and is therefore in constant procedural flow and transformation.

Finally, this article contributes by presenting, based on analyzed qualitative and exploratory data, a proposal to establish alternative pathways for addressing harm reduction in Early Childhood Education, detached from the binary logic structure of the minimum curriculum. In this proposal, the understanding of the body in its complex relationship with the environment is necessarily foregrounded, and the principles of TKV are understood to enhance harm reduction teaching–learning practices associated with harmful uses, with particular attention to modes of screen use—that is, digital devices and networks—forms of existence, and online relationships. Thus, an opening is created to problematize the importance of thinking about education for harm reduction in Early Childhood Education within the framework of comprehensive, singular, and social care, with the aim of guiding teachers in addressing these more subtle issues of childhood.

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