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La Fraineuse
- Spa (Be)

SeMeNEP



Qu'est-ce qu'être hébertiste en 2019 ? • What does it mean to be an Hebertist in 2019 ?

A two-days seminar...

Next **May 30th & 31st, 2019**, taking benefit from the 10th Anniversary of the obstacles runway of Sport'nat® Esneux celebrated on June 1st and 2nd, we invite you to join us of a two-days brainstorming seminar with intense reflexions.

... to co-create the answer to a key question

« What does being Hebertist means in 2019 ? »

This question deserves a precise and collective treatment, and can not be resolve in a snap... Referring for example to the works of Hébert, or by mocking a little stupidly on practices "issues" of his work (paléofitness, movnat, parkour and other variants).

It is by responding in as much detail as possible that we will build a functional identity. It is by answering together that we will put ourselves in a position to take into account the richness of the practices of each of us.

Without trying to lock up each other in a doctrinal straitjacket that would impoverish our practices, we will try to reach a "lowest common denominator" that allows us to state clearly who we are, while leaving us free to experiment and to evolve the method, as Hébert wished it himself:

"If the doctrinal principle of the natural method: "to use the gestures which are those of our kind to acquire the complete physical development" remains intangible, on the other hand its application, that is to say the way of working or method of work is, as we have always pointed out, essentially perfectible by experience, observation, reasoned control of results.

Some work processes, pedagogical and technical, which were novelties at the beginning of the application of the natural method (sustained and continuous work, freedom of action, work only in flexibility, nudity, continuous alternation of efforts ...) are now passed in the current domain and admitted as obvious. "¹

It is only logical that the Collective will be entrusted the final answer, which we hope enlightening enough to be used by all, in all the countries where the "Méthode Naturelle" is practiced or will be.

To feed the thought, we open a call for contributions to anyone who has an answer to propose. These contributions, which will take any form that you wish, will enrich the group's thought and make it possible to take into account the elements brought by you..

¹ – G. Hébert, *L'éducation physique, virile et morale par la Méthode naturelle, Tome I, Exposé doctrinal et principes directeurs de travail*, Paris, Vuibert, 1936, p. V

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Introduction

The issue of this seminar - What does it mean to be an Hebertist in 2019? - presupposes that the meaning of the adjective "Hebertist" is not clear and must be redefined.

Several reasons lead us to think so and have led us to organize this seminar.

First, in terms of mere vocabulary, being Hebertist is more encompassing than "practicing *Natural Method*". Hebertism includes attention to five other important aspects of human existence, in addition to physical education which is the focus of MN.

It seems that the Hebertist effort (as it used to be practiced at the "Palestra", and the concerns of the editors of the magazine *Physical Education*) was not only about the culture of his body, but on his health and nutrition, the care of his intellectual erudition, his artistic sense and aesthetic relation to the world, his personal morality and the acquisition of skills in the field of manual work.

Hebertism can therefore be described as a holistic philosophy of life in the sense that it includes all parts of human life. The question "to be Hebertist in 2019" induces then a necessary reflection on this distinction between *Natural Method* and Hebertism: is it enough today to practice *Natural Method* to be an Hebertist?

Thereafter, with respect to the justification of *Natural Method* in the face of other practices, and concerning its philosophical anchorage, G. Hébert was clearly positioned a century ago : "The ideal is to be able to produce in a given time or in a minimum of time, without harming the body, a dose of activity roughly equal to that which would represent a whole day of life in the open air in the state of nature"².

In the same work, G. Hébert indicates that the man in the state of nature, "the savage for instance" is "obliged to live an active life to meet his basic needs" and "realizes this integral physical development by performing only natural and utilitarian exercises such as walking, running, jumping, "climbing", "lifting", "throwing", swimming, defense, etc., and engaging in the most common tasks"³. This way of life, already caricatural⁴ in his time, is mobilized to mark the contrast between two models, the "primitive" one, described above, and that of the "civilized" one.

From the beginning⁵, *Natural Method* indeed appears as a means for the "civilized" one to achieve a physical development comparable to that of the "primitives", which is made difficult by their sedentary living conditions that are too comfortable. And if some civilized manage to devote their leisure to train harmoniously, these exceptions are rather rare. Thus, primitives out of necessity and some civilized by

² G. Hébert, *Guide pratique d'éducation physique*, Paris, Vuibert, 4^e édition, 1922, p. 3

³ G. Hébert, *Guide pratique d'éducation physique*, Paris, Vuibert, 4^e édition, 1922, p. 1

⁴ Hébert also regrets the rampant globalization that distorts primitive peoples : "Unfortunately, these last peoples are no longer models of plastic as a result of the terrible grip of civilization that begins almost always his work, when entering a country primitive, not the destruction of all that was the health, the beauty and the strength of these natives ", *Muscle et beauté plastique féminine*, Paris, Vuibert, 3^eme édition 1942, p.94.

⁵ The Practical Guide is one of the first works proposed by Hébert to the publication and therefore to the general public, it was composed according to its author between 1907 and 1909.

pleasure provide their own physical education in a natural, spontaneous way, imitating then after by personal experience. In contrast with this "natural physical education", *Natural Method* is a precious help because it traces a sure path, which avoids to the one who practices it "number of unsuccessful attempts and unnecessary or dangerous personal experiences", which saves time and puts therefore within the reach of everyone the culture of the body which would otherwise be reserved for those who have the leisure to indulge alone in time-consuming trials and errors.

One hundred years after G. Hébert articulated it so firmly with the Western way of life of his time, defining what "being a Hebertist" is today must therefore go through a question about the evolution of this way of living. All the questions concerning the social and political issues that are attached today to a physical education practice such as ours have their place here.

Finally, next to those who define themselves as Hebertists, who inherit *Natural Method* in a straight line through a federation, a center, that has been in existence for more than 70 years, many sister-practices have emerged: Parkour , Free Running, Paleofitness, MovNat ... Between these disciplines is woven a network of influences among which G. Hébert and his *Natural Method* seem to be an essential common ancestor. But within this dynamic swarm, what about physical education by *Natural Method*? Who practices it, who recovers it, who guarantees its evolution?

And us here, what are the criteria on which we define ourselves as Hebertists, exactly? G. Hébert himself, in the introduction of Volume I of Physical Education, virile and moral by *Natural Method*, indicates that "if the doctrinal principle of *Natural Method* is: "to use the gestures which are those of our race to acquire a complete physical development" remains intangible, but its application, that is to say, the way of working or practicing method, as we have always pointed out, is essentially perfectible by experience, observation, the reasoned monitoring of the results "⁶. After more than a hundred years of experience, observation, and reasoned monitoring of the results, it is probably time to analyze where we are.

These three objectives are the ones we will explore in the next two days. Hebertism in relation to *Natural Method*; *Natural Method* in relation to the society in which it is inscribed; and our own report, and that of practices close to ours, to *Natural Method*. Each of these three topics could be broken down into infinite sub-questions. We have listed a few and Philippe has imagined a tool that will give them a physical existence, in addition to the discussions that we will not fail to have after the talks of our experts.

⁶ G. Hébert, *L'éducation physique, virile et morale par la Méthode naturelle, Tome I, Exposé doctrinal et principes directeurs de travail*, Paris, Vuibert, 1936, p.V

Texts of the interventions

You will find below the texts of the various communications, arranged in chronological order (from Thursday morning to Friday evening).

Natural Method and body ecology

HISTORY, TESTIMONY AND MEMORIES FOR TOMORROW



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Pierre Philippe-Meden est docteur (PhD.) en esthétique, science et technologies des arts. Ses travaux de recherche portent sur les problématiques d'écologie corporelle dans l'histoire de l'éducation physique, du sport et des arts du spectacle vivant.

Georges Hébert (1875-1957) - A naturalist's invention of body ecology⁷

The French naval commander Georges Hébert, Director of the *Collège d'Athlètes de Reims* from 1912 to 1914 and editor of the journal *L'Éducation Physique* (1902-1972) after 1922, developed a naturalist or naturalist approach to the human body, movement and action that revolutionized the concept and practice of gymnastics. Hébert can therefore be considered as an early twentieth century forerunner of the 'body ecology' movement.

However, Hébert's method went into decline after the 1960s and 1970s. At a conference in 1995 organised by the Centre for Research and Innovation in Sport at the University Claude Bernard Lyon 1, sports historian Pierre Arnaud (1942-2016) described how it had been '[rejected] as a thing of the past in the history of education, teaching and sport' (Arnaud 1995). Since then, the method has made a remarkable comeback, internationally, both in the civil and military world.

Despite this rehabilitation, there are still misunderstandings about Hébert's method because the approach to his work has been historicist, seen from the perspective of certain institutions and only considering the French context. For instance, the key concepts, the Natural Method (NM) and Hebertism, are often mistaken to mean the same. Hebertism is a holistic pedagogical approach that consists of six modules: (i) in-depth use of NM; (ii) daily manual crafts (e.g. gardening, housekeeping); (iii) mental and moral culture (psychic gymnastics); (iv) intellectual culture (e.g. history of philosophy, arts, sciences); (v) aesthetic culture (e.g. the arts, Atlantean studies, dance, rhythmic movement); and (vi) naturalist initiatives (e.g. treatment through exercise and nutrition, aerotherapy, hydrotherapy, heliotherapy). Hebertism therefore covers much more than the method of training and physical education that Hébert developed in the period from 1904 to 1911: *Natural Method of Physical, Virile and Moral Education* (Hébert 1936).

⁷ Pierre Philippe-Meden, « **Georges Hébert (1875-1957). A Naturalist's Invention of Body Ecology** », dans B. Andrieu, J. Parry, A. Porrovecchio et O. Sirost (dir.), *Body Ecology and Emersive Leisure*, London, Routledge, « Ethics and Sport », 2018 [sous presse], p. 37-51. <https://www.routledge.com/Body-Ecology-and-Emersive-Leisure/Andrieu-Parry-Porrovecchio-Sirost/p/book/9781138569836>.

Our epistemological exploration of the NM addresses the synthetic dimension of Hebertism, traces its origins, its naturalistic poetry in opposition to scientism, its institutionalization in France, the reasons for its later decline and the circumstances of its comeback at the beginning of the twenty-first century.

A primitive scene: the genesis of the Natural Method

Georges Hébert has gone down in the history of physical education as 'a pioneer and explorer' whose method owes much to his many travels :

'physical education was developed at the beginning of the [20th] century by a lieutenant in the French Marines who appreciated the natural movements of indigenous people that he encountered on his stopovers, in contrast with his colleagues who considered those incidental and derisory'

– Métoudi and Vigarello 1980: p. 1

After his training at the École Navale between 1893 and 1895, Georges Hébert navigated the seas until 1903 and visited parts of South America, the Antilles and North America, where he observed with the eyes of an anthropologist what his contemporary Marcel Mauss (1872–1950) called the 'techniques of the body' (Mauss 1933).

Georges Hébert studied for instance the French Navy's topmen – the sailors who work in the top of ships – and the coalwomen of the Compagnie Générale Transatlantique in Martinique. The NM was born when he transformed the movements of the body used to perform these types of manual labour to physical exercises to develop the body and correct body posture. For example, sailors washing the deck was a source of inspiration for an 'exercise imitating this movement' to strengthen the core muscles of the lower back and abdominal region and maintain waist flexibility.

Hébert was more impressed with the performance of the coalwomen than that of the sailors. They gave him the necessary ammunition to demolish the stubborn arguments of those convinced of the physical inferiority of the so-called weaker sex: 'let them try and carry forty kilos kg on their heads and then climb stairs for several hours in a day. They will soon realize how much effort the "female human machine" is capable of' (Hébert 1928: p. 127). The black body was in vogue in those days, but Georges Hébert had fewer affinities with Pierre Loti (1850–1923), who wrote about the sculptural beauty of the young Senegalese in the *Roman d'un Spahis* (1881), than with Lafcadio Hearn (1850–1904), who described the beauty of the body in movement, the erect posture and ease and grace with which these women walked while carrying heavy loads on their heads :

From the most tender age – perhaps around five years – she learns to carry small objects on her head: a bowl of rice, a 'dobanne' of red earth filled with water, or an orange placed on a plate. Soon she can keep these objects in balance, without the assistance of her hands. [...] When she is around nine or ten years old, she knows how to carry a basket or a wooden tray with high and flared edges, relatively heavy, containing ten to fifteen kilos of goods. She accompanies her mother or her older sister during a long journey of peddling, walking barefoot for twenty or twenty-five kilometers a day; when she is sixteen or seventeen, she has become a robust, supple, vigorous and solid girl, all tendons and firm flesh. She wears a tray or a large basket, and carries a burden of twenty to seventy-five kilos. [...] Created by the extraordinary necessities of her environment, [...] this is a type of human thoroughbred, representing the true secret of grace: the economy of strength...

Hébert considered carrying weight on one's head an 'educational exercise' to straighten the spine, improve balance and walk with grace :

Take a pile of clothing wrapped in a towel, a pouffe, or any other object that can drop without breaking. Balance it on top of your head and try to walk while holding it with one hand at first and then without any support. Walk forward, backward, sideways, turn and make a 'figure eight'. Increase the difficulty of the exercise by taking objects that are increasingly challenging to maintain in equilibrium, a very high object for instance or an object with a flat base. This exercise [...] requires effort in all directions, especially effort in forward flexion and lateral extension, twisting or rotation of the upper body, as well as of the head.

– Hébert 1912

Hébert also observed the Uruguayan partisans of the revolutionary leader Aparicio Saravia (1855–1904) (from 03 to 06 September 1897 in Montevideo), the 'macheretos' of the War of Independence (14–21 July 1898 in Guantanamo and Santiago de Cuba), the 'guerilleros' of the War of a Thousand Days in Colombia (from 06 December 1900 to 01 January 1901), American sports students at the University of Philadelphia (07–25 May 1901), and the bodybuilders of Attila's Athletic Studio and School of Physical Culture on Broadway in New York (04 July 1901). Hébert was intrigued by how the Uruguayan, Cuban and Colombian guerrillas outperformed troops trained in a European or American way from a physical, virile and mental perspective. He specifically emphasized their extreme agility, adaptation to rugged terrain, flexibility and natural instinct, which the sports specialization of American students and the mechanistic conception of American physical culture (Philippe-Meden 2017) were unable to produce.

On 08 May 1902, following the eruption of Mont Pelée on the island of Martinique, Hébert participated in a rescue operation of the population (Guiraud 1999). The experience marked him so much that he put in place a new method of training and physical education for a simple and utilitarian purpose: altruism. Although he had received a thorough scientific education at the Naval School, his ideas underlying the NM were the result of an anthropological approach of the senses rather than scientism.

Naturalism against scientism

In the beginning of the twentieth century, a vast range of methods of training and physical education existed including the Swedish gymnastics method of Pehr Henrik Ling (1776–1839), promoted in France by Philippe Tissié (1852–1935); the utilitarian gymnastics of Pierre de Coubertin (1863–1937); the method consisting of organs of the body performing gymnastic exercises developed by Edmond Desbonnet (1867–1953); the ancient Greece inspired gymnastics of Raymond Duncan (1874–1966), brother of the American barefoot dancer Isadora Duncan (1877–1927); and the rhythmic gymnastics of the Swiss musician Émile Jaques-Dalcroze (1865–1950). In France, the work of the positivist Georges Demenÿ (1850–1917) became so influential that gymnasts turned to scientism rather than empiricism.

Georges Demenÿ, early pioneer of cinematography and biomechanics, and author of *Bases scientifiques de l'éducation physique* (1902), conducted his work at the Cercle de Gymnastique rationnel and later at the Station physiologique du Collège de France (Pociello 1999). Hébert recognized the importance of his systematic research that demonstrated the effects of physical activity to be hygienic (health), aesthetic (beauty), economical (force) and

moral (mental). He also acknowledged Demenÿ's method that was inexpensive, adaptable, applicable anywhere, scalable and attractive to all ages and to both women and men.

From a technical point of view, most of the gymnastic methods of this period were variations of the old Prussian drill :

[t]he first principle of the drill consists of breaking down movements into simpler segments that are practiced and repeated in isolation. Body movements – according to the second principle – are then standardized and triggered by an external command so that they can be directed [...] The third principle determines the formation of groups by addition. Military units are positioned in predetermined geometric figures, which move without interference of human or circumstantial variables. The purpose of the drill [...] is to produce a soldier in control of his emotions, which favours domination on the battlefield...

– Pradier 2000: p. 266

In Hébert's view, this Taylorisation of human beings, geometrisation of the body and decomposition, standardisation and repetition of movements executed on command, destroy imagination and creativity.

Scientist-gymnasts such as Demenÿ and Tissié had an analytical conception of movement and preferred exercises that were static, stationary, repetitive, requiring moderate effort and with a strong focus on the form of the exercise. The resulting movements had effects that corrected bad posture and were precise, localized, orthopedic and hygienic, but neglected cognitive development. For more outspoken artistic gymnasts, such as Desbonne, Duncan and Jaques-Dalcroze, the body became poetry in motion and expressed the world of emotions, passion and subjective experience. However, their methods were still so technical that the aesthetic experience was more scientific than natural. Movement was triggered by external elements, such as the antiquity for Greek gymnastics and music for rhythmic gymnastics. This means that in the latter example, music controls movement, whereas in a natural and spontaneous context, music will follow movement. Georges Hébert devised a method that gave priority to synthesis; natural movements that are dynamic and diverse, progressing in a natural environment and with beneficial effects on the most important physiological organs (e.g. lungs, heart). Education and subsequent control of the body, cognitive functions and the surroundings are based on connecting, intertwining and fusion of internal and external impulses of the subject and the environment that are in a symbiotic relationship.

The essence of Hébert's reform consisted of replacing the gymnastic methods in vogue with a method based on the execution of ten types of body techniques, called natural or utilitarian activities. These body techniques are those for which the human body is built: walking, running, jumping, climbing, lifting, throwing, swimming, self-defence, quadrupedal movement and balancing. These were first presented in 1532 by François Rabelais (1483 or 1494–1553). Hébert adopted Rabelais' method of body techniques without adding or removing anything (Hébert 1909). The Hebertist performed these exercises in a state of near-nudity as far as that was tolerated by the moral police at the time.

Georges Hébert introduced practicing 'nude' in the first place for a practical reason: it allowed him to easily see how a movement was performed and to correct it. It also reflects the influence of Bernarr Macfadden's hygiene theories (1868–1955). Hébert translated several of his articles on heliotherapy, aerotherapy, hydrotherapy and vegetarianism to improve physical resistance and endurance (Philippe-Meden 2016a). Hébert also had a connection to the naturist physician Paul Carton (1875–1947) that gave him medical endorsement for the use of the NM to work with children (Carton 1935). The third reason for near-nude practice was that a suntan enhanced physical beauty.

The ten families of natural exercises must ideally be executed in the following conditions: the movements should be continuous, at a rapid and sustained pace and progressing on rugged terrain in a natural environment.

The objective is to overcome a series of obstacles that require physical and cognitive qualities: strength, endurance, resistance, speed, skillfulness, adaptation and willpower. If a rough terrain in nature is not available, an obstacle course specifically arranged for the purpose can be used. The NM body techniques must always follow a sequence of exercises that are efficient and enable the practitioner to be in harmony with him/herself and nature, but this is always subjected to an overriding moral idea: altruism. In Hebertism, altruism is understood in a horizontal and biological sense (vital, corporeal and instinctive forces) as illustrated by his motto: Being strong *to be useful, being strong to rescue*. It also has a vertical and spiritual sense because it embodies an ontological relation to Nature. Georges Hébert's altruistic naturalism has been seen to be a way to access Christian esotericism (Philippe-Meden 2014c).

Hebertist pedagogy makes use of imagery and fun as key elements for learning. The Hebertist enacts the creations of theatre figures such as Léon Chancerel (1886–1965):

[w]e will be the windmills attacked by Don Quixote; we will be the galley slaves on the bench; we will be the cat that tiptoes or Baloo, the philosopher-bear that lumbers heavily, ensuring that for every step, all the support of the body is on the leg that is moving. [...] Every educator will easily invent stories and characters to dramatise the various elements of a typical Hebertist lesson.

– Chancerel 1941: p. 36

The NM is transmitted in a natural way through 'an action mime' (Lecoq 1997: p. 82).

Hebertist body ecology can be adapted to variations in space, time and performance. This is reflected in the evaluation system that Hébert proposes in *Le Code de la Force* (1911), with performance scores based on physiological data (e.g. centimeters, grammes, seconds) rather than an assessment on the effects of the body based on anatomical data (e.g. tape measure, rachigraphy, spirometry, pneumography). Hebertist body ecology is based on three principles: action, adaptation and altruism. But for Georges Hébert, the NM is not a dogma: it represents life force and it can therefore be perfected in accordance with the level of experience and circumstances.

Hébert's naturalism contains some rational and scientific elements, but it has more points in common with the transcendentalism of Ralph Waldo Emerson (1803–1882) and Henry David Thoreau (1817–1862) or the pragmatism of William James (1842–1910) and John Dewey (1859–1952). Georges Hébert's focus on subjective experience, the senses, psychology, pedagogy and the development of the self in a global physical, mental and moral context, is an approach that is similar to Edouard Claparède's (1873–1940), Ovide Decroly's (1871–1932) and Maria Montessori's (1870–1952).

Institutional impact of the Natural Method

From 1904 to 1912, the NM was test piloted on one thousand Marine fusiliers at the French military school, École du Bataillon de Lorient, with half of the population of soldiers renewed every six months. It was also tested on 800 children and adolescents from 14 to 17 years old at the École des mousques de Brest in 1908 and about 20 instructors and 50 girls at the Collège d'athlètes de Reims in 1913. In 1914, the NM as practised at the Collège d'athlètes de Reims was also taught to children in hospices and schools in the city for roll-out to physical education for children on a massive scale, but this was interrupted by the war of 1914–1918. During the war, the NM was adopted in 1916 by the 4th Army of General Gouraud (1867–1946) for rehabilitation of soldiers after injury.

After the war, from 1919–1925, Georges Hébert developed physical education for women and children in the community La Palestra, close to mundane Deauville (Philippe-Meden 2014b). He also worked on *L'Éducation physique*, the journal that he relaunched in 1922 with an explicit motto: 'Physical education must be promoted by the schools. The teachers shall be the masters'. In 1925, without consulting Hébert, the French State incorporated

the NM into the *Règlement général d'Éducation physique* (Ministry of War, 1925). The Hebertists criticised this regulation for being a 'watered down' version of the NM – and for having been drafted by the military.

Many diverse institutions adopted the NM at this time, including les Compagnons de l'Université Nouvelle (1919), la Ligue internationale d'Éducation nouvelle (1921), l'École du Vieux-Colombier (1921), la Compagnie des Chemins de Fer du Nord (1922), the schools of the Michelin Tyre factories (1925) and the Scouts (1926). Georges Hébert became internationally renowned. Following the International Congress on Physical Education held in Paris in 1913, his influence reached physical education institutes in Czechoslovakia, Denmark, Argentina and Brazil, and it then spread to the USSR (1925), the Republic of Cuba (1927), Poland (1928), Bolivia (1930), Vietnam (1934), Lebanon (1945), Jordan (1956) and beyond.

In the mid-1930s, Hébert gradually withdrew from French Society: 'From 1936 onward, [he] started to work on the Physical Education (...) by the Natural Method that would take him 20 years, with the fifth and last volume published post-mortem in 1959' (Terret 2006). In 1937, he refused to be part of the Groupement Hebertiste, which was established by Raoul Dautry, the director of the State Railways (1880–1951), the publisher Henri Vuibert (1857–1945) and the Inspector of Education Ernest Loisel (1892–1943). In 1938, Georges Hébert announced that he would have nothing further to do with the Hebertist movement.

When the Vichy Government (1940–1944) came to power in 1940, some Hebertists became associated with the regime. According to the Official Instructions of 01 June 1941 for general education activities, the NM was taken as the basis for national doctrine. However, Hébert was never consulted :

[...] the idea of a meeting or association with Georges Hébert, if it was ever mentioned, never materialised. As a matter of fact, word had it that the old master was somewhat feared at Vichy (...). [There] was, to my knowledge, never an encounter between the author of the NM and the authorities of Vichy

– Gay-Lescot 1995: p. 29

In 1942, the Groupement Hebertiste was institutionalised as the French Federation of Physical Education. Georges Hébert refused to be the honorary president (Terret 2002), reminding everyone that he had 'always been against federalism and state subsidies'. A very explicit statement was published in the press in 1938: '[...] concerning [his] position of independence vis-à-vis any group, including the Groupement Hebertiste' (Hébert 1942).

At the Liberation of France, Hebertism continued to play an educational role in various civilian and military communities. In 1955, the fiftieth anniversary of the NM was celebrated at the Arènes de Lutèce in Paris under the aegis of the President of the Republic René Coty (1882–1962). On the programme were various demonstrations by the National School of Military Physical Training of Antibes, the Centre of Physical Education of the Marines at Saint-Mandrier, the Paris Fire Brigade, the Athletic Association of the Prefecture Police of Paris, the Scouts de France, the elite National School for Girls' Physical Education, the School for Construction Vocations and the French national railway company.

However, the influence of Hebertism was starting to fade and became obsolete after the wars of Indochina (1946–1954) and Algeria (1954–1962). During this period of relative peace, military training underwent reform. The French army was involved in very few military operations abroad and this meant that French reputability on an international level was in decline. Under the Fontainebleau doctrine (1975–1990), it was planned that the army would henceforward be used to extend the actions of national education to the field of sport :

General de Gaulle entrusted the military institution (...) with the mission to prepare our young athletes for the Olympic Games [...] the desire to seduce the French youth in this period which saw a clash with civilian society (wars of decolonisation, May '68), made it revert to media coverage of sports to propagate a

new image. [...] There is a lot of criticism that it [the doctrine of Fontainebleau] is a failure and it is not the role of the army to take on National Sports Education [...].

– Lapouge 2012: pp. 515–519

In parallel with the military world, the appetite in civilian society for new outdoor physical activities, such as boardsports and alternative practices such as yoga ended up obliterating Hebertism. Added to that, it was perhaps not surprising that the Sexual Revolution generation could not identify itself with a method of physical, virile and moral education.

The strong comeback of the Natural Method

In the 1990s, Georges Hébert was represented in the history of sport as a negative, conservative and reactionary person, who successively broke away from or opposed the military, medical and sports approaches of physical education. He was a defender of natural equilibriums, and defended empiricism against scientism, synthesis against analytism and utilitarianism against Olympism. Although he preached absolute independence of the mind, he was above all 'antimodern' – not in the sense that he was yearning for a return to the past, filled with inert nostalgia but in the sense of a vigorous renewal with the past to invent one's own modernity (Banu 2013). In France between 1990 and 2000, the NM was only taught in history books or by a few irreducible Hebertists such as at the Centre Hébert of Nantes.

In the beginning of the French army's involvement in Afghanistan (2001), when it became clear that sport had failed to successfully train combatants for rugged terrain, the NM was dug up as 'an old concept with modern virtues' and used to prepare experts in Military and Sports Training and Physical Education (Entraînement et éducation physique militaire et sportif, E2PMS) :

[t]his method prioritises the adaptability of the environment and the soldier by gradually increasing the complexity of the exercise. It considers the environment and offers the advantage of managing constraints in time and space. It is therefore legitimate to say that it is suitable for various terrains, in particular OPEX [external operations], and it can be put in place with very limited means...

– Flourette 2009

As a leading figure in the NM at the National Centre for Defense Sports, senior instructor Roland Gonnet explains :

Although it is legitimate to say that [NM] is not the right tool to reach optimal personal achievement in a sports discipline, it does remain the best way to learn the basics of a sport. When you are initiated to a sport via a Hebertist lesson-type, the sensation of being able to perform a set of simple moves without any effort will allow you to implement a protocol of effective and thought through actions and this will have a real impact on the physical engagement. Need and instinct are very powerful catalysts. Developing one will increase the other, and applied to a soldier you will have a real chance that in particularly harsh combat operations as we are seeing more and more, the potential of an entire company will be improved.

– Gonnet 2010

In the same period, the NM has attracted renewed interest in the civilian world from alternative sports communities (Lebreton 2010): David Belle's 'Parkour', Sebastien Foucan's 'Freerunning', Erwann Le Corre's

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Practical part by :

A new understanding of the term of strength

- BE AUTONOMOUS, TO BE USEFUL ? -

Sven SCHUH

De - Outdoor Oberberg

Having started in 2013 with my first MN trainings on my own, I have received a real boost in the SET 1 meeting in 2015. In 2016 I joined the whole SIP Camp 1 with an enlightening trip through all MN-Centers in Belgium. Since then I had introduced MN in the daily work of our educational non-profit-organisation and am practicing it personally and with my family still with joy, sharing it with hundreds of people every year in my work.



1. Méthode Naturelle – just another sport ?
2. A new understanding of the term of strength
3. Congruence as answer for the biggest demand in modern societies
4. Being no sport Méthode Naturelle is the answer

To be honest: Why are we today still training with the Méthode Naturelle? Is the “Méthode Naturelle” still en vogue? Aren’t there enough new and better developed sports systems we can train today? What are the real unique position features of the Méthode Naturelle? Why should one lightly dressed move around in nature and behave like a child, climbing trees or balancing on tree-trunks when you are able to train highly efficient with modern medical measurement, such as lactate measurement or identification of the individual microbiome, and individual training schedules in the fitness studio?

1. Méthode Naturelle – just another sport ?

Today we are facing a huge variety of different sport opportunities, such as Body Weight Training, Outdoor Fitness, Obstacle Course Races, Parkour, many different kinds of Yoga, Paleo Fitness, Animal Athletics, Callisthenics, Earthing, Boot Camps, Cross Fit, Trailrunning and many more.

Answering the questions asked at the beginning from the perspective of sports would very quick lead to a hopeless competition with all these other sports opportunities. Each of these systems has it’s own benefits and we would have to start a hopeless comparison, which at best would bring us to an arrangement.

In our today’s modern society we tend towards a thinking which is comparable with a drawer cabinet. We have learned to put things in our life separated clean and orderly in drawers. So have we learned for example, that everything with movement has to be put in the drawer with the sports-stuff, everything concerning our memory belongs to the drawer with the mental stuff, and so on.

But looking on the real heart and potential of the Méthode Naturelle proofs, that we have to answer these questions not from the perspective of sports, but from another perspective.

So, the question is not to look on potential unique sportively features, the Méthode Naturelle delivers its customers. In our understanding, the Méthode Naturelle has a different and much more powerful source, that even hides a rare answer on today's urging demands. The perspective we should take is the one of education, or rather the field of a kind of school of life. The claim of the Méthode Naturelle is primarily not to provide customers with an efficient system of specific and promising movements, which have to be practised only in a specific and correct way, controlled only by certified trainers and developed in a federation of certified members, who have paid a lot in their own further educations, so they will protect their knowledge against people, who are not willing to accept and pay the price of this efficient system.

Georges Hébert distinguished his own method from sports. Calling his way of movement a progressive and continuous way of lifelong learning, he was aiming for the development of an attitude and awareness of the human natural abilities. The reason for this perception is the fact, that Hébert came up not only with his ideas of natural movement, but also with his desire for the holistic education of peoples minds and hearts. As a consequence the Méthode Naturelle was just one of six columns in an holistic approach of what today's educationalists clearly would call reform educational. These six columns are:

1. a complete training by the natural method
2. an apprenticeship of the manual crafts
3. a mental and moral culture
4. an intellectual culture
5. an aesthetic culture
6. a naturist initiative (which means to expose oneself to nature, but also to understand nature)

Hébert fits with his ideas, which have been simply called "Hébertisme" by the journalist George Rosé in 1913, in the educational movements of his time. And it was not meant to be a bricked and dogmatic building, but to be an idea, that today still has to be developed⁸.

A hundred years ago at the beginning of the 20th century, people all over Europe have been looking for new ideas of education⁹. They didn't look for new ways of effective training or a new sport.

In Germany the reform educational movement of the early "Erlebnistherapie" (experiential therapy), later the today's "Erlebnispädagogik" (experiential education) of Kurt Hahn came up and changed the education in England and Germany deeply to this day. Kurt Hahn never has had contact with Georges Hébert, but his educational ideas turned out to be astonishingly identic in the main characteristics with the French Hébertisme. The main aspects of the "Erlebnispädagogik" are such as an encouragement of the physical abilities, the development of the craftsmanship skills, the encouragement of the empathy and practical charity, the development of the personality and especially to be a movement that was aiming to have an impact for the whole society by being useful. In the "Erlebnispädagogik" Kurt Hahn and his fellow teachers for example trained pupils to become a part of the Mountain Rescue or the Life Guards. This was at a time, when these rescue services still have been run by amateurs. Today the pupils of one of Kurt Hahn's schools in Wales are still doing their duty as life guards at the coastline, which is located right in front of their school at the sea.

⁸ Philippe-Meden, Pierre, May 1st 2015. Presentation about the history of Hébertisme in SET 1/ La Reid. (own transcript)

⁹ compare the founding of the scout movement in England 1907 by Robert Baden-Powell, the founding of the Montessori pedagogy by Maria Montessori in 1907, Janusz Korczak and his orphanage upbringing between 1919 and his death in a German concentration camp in 1942, Margarete Streicher and the founding of the natural gymnastics in Austria between 1914 and 1916, and many others.

Strength that is kept by one own will lead to a gradual decrease and ending in a state of standstill in the end. Once only kept for one self strength becomes useless, because strength wants to be used. So, in reverse, strength that is shared will increase. This is, what Georges Hébert and others had recognized.

So the first conclusion is: strength in Méthode Naturelle is not about sports, it is about the attitude and lifelong learning.

2. A new understanding of the term of strength

Talking about strength very often leads to the drawer of sports. Usually we associate strength with being healthy, muscular, fit, slim, well trained, happy and full of energy. This perception of strength would be like barking up the wrong tree. Strength is more than a reduction on physical features.

In my opinion we will find the future of the Méthode Naturelle in another understanding of the term of strength. This understanding is related to the perception of Georges Hébert, Kurt Hahn and others. Today we call it in our work to be *congruent*.

The question is: Being congruent with what? There must be an idea or a concept, which is already given as a kind of pattern, we can try to fit in. Or become more and more congruent. This idea consists of different components or dimensions:

- A physical dimension, which includes the features of the human body: mainly it is the ability of adaption. Our body, also our brain, is a homeostatic system. It is antifragile¹⁰, which means, that it is not just resistant against external loads, it very often even tends to get stronger under pressure. Taking the muscular system for example we experience this as the principle of super compensation. We are able to influence our hypothalamic system, we can learn to run 100 km in one piece, we can learn to climb walls like spiderman, we can learn complex motoric patterns, like doing card tricks or contact juggling.
- Human beings have evolved over a long period of time, enduring hardships, success, deep threats, problems and solutions, living ups and downs, experiencing loss and thriving. Our today body and mind are the result of this evolution, which have been shaped by this evolution. Our memories are represented in our shape, our brain, in our cells and in our genes.

Being congruent does mean to have a perfect match of our physical and mental abilities with the given features of our body and mind. This is the source of the congruence. This understanding is the fundament of the interpretation of the term of strength.

3. Congruence as answer for the biggest demand in modern societies

Leading someone to her or his congruence does mean to enable this person to live more and more autonomous.

Watching the social development in our modern European societies shows primarily a progressive loss of personal autonomy. On the one hand this loss is characterised by a comprehensive decrease of the physical abilities, like in the five fitness factors (strength, endurance, flexibility, speed and coordination).

On the other hand it is characterised by a struggling perception of reality, surrounded by an increasing influence of multi realities, mainly caused by overwhelming offers via digital media. This causes an ongoing limitation of the self-awareness. The daily life reality of many people is highly acting under external orders, which are supplied by media and so-called behave-channels, which direct our daily lifes. Such a channel is created by the daily use of

¹⁰ Taleb, N. N., 2014, Antifragile. Things That Gain from Disorder, Random House

multiple and specific things in our daily life, accompanied by a growing number of regulations, laws and manuals, telling the users the way how to use things and how to behave in the daily life. This causes a growing worldview of everything being regulated and cared for, as long as we use it or behave in the way we are told to do. The state of this development can be observed for example in schools with pupils asking for permission or advice how to use something or to do something, instead of trying first on their own and asking later. In peoples minds borders grow more and more telling what is allowed and what is not allowed. In the field of Méthode Naturelle it can be noticed by an increasing grade of danger as an instructor to be charged by a lawyer, if a participant gets injured in a training, even if it's his or her own responsibility. This development of growing behave-channels takes leads us progressively into a state of being afraid of our fellow humans and inhibits our freedom of acting and taking personal responsibility in our lifes. Apart of this social development we are facing another limiting factor.

Losing contact to the nature, which still is the home of our physical and mental systems by providing us with perfect conditions for interacting and experiencing the heritage of our evolution is another reinforcing factor.

4. Being no sport Méthode Naturelle is the answer

Georges Héberts Méthode Naturelle is a perfect match for these present-days demands. It aims at the holistic development of the human being, by developing the physical abilities and simultaneously increasing the mental powers.

The right place for Méthode Naturelle thus is primarily not in the fitness-sector or amongst so-called movers, crossfitters, etc..

It has to be replaced, where Hébert had put it in the beginning: into the schools, the universities, the places, where we have the chance to learn and to develop.

Here is the chance for the Méthode Naturelle not just to survive, but to thrive and to develop itself. It has a rich world of tools and a strong fundament by its tradition and heritage. Leading people into their congruence is the task, the Méthode Naturelle should face more in the future. Being just another sports will cause a slow, but certain vanishing amongst all the other offers of sport. It will have gambled away its gift and origin strength: the ability to lead its users back into their congruence, or nature and enabling them to find back into their autonomy, to become more and more strong and responsible citizens, leaders, followers and supporters, innovators, family members, friends or simply:

Thriving human beings.

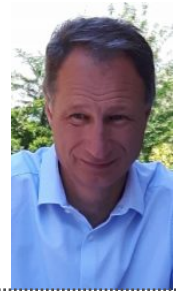
The Mat and the Flag

A HEBERTIST ORTHODOXY ?

Pierre HÉBERT

Fr - Association Georges Hébert

Grandson of Georges Hébert, son of Régis Hébert, I fell into it from the cradle. I used to be monitor in Hebert Centers for 15 years. I am currently President of the Georges Hébert Association.



Foreword

In 1957, after the death of Georges Hébert, the director of the *École normale supérieure d'éducation physique* in France, Michel Poiron, wrote :

"When the Master's eyes are closed, and his word is silenced, it is up to his disciples to carry his message and continue his work. But it is then that the messenger worries about his fidelity and it is then that the words of the living one risk betraying the thought of the one who is no more. "

After this oratory with somewhat pompous terms ...

Here we are in 2019, more than 60 years later, finding ourselves in a situation where we are asking ourselves, finally, the same question :

« What does it mean to be an Hebertist in 2019 ? »

The question of fidelity to the work seems therefore always relevant ...

The text of the invitation to the seminar stated as a prelude to the debate:

"Without trying to lock oneself into a doctrinaire straitjacket"...

Although being intangible, but far from the rigidity of a straitjacket, we will try to show that the doctrinal principle of the MN offers the flexibility of the spine -the centerpiece of the body- which ensures both the retention and the body mobility.

THE MAST

Some of you have probably wondered about the title of this intervention ... I am coming to it.

But before, to help illustrating this statement, I will draw a parallel that will serve as a red line hereafter.

Let's take a THEATER PIECE...

It would never come to anyone's mind to modify a piece of Moliere or Shakespeare. They are entities in their own right, and it is no appropriate to make any change in it.

The mast is vertical, straight. It is the irremovable support. The doctrine of *Méthode Naturelle* is symbolized by this mast, this support ; it will hold the whole building.

Hebertism is a philosophy of life. Its cornerstone, *Méthode Naturelle*, finds it's guiding principle in the respect of the natural laws of the human race and is aimed at allowing everyone to achieve his optimal development.

This simple objective already distinguishes the Method, and even more so from Hebert's definition of "integral development" and true strength in all its dimensions.

And that's what unites us : to develop itself, would our body need to do it differently than yesterday?

Because asking the question "what is it to be an hebertist in 2019" assumes, - presupposes - that the answer has evolved since 30 or 50 years ; the question then is to know how. Our environment has changed, our housing, our ways of travelling, our clothing, our way of working and our work tools, etc. have certainly changed.

But as the birds continue, stubbornly persist in willing to fly...

... By nature, the man will continue to be made to walk, run, jump, climb, etc.

It is out of this simple observation that Georges Hébert has drawn up the list of the 10 groups (families) of exercises.

Always in search of novelty, or new methods more "powerful", would the man have found better ways?

What do we see?

That the man wants to eat free ranging chickens, please! We are aware that the quality will be much better than the battery-farmed one...

... and what does he do to himself? he hastens to go lock himself in a "Gym", to go running, lined up battery-like, with his peers on a treadmill with a machine imposing him the pace of his run...

It would be coherent to admit that the man would do well to demand for himself the treatment that he deems to be best adapted to gallinaceae.

Because to be Hebertist is a state of mind:

"Being Hebertist is a way of thinking that engenders a way of acting"...

Like any coherent thought, it focuses around fundamental principles and gives rise to a way of living in accordance with them.

The guiding principle of MN being the respect of the natural laws of the human race, it offers:

"To bring man to his integral development by the only use of his own means of locomotion, work and defense".

Thus, it sounds as obvious that "using the gestures that are those of our kind" cannot be questioned.

The mast will not sag.

With regard to MN, it is necessary to distinguish:

1. The doctrine
2. Its pedagogy
3. Its implementation.

Now let's go back to our red line and our "Theatre piece"...

We have seen it: we should not touch the Theater piece itself.

The staging of the piece during the performances will be to the choice of the "director", who will strive to respect the work but making the necessary adjustments according to the theater itself (size, acoustics...), the expected audience (adults, schools...), etc.

THE FLAG

The symbol of the staging is the "flag".

The flag is able to float in the wind because it is firmly attached to its mast;

Without the mast, the flag does not exist; it falls to the ground and he is trampled.

For MN, this "flag", this "staging", it is the pedagogy of MN.

The way of acting

Obviously, It is therefore in the way of acting that the question seems to arise.

Moreover, this is the whole purpose of *Méthode Naturelle*. Once posited the basic postulate "to use the gestures that are those of our race", it questions the "how".

Once the evidence appeared and the doctrine stated, it is on this "how" that Georges Hébert worked for more than 50 years, that is to say all his life, and created *Méthode Naturelle*.

This resulted in 15 main principles:

- Continuity of effort (priority of the "basic" training)
- Rotation of efforts
- Grading of efforts
- Warm up and cool-down
- Individualisation (dosage)
- Work in flexibility
- Correct attitude
- Freedom of action
- Culture of speed and address
- Correction of weak points
- Outdoor
- Fun of moving
- Culture of action
- Ethical culture
- Emulation and auto emulation

Our attention must undoubtedly be focused not on these main principles themselves, that, like the doctrine, must be observed, but "simply" on their possible adjustments, and on how to implement them.

Especially since a large number of principles prescribed by G. Hébert has been integrated into the "modern" pedagogies, such as:

- Freedom of action of the individual who learns by himself
- Rediscover the benefits of being outdoor
- Having fun in action
- Gaming
- And many more.

Because we could hear that *Méthode Naturelle* would no longer be adapted to the demand, the requirements of our time, to the psychology, the pedagogy, etc... That it should be more "modern", etc...

But what are we talking about?

It seems that the critics are more on a matter of shape, and not on a matter of substance...

On the packaging and not on the product?

On the varnish and not on the bedrock?

We should be careful not to throw the baby with the bath water!

Some samples ?

Let's take a simple example to start : A session of "plateau" may appear, or be presented, as no longer suitable for "new pedagogies". Pretending that it would be too academic, or too rigid...

Georges Hébert has always said, and written, that adjustments to the context is an integral part of the method. And this is ultimately the thread of our seminar.

Without doubt, and preliminary, among the 2 terms used by Georges Hébert, we should not use the term "lesson" anymore but use the term "session" or any other term that does not make any further reference to the academic language.

The various exercises to perform must probably not be called "work" anymore, but simply exercises, actions, movements, etc. And these are no longer "injunctions" (We should not forget that Georges Hébert was a Marine Officer, that explains probably part of this) But "requests" or what will indicate the actions to be carried out.

We are talking here about details, but such details have taken a great importance in today's world of communication.

In a plateau session, *Méthode naturelle* favors a differentiated instruction thanks to the composition of groups of different levels but also the freedom of action of everyone, both in the intensity and the number of exercises.

And it is because MN adapts itself to the environment, - nature is not always available, and even favorable - that the session on a plateau is the best way to train 20 or 30 people of different levels, while respecting all the principles (we are talking about Physical education and not games, relaxation or even sport).

It goes without saying that if the number of participants is much lower, the session can very easily take a much freer form.

During this seminar, we may have presentations or suggestions that will illustrate this.

Here is a second example : Stripping down. It goes without saying that the latter, who according to the principles must be maximum and always limited by decency, must not be taken literally.

Georges Hébert has never said or written, as some caricature present with the intention to kill MN, that school children must find themselves barefoot in the snow by -10 degrees!

If Georges Hébert did practice it, it was on hardened athletes, and for limited durations.

It is also possible, even likely, that those who caricature like this, enjoy the Canadian sauna with pleasure ... and suddenly find all the virtues of the world!

Stripping must be adapted according to the weather, the hardening of the participants, the type of the session, etc...

It is also to be modulated according to the age of the participants, or the diversity of the sessions.

Undoubtedly, it must also be adapted to the culture;

Some people may even fear the other's eyes especially in consideration of their own vision of their body.

We should take into account this possible reluctance, especially with beginners and again, adapt, adapt ourselves to our public to avoid any dismissing;

As for the clothing, today's available dressing type make it easier than ever to respect this ideal of contact with air and sun, allowing the body to "breathe" better over the new tissues.

Third example : The "Quadrupedy" group of exercises is sometimes badly perceived – or at least some exercises of this group –, and it is undoubtedly needed to take care of practicing these exercises in the form of moving on the 4 limbs, especially with new practitioners, and start by passing under obstacles, ramping, rolling, ... exercises that are more likely accepted. Then, later, extend to the entire range of exercises.

Originally, Georges Hébert did not distinguish this group of exercises from climbing. The distinction would ultimately be that climbing would be "vertical" (with hands gripping) and quadrupedy more "horizontal".

In a certain number of photos or videos, I could see that some images, for a non-specialized audience (as we say today) could lead to dismiss MN on simple biases. Back in 1913, the mayor of the city of Reims himself denied attending the inauguration of the College of athletes, despite the presence of the President of the Republic! The reason was that he pretended that MN would bring back the human to the image of a beast ...

These are three simple samples of adjustments. But let's move one step further...

And to move one step further, and really open the debate, I would like to share with you a personal experience, which I hope will open avenues for reflection on this question of adjustments. Because this is what *Méthode naturelle* is all about.

By purpose, I use the term "adjustment" and not evolution.

Indeed, the word "evolution" implies the notion that one moves away from the original model to evolve towards something "different".

On the contrary, "adjustment" means that with regard to a given context (time, space, age, material or even meteorological conditions, etc.) *Méthode naturelle* is dealing with these constraints and find the most suitable answers while sticking as close as possible to the prescriptions of the original model.

THE WIND - THE STAGE

The wind will help the flag floating in the air.

The staging will bring the Method to life.

Back to my personal experience. We are more than 30 years ago when I was a young student of architecture. As Master's thesis, I chose the following subject: " *Méthode naturelle* and Architecture"

The idea was to imagine a building especially dedicated to the practice of *Méthode naturelle* in an urban context, with no nature at all. This simple idea could surprise any "pure" Hebertist and urge them to read nervously back into Volume 1 to find any reason to hang me on the doctrinal shrine.

I was only applying what Georges Hébert himself clearly indicated and that I, by purpose, will summarize in one brief sentence: « The doctrine, you should respect; for the rest, adapt yourself. »

A little caricature, I agree... And not to put in every one's hand! But at the end... Georges Hébert was farsighted enough to foresee that the circumstances and more generally the world is not static and that *Méthode naturelle* should have this double characteristic of immutability and adaptability!

Indeed, back to my thesis, it would be easy to argue that practicing *Méthode naturelle* locked inside a building do not respect the doctrinal principle: "Outdoors, full nature" This is true... But should not be taken literally for any place, at any time and in any circumstances.

In volume 1-chapter VI-paragraph 2, you may read: "the ideal session takes place outdoors"; the "ideal" adjective means that other options can therefore exist, with however less benefit – and this is important. Moreover, still in Volume 1, the photographic reproduction is showing the superb photo of the College of Athletes of Reims, where a comment indicates that the building offers "large bays giving light and air".

Méthode naturelle does not rule out any practice outside of full nature or outdoors: it seeks to make the most of every situation and adapts itself to the context.

BUT ... Indeed, there is a « But! »... If outdoors do not have to be systematic, it is important to be fully aware that this is a "concession" to various constraints or obligations.

If instructors - or "coaches" as we say today - practice more or less regularly indoor, it is their duty to specify that it is a "second-best", to let it know and do everything to limit this type of practice as much as possible.

Because the error is not in doing it, but in the ignorance of what we do. Without knowledge, no correction or change is possible or can be considered.

It makes sense that it will be less "against" to the principles of *Méthode naturelle* to practice a "technical" session indoor, if the material or weather conditions require so, than a long-distance race for instance.

Because the second obstacle of the indoor session may be that the travel distances are limited, except if the place is of respectable size such as a large gymnasium, facing up the principle that a session is "before all on the move".

But there also, if the aim is to study a particular technique, this is perfectly acceptable.

And... – it's no longer a "but", but a "and" – ... And still with the intention of opening the debate, we might have to change the way we look at the question, no longer from the point of view of respecting the orthodoxy, but as a goal to achieve that could be: "How to motivate people to practice" this so-called orthodoxy?

And to recognize that, if the end does not always justify the means, a distortion to the orthodoxy can undoubtedly make it possible to reach an audience that would have at once felt not concerned even reluctant by our practices, because of a simple lack of information and pedagogy.

In other words, we could consider the indoor place as a gateway... Exactly as we have seen it previously with the stripping...

The Business model is the problem if we consider that the indoor place is not intended to last in time. I do not pretend to have answers to all questions; I pretend to open doors, ... and those of the places ... to open them to the outside.

Back to my thesis of master's in architecture, I regret to say that I was purely and simply not allowed to present it. I got consistent justification for this decision... Some "hidden" forces working against *Méthode naturelle* may be?

I was allowed (Many thanks for their generous permission to my censors) to present the project of a "classic" sports facility! ... Were no reference to *Méthode naturelle* was mentioned of course.

To avoid disappointment (you certainly imagine mine at the time), my initial project consisted of vast spirals of concrete winding one above the other like carpets, open to any wind, unrolling like a big "parcours"...

I probably invented then the "Parkour"!! (with a K before the hour). But at least I was careful of preserving the whole purpose and spirit of *Méthode naturelle* !

I spoke earlier about adjustments, not evolution.

Evolutions may occur, not on the method itself, but related to technical developments.

Monitoring the results : I am convinced that modern tools are to be invented, created, to make the monitoring of results very playful and responsive (because in real time).

With today's technology on smartphones and others, such monitoring could easily be done... it may become possible to measure in real time the height of a jump, the speed of a race, etc. And to display immediately the scoring according to the performance chart.

Moreover, the distance covered during a session whether on a plateau, on a parcours, in the nature could be easily calculated and displayed also.

Even the sacrosanct "counter of lost calories" could be measured (which is very revealing of our current society and its inversion of values). I say "inversion of values", because here also, it is curious to observe that one of the main goals of our fellow citizens seem to be to lose calories ... that they decided to eat themselves...

This way of thinking would be totally incongruous in countries where the scourge of under-nourishment is present. In this area, there is a potential business ready to develop. Anyone interested ?

There is another area where adjustments may be considered : The language

The wind blows where it wants. In the field of the language, one cannot go against evolutions, otherwise he risks is to be at best misunderstood, and at worst disregarded. And in this area also, the wind blows hard!

Except by explaining it in detail, it seems recommended to modify some terms used in the works of Georges Hébert, to help understand them easier. This obviously do not change anything at the end but makes it more understandable.

It would be like this for:

Lesson, which I mentioned earlier; We would better use the word "session".

Virile : This term is too tainted with masculinity and may quickly guide to a very bad perception. We could talk about "Quality of actions".

Moral : At least in France, this term ended up with a pejorative or unfriendly connotation. It seems necessary to choose another term for it, and we could speak of "ethics".

The last topic that I want to succinctly tackle is the "parallel" or MN inspired practices, gravitating towards MN and which I will call here: "The satellites of *Méthode naturelle*". The question is whether these "satellites" can be considered as « Hebertist ». And it's finally a good way to define ourselves ... by defining what we are not, by the contrary. The question may simply be to check how these "satellites" are attached to the mast, of how their flag is deployed...

The following question: « What does it mean to be an Hebertist today? » is so vast ... that another way to approach it may be from a very different angle : For example, we may question ourselves about the place of "the Hebertist way of thinking" and today's resonance of its motto "Be strong to be useful" (I believe that an intervention is also planned on this subject).

In an overall way, *force* is generally presented as a virtue. But it carries often – whatever the field, economic, sports, politics, etc. – the idea of domination, to beat the competition, or to win at any price the first step of the podium. Usefulness no longer has its place. Profitability, profit, victory have taken the stage. By inverting the values !

And I want to underline that the definition of a virtue is to orient towards the good. *Méthode naturelle* is aimed at training men to be strong, useful and responsible. And this, according to everyone's capabilities; and this is thus precisely how the "weak" one – weak, in fact, by nature, and not by his will or laziness – may be assisted by the strong one.

Before concluding, allow me to mention this magnificent maxim of Georges Hébert : « Any man wishing to live in the fullness of his faculties has to himself and to others physical duties to fulfill, moral duties to observe and social obligations to respect ». The study of the social and political role of *Méthode naturelle* may be a subject of thesis by itself. Again, anyone interested?

Georges Hébert wanted to bring human back to nature. To our True Nature...

Let's be worthy of continuing to write the story.

Conclusion :

Let's hang on to the mast

Let's unfold the flag

And blow our energy.

Gimnasia Natural : de l'hébertisme au futur

HEBERTISM AS A FOUNDATION OF NEW DISCIPLINES AND APPLICATIONS



David FERNANDEZ JUAN

Es - Gimnasia Natural Alicante

I heard "natural gym" for the very first time studying Pestalozzi at uni. After uni, I started to develop my own training method and in 2012 I trained myself on Hebert's MN, which I incorporated to my method, Gimnasia Natural, and included it as the foundation of this.

Currently, our work is focused on documenting and communicating all the applications of Gimnasia Natural: we give academic training to Ph.E. teachers, social educators, physiotherapists, we deliver training workshops for different realms, we counsel public organisations on designing parcours, we lead projects with a range of public entities and we have weekly training groups.

1. Introduction
2. Hebertism as a source
3. What is the reality today?
4. Different applications to different needs.
5. What means being hebertist in 2019

1. Introduction

I've been involved with sports all my life: tennis and athletics when I was child, basketball as a teenager, always riding a bike, running in the mountain and swimming in summer. I also suffered the consequences of specialism in myself: surgery on a shoulder and a terrible tendinitis in the knee (2 years non-moving). At the age of 16, I started Professional Education in Sports with bikes, horses and trekking. I continued my education to higher level within the realm of the physical activity and I graduated in uni as a P.E. teacher. Then is where I learnt about the ideas of Naturalism on Rousseau and Pestalozzi's, where the concept of Gimnasia Natural comes from. After that, I also got my Superior Degree in Science of Sport and Physical Activity. My most relevant reference from this time was the study Francisco Amorós and G. Hebert's works.

Since I started my studies and well after, I always practiced many different disciplines from Brazilian Jiu-Jitsu, Tai-Chi or gymnastics to dancing, obstacle races or climbing. Also, I did my research on pedagogical thoughts related to P.E. and this is how I started to develop my method.

What is Gimnasia Natural and where does it come from?

It was then when I started to ask myself what is the ideal definition of an active life and why we have to move.

Sport as my professional career wouldn't make me happy and I started to question the benefits that competitive sports could have in the population, specially the impact on the youngest people.

I spent two years reflecting, developing and training on the idea of how could I propose a sort of global activity, based on the values from the naturist pedagogy and built around the concept of the families of movement developed by Herbert. So I started to experiment with myself during the walks with my dog, developing my own training system.

How and with whom we practice ?

In 2014, we started with some groups of people from 25 to 45 years old, meeting at the beach and performing a mixture of disciplines guided by me. We started to feel the results: inner calm, skills development and the concept of tribe.

Also, acquiring a deep knowledge on all the possibilities of the environment, as we train on the sand of the seashore, surrounding mounts, parks, streets and in the water of the Mediterranean sea.

2. Hebertism as a source

As explained, Hebertism is one of the main sources for Gimnasia Natural. We instill its values in our practitioners, we train some of its exercises and its philosophy deeply inspires the concept and foundation of our method.

Our work tries to reach the same objectives of these disciplines. Like Hebertism, Gimnasia Natural becomes a lifestyle itself for the most of our practitioners, including minimalist shoes in their lives, caring about nutrition and applying to their routines the most of our teachings.

The feedback we get from the people acquiring these routines is very positive as they feel a massive change in their live towards health and experience plenty of tangible benefits.

3. What is the reality today?

Just by having a quick look around us, we can see that movement in society as a key factor for health is not there.

Excessive competitiveness in sports, early specialization or poor motor abilities do not help people to approach physical activities and the pleasure to move fades away sooner each day. Also cities and public spaces are designed for working-class adult men and cars, and not for the service and joy of all citizens.

Most of our **youngest** are too virtually connected and poorly connected to nature, face-to-face relations and to themselves. Illness diagnoses like TDAH, autism, obesity and diabetes, among others, have increased for the last 15 years. In one way or the other, these illness are related to sedentarism.

Our **elders** lose agility and strength due to sedentarism and if they are told to exercise by the doctor, the options are walking or swimming, which are, again, specialized practices which don't increase the level of autonomy or basic skills in common life: take a bus, climb stairs, carry some weight...

Mid-age adults are seriously affected by stress and they are diagnosed more often with diabetes, coronary diseases, cholesterol... All these as a result of the stress, a non-healthy diet and sedentarism. Many people practice some sport in order to be healthy but they tend to choose sport which are not sustainable in the long term or too specialized : running, crossfit, swimming, team sports, etc. There are studies about the high number of injuries and pains because the sport practice. So, it is normal they quit and not continue doing what impacts their health badly, as well as their time and money.

Some **common factors** to all age-ranges are that as a society, we are progressively more and more disconnected from nature, we lack of a deep education in nature, we live overwhelmed by marketing information on many things but specially on how are we supposed to look. I want to drop a thought: Gyms are full of fast and pushy videos, loud music, nightclub lights...How are you supposed to concentrate on your exercise and enjoy it? How could sport be healthy when even the surroundings feel like stressful?

By the way, these factors are the same (but increased by a thousand times) than the ones which were the the main point about the naturist pedagogy and the Amorós and Herbert's works.

I got then to the following conclusions:

- We are getting more conscious about the need of a well balance and healthy diet to keep our health up but we are not yet quite conscious about the fact that varied movement is a biological need also crucial for our health.
- Current physical activity offer doesn't satisfy the increasing demand of new activities focused on health, wellbeing and sustainability rather than in aesthetics or high performance. Yoga seems like a great candidate to fight stress and get a balanced activity but does this activity cover the movement needs of most of population? Is this practice enough for a thirty years old man or a seventeen years old girl?
- Many people who decides to start exercising don't last long as motivation fades away with no engagement, which most of sports offered do not provide to the vast majority. Engagement comes through self-satisfaction when I get over some psychological barriers, through having fun and fresh air during my training. Engagement comes when you see you improved and you can apply what you learnt to daily situations. Engagement comes when physical activity makes you feel good and connected and it doesn't feel as an obligation.

I can tell that for sure as it is what I experience and the feedback I got during my years of experience training people on Gimnasia Natural.

4. Different applications for different needs

We have different training groups: for adults looking for a sustainable and fun sport alternative (GN Total), for people who need special attentions due to injuries, low mobility (we call it NEM), GN Traceur for teenagers who like to exercise but are fed up with other disciplines or do not feel comfortable practicing them. We do parkour but focused on quality movement rather than risky pirouettes. In this group we mingle TDAH, some autism spectrums, young people coming from an unstable social background and others from the most regular environment. The results are amazing. Finally, we offer the same activity for children from 4 to 10 years old and their parents, who can train together.

Most of the people into Gimnasia Natural is well educated, with uni studies, mid-upper class, caring about their health, their diet, involved in their children's education in an active way, concerned about ecological issues, etc. In summary, THEY CARE BECAUSE THEY KNOW.

This means, the more people is consciously aware of the relevance of quality movement for health, the more people would approach to practices like ours.

This is why I like to think I have somehow the responsibility to approach the treasure of Hebertism to as many people as possible, to expand Method Naturelle.

Reflecting on the ways to make it possible, I realized there are some things I should do myself and some things we should do together, but I strongly believe our work, achievements and learnings should be shared for the biggest interest.

More precisely, I am referring to:

- Children's education. As a society, children should be educated on the basic need of a healthy diet and healthy physical activity as the foundation of your one's own health.
- Higher Education: People who decide to professionally dedicate to sports are demanding that studies offer includes new disciplines as yoga, paleo-fitness, crossfit and that is where Method Naturelle gets in. I would like to drop that currently, to become a teacher on some of these, you just need to attend to a weekend or month course and you get qualified.

- Public health system: Often doctors prescribe exercise or physical activities to patients with very varied issues. They are all told to walk or swim, mainly. Isn't hebertism a great alternative to get a complete workout regardless age and physical conditions? It is important to let health professionals know about this alternative, its applications and its benefits.
- Proactive approach to that people who we know are potentially interested on Hebertism and they incarnate were the sport is going to: parkour, paleo fitness, movement culture... This will give us a chance to expand, to let the people know about hebertism.
- Agree some common strategy or directions as hebertists: where we want to get, what we need for that, what each can bring in. All this, being mindful of the current social environment: impact of social media, target audiences, richness that the diversity in the local practice can bring in...
- Join our energies to expand Hebertism in a sustainable way, which to me, implies the development of a solid international but centralized infrastructure from which we can expand.

Locally, we have a growing number of projects with public organisations that shows that the successful expansion of Gimnasia Natural, which as I said, has one of its main pillars in hebertism, is possible.

We do know the demand and the appetite for healthier and funnier physical activity alternatives are there, but there is a lack of information about it.

We offer training courses for Physical Education teachers on Gimnasia Natural so they can use our method in the schools with their children, who actually love it.

We have training courses for physiotherapists, we are mentors for Physical Education Bachelor who choose Gimnasia Natural for their internship, we have collaborations with the University of Alicante and there are some students preparing their degree final essay based on Gimnasia Natural, we are going to collaborate with a research work from University of Alicante on the benefits of Gimnasia Natural, we deliver workshops on different aspects driven by Gimnasia Natural: for social educators, for teachers, for athletes, policemen, dancers, firemen...

Soon, we will present a project to the Primary Assistance department within the National Health System so we will approach our method to health professionals so they can prescribe it to they patients. We aim to make the public and private institutions aware of the importance and benefits of this kind of practice so, for example, insurance companies and doctors can prescribe it in order to help recovering from injuries, helping to prevent risks at workplace, prevent the premature aging, etc. All this supported with studies, bibliography and pilot experiences.

5. What does being hebertist in 2019 mean?

Given all the context I just explained, being a Hebertism to me is like an activism. Same than ecologist working on making visible the issues on nature and make us conscious about them, promoting a change in society for the better, Hebertism for is my way to contribute to society with something positive and transform the world for the better from physical activity. We want to be healthy, strong and happy. So the activity we propose is a great way to hit that target. At the same time, it makes us aware of our environment, giving it the value it deserves and of the people around us, sharing positive experiences.

☒ I think Hebertism is like an ancient treasure that we have the responsibility to revalue and update so it can be used to fight the current issues deteriorating the community's life quality.

☒ Hebertists are agent for the social transformation, the ethics and sustainability.

☑ Hebertists are a reference for those looking for alternative physical activities and who want to take their training to the next level.

Our aim is not to expand Hebertism literally as G. Hebert did but to develop a discipline founded on the same values than Hebertism : contact with nature, no specification, no competition...

Gimnasia Natural is a tool to channel Hebertism as a source for new disciplines on demand.

Same targets but different ways to achieve them.



Thérèse DRAYE

Be - Sport'nat® Val d'Heure

I was President of the Val d'Heure Center for 33 years before passing it to Suzanne last year. I am a professor of physical education – now retired for two years –, a trainer since 1989, trainer of instructors and head of the Training Commission of Sport'nat® Belgium.

A feminist hebertism ?

WOMEN'S PLACE AND GENDER ISSUES IN HEBERTISM OF YESTERDAY AND TOMORROW



Suzanne COLLARD

Be - Sport'nat® Val d'Heure

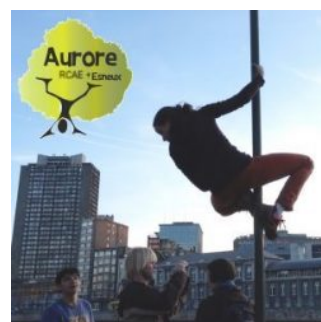
I am practicing hebertism for 18 years at the Center Hebert Val d'Heure. Since my arrival or almost, I also was the treasurer. A few years later, in 2005, I became a certified instructor by ADEPS. I was elected president of my center a year ago.

I am an instructor trainer and I was elected co-president of Sport'nat® Belgium at the same time as Philippe, in October 2017.

Aurore COMPÈRE

Be - Sport'nat® Esneux et RCAE

Daughter and granddaughter of hebertists, I became a federal instructor in 2012, and have since worked on redesigning the training system for sports executives for Sport'nat® Belgium while completing my own course. Enchanted by computer graphics and web management, I take care of many of the Internet sites of the federation. I also plead guilty on multiple drawings, photos and digital or physical publications. The beautiful international dynamic that unfolds in recent years enchants me and this is why I organize from time to time a camp or Hebertist seminar ...



Dominique COMPÈRE-DEMELENNE

Be - Sport'nat® Esneux

I fell into the pot when I was little, my father being a fan of Hebertism and a pioneer of MN in Belgium - He used to be instructor in Africa, trainer at the scouts and founder of the Hebert Center of Esneux. I trained all my youth, taking part in the courses of Pierre Barron and all the challenges organized at the time before becoming a trainer and trainer instructors in my turn.

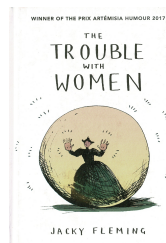
Philippe COMPÈRE

Be - Sport'nat® Esneux

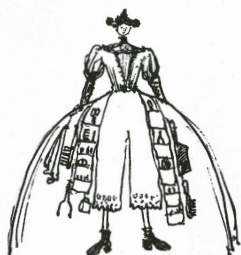
More than 35 years of practice of MN, Sport'nat® instructor since 20 years, and current co-president of Sport'nat® Belgium. While marrying Dominique, I married with Hebertism at the same time...



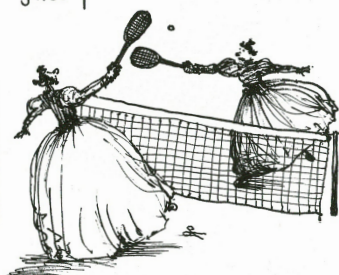
The situation of women in the time of G. Hébert, denounced with humor - and in a caricatural way - in the comic strip reproduced below, may seem remote and absurd. Views since our 21st century, these junkies have a smell of mothballs, and many are her who would sweep them away with the back of the hand by stating this brief and crippling sentence: "since then, we have evolved"



Big frocks were an early form of handbag. Women could carry on their person sewing accessories, cosmetics, and essentials for childbirth.



The frocks may have made sporting activity more cumbersome, but women's skeletons weren't designed for sports in the first place.



There were other reasons why women were not suited to sport. Women could not run fast and were prone to overheat.



Unsightly muscles could do serious harm to women's marriage prospects.

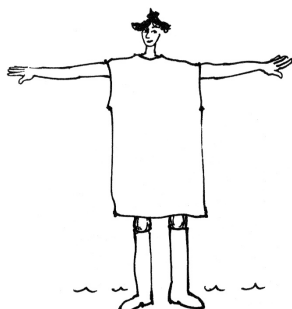
There was also the ever-present risk of sporting accidents which could result in a permanent loss of virginity.



Swimming didn't come naturally to women either, and many drowned despite the heavy flannel bathing costumes, which protected their virtue at the same time as preventing them from catching a chill.



A more risqué but modern swimsuit was the sack with holes, worn with swimming boots.



In 1896 a man called Baron de Coubertin revived the Olympic Games. You probably learned about him at school. He was a genius.



He said it would be an object sight watching women trying to throw a ball, but that they looked more natural clapping.



By the 5th Olympic Games there were just enough women to form a swimming team with 1 extra as a chaperone.



Notice the chaperone has already damaged her marriage prospects.

It wasn't until the 1960s that women were allowed to uncross their arms, and even then only in emergencies.

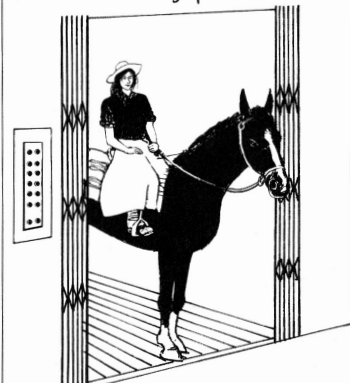


Meanwhile in America, Annie Oakley could shoot the ash off her husband's cigarette, but it wasn't an Olympic event.



At least she had dainty feet.

Nan Aspinwall rode her horse across America, finishing on the 12th floor of New York's city hall. But that wasn't an Olympic event either.



From the first pages of the Practical Guide to Physical Education, Hébert states that "Although the" Practical Guide to Physical Education "is specially written for male subjects, most of the exercises contained in the book, especially the exercises elementary education can be practiced by girls and women. "¹¹.

His method therefore seems from the first to make women a place if not strictly similar, at least similar to that which she reserves for men. As and when publications, this opportunity for women to practice exercises initially given to be practiced by men is clarified. Hébert went so far as to write an entire book devoted to the ideal physical aspect of women's bodies, detailing for each part of the body its "normal" and "defective" forms. What motivate all those who are worried about their beauty to practice the Natural Method, which will make them look like graceful Greek statues.

In the famous Volume 1 of the Natural and Manly Physical Education by the Natural Method, which includes the doctrinal exposition and guiding principles of work, two chapters focus more particularly on the physical education of women, girls and girls. Very firmly, Hébert maintains the position he initiated in the Practical Guide:

"The girl and the young woman, like the little boy and the young man, can exercise in the open air, undress more or less and engage in the essential exercises of the Natural Method. Nothing in the nature of the woman is opposed to what she walks, runs, jumps, progresses in quadruped, climbs, walks in balance, carries, lance, fight and swims.

Trained as the young man, the girl could come to compete with him. It does not have a heart and lungs of lesser quality, or otherwise formed muscles, nor a less well organized nervous system.

The woman, in a word, can become an athlete, this expression signifying the most beautiful development of strength, beauty and health. Many examples are the best proof. If she rarely achieves athletic perfection, it is due to her lifestyle, her role in the family and society. "¹²

Based on the medical knowledge of his time, on his experience and on the results of his experiments, Hébert therefore thinks quite distinctly of the nature of the woman, of what education and society do with it:

"We know that a woman's social and family role, her lifestyle, the way she is raised, her mentality and her aspirations, which must be taken into account, hinder her development and do not make it available to women. manifestations of force, and all the more strongly as she approaches adulthood "¹³.

It is therefore not in virtue of the feminine nature but of the "reality of the facts" that Hebert proposes in the two chapters quoted here to propose a different training to the girls and boys who have passed the fourteen years, in order to adapt

"To the needs and social roles of the two sexes, who each live in a different atmosphere, one active and changing, the other passive and conservative.

Thus the adolescent and the young man seek the manifestations of force, the expansion of vitality, often in a violent, brutal, rough, combative form. [...]

¹¹ G. Hébert, *Guide pratique d'éducation physique*, Paris, Vuibert, 4^e édition, 1922, p. XIV

¹² G. Hébert, *L'éducation physique, virile et morale par la Méthode naturelle, Tome I, Exposé doctrinal et principes directeurs de travail*, Paris, Vuibert, 1936, p. 161

¹³ G. Hébert, *L'éducation physique, virile et morale par la Méthode naturelle, Tome I, Exposé doctrinal et principes directeurs de travail*, Paris, Vuibert, 1936, p. 566

As a teenager, the girl begins to move towards her future role as home keeper. Physical activity only interests him so much that it gives him the joy of moving."¹⁴

The training of girls and women must therefore be adapted to the way in which the exercises are carried out, in the proportion of work in quantity and in difficulty (quality) and in the manner of conducting the work, which must take into account the mentality of the girl (finer, more delicate). And these lessons adapted to girls and women must be conducted by instructors.

Without going too much into the details of the swarming of feminist work and gender studies that have developed since the time of Hébert, what Hébert described as "nature" feminine probably correspond today to sex, in the sense of "biological sex, as it is assigned to us at birth - sex male or female"¹⁵, and which is defined according to several criteria - hormonal, anatomical, generic, and whose bicategorization constantly stumbles to "the impossible reduction of the process biological sexuation to two absolutely distinct categories of sex "¹⁶. When he points to the social role learned by individuals of both sexes and irremediably separates them from one another, he does not yet refer to what we now know as gender: or the sexual behaviors that are supposed to match our biological sex. It seems obvious that for Hébert our gender is acquired, and with regard to the physical prowess of women, not always for a better.

How much should we fight against this conditioning? Should we take into account, like Hébert, the fact of gender distinctions in the organization of our lessons? How do we take charge of non-binary or trans gender identities within our collectives? The questions that the 21st century adds to those that Hébert asked are as thorny as they are fruitful.

In order to explore them further, we will work together during the coming hour to read and analyze various documents, written by different authors and dating from different periods. These texts that I brought relate to four main topics, among those that preoccupied Hébert and still concern the world of sport and physical education today: performance, manhood, masculinity and femininity. The excerpts selected in the works of G. Hébert have been translated into English and are the texts reserved for English speakers, which will summarize for us the position of the « Master".

¹⁴ G. Hébert, *L'éducation physique, virile et morale par la Méthode naturelle, Tome I, Exposé doctrinal et principes directeurs de travail*, Paris, Vuibert, 1936, p. 164.

¹⁵ E. Dorlin, *Sexe, genre et sexualités*, Paris, Presses Universitaires de France, 2008, p. 5.

¹⁶ E. Dorlin, *Sexe, genre et sexualités*, Paris, Presses Universitaires de France, 2008, p. 42.

Arrangement :

20min	Alone	Individual reading with note-taking of three things: what I feel when I read, the strong idea I retain from the text and what this text might have as an impact in my experience / practice.
10min	2 to 2 per text (letters)	Exchange on the three points mentioned above.
15min	Group by subject	Identify the positions defended by the different authors and the lines of tension between the texts.
20min	Heterogeneous groups (numbers)	Make the links between the different subjects, from which lines of tension are found from one subject to another
15min	Large group	Synthesis of what has been seen by the different heterogeneous groups

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Projections

AN HEBERTIST GROUPE : WHY AND HOW ?

Pierre HÉBERT

Fr - Association Georges Hébert

Grandson of Georges Hébert, son of Régis Hébert, I fell into it from the cradle. I used to be monitor in Hebert Centers for 15 years. I am currently President of the Georges Hébert Association.



Jacques HÉBERT

Fr - Association Georges Hébert

Grandson of Georges Hébert, oldest son of Régis Hébert, I fell into it from the cradle...

The Hébert family wishes first to warmly thank the Belgians for organizing this seminar and to thank also the participants, some of whom coming from far away.

Georges and Yvonne Hébert had two children: Jeanne and Régis.

Jeanne had 3 children: Gérard, Marie-Dominique and Denis (Gerard and Denis passed away). Gérard had 4 children who are not interested in this heritage.

Régis (who died in 2017) had 4 children: Jacques and Pierre who are with you today, Sabine (who lives in Italy) and Jean.

Georges Hébert's legacy is complex. The immaterial heritage, of course, but also:

- Personal souvenirs: furniture, swords, elements of the Palestra, elements of the College of athletes of Reims, photos, letters, personal items, medals, etc.;
- Books: we have 4500 books and 6 films;
- Copyright rights on books and texts: the last book dating back to 1959;
- Branding: the words hebertism, natural method, natural gymnastics are registered trademarks.

From the death of Georges Hébert in 1957, to his own death in 2017, the moral legacy of Georges Hébert was managed by his son, Régis Hébert. In 2018, Hebert's heirs decided to rebuild relationships with the Hebertists. To help create an Hebertist group (thanks to a well-known name in this milieu ...), and give all the memories, books and films to the Georges Hébert association, which was created by Régis Hébert in 1981, and not to take any financial advantage of these elements.

The preparation of this seminar required 9 months of intense public relations work. We had contacts, either by phone or face to face, with:

- Italy (Over our sister)
- Gimnasia Natural (Alicante, Es)
- Sport'nat® in Belgium
- Athletic Exploration (Stuttgart, De)
- Hébert Center of Aulnay-sous-Bois (Fr)

- Hébert Center of Nantes (Fr)
- Hébert Center of Bordeaux (Fr)
- Hébert Center of Orleans (Fr)
- The French Army
- The City of Vence
- The City of Bouc
- The FFEPGV (voluntary gymnastics, Fr)
- Pierre Philippe Meden
- The University of Saclay (Fr)
- A university in Brazil (?)
- Urban challenge
- Erwan Le Corre (MovNat, USA)
- Philippe Til
- Central parkour medellin (Colombia)
- Hugo Colin (MovNat Montpellier, Fr)
- Sébastien Foucan (Parkour)
- Huet (trainer of the firefighters of Paris, Fr)
- The National Library of France (concerning the digitization of G. Hébert's books)

Apart from these contacts, we proceeded to the classification of the memories and books of Georges Hébert, carried out a filmed interview at the Training Center of the French Army, put on line a website to present Hebertism, developed the online sale of the books, and prepared two presentations for this seminar in French and English.

The Hébert family's position

First of all, if you allow us, some reminders.

Yesterday, we presented to you the main principles of the Natural Method as we see them.

- **3** axes: a physical education, a culture by the action and an ethical culture;
- **10** group of exercises;
- **15** principles of execution of the sessions.

What we summarized with the three numbers: **3 / 10 / 15**. Our reference book is volume 1, edition 1936 by Georges Hébert. For practical reasons, we use the 1974 edition which includes some texts added by his son Régis.

And now some reminders about Hebertism.

In the internship program of the Palestra, Georges Hébert writes: "It is a question of preparing oneself for practical life by strengthening oneself and learning that one can only rely on himself". In this same booklet, Georges Hébert describes the content of his training:

1. Complete physical training by the natural method;
2. Learning all the common manual work: cooking, gardening, painting, small household repairs;
3. A moral and mental culture: group life, loyalty, mutual respect, honesty;
4. An intellectual culture: lectures on history and literature;
5. An artistic culture: dance, singing, art conferences;

6. A naturist initiation: a reasoned return to the natural conditions of life, healthy food.

Therefore, we understand well that:

1. Hebertism is more a lifestyle than a practical method;
2. It is difficult to evaluate who is a "true" Hebertist;
3. The complete practice seems out of reach outside the summer camps (as HEBERT himself did) and therefore this cannot be proposed because of the limited number of participants.

In addition, we have almost no support for the sessions that were provided. We still have some pictures and music scores. It's not a lot...

The Hébert family wishes to help the constitution of a group promoting the message of our grandfather while respecting and not interfering with the local actions of the Hebertists.

Let's be honest with ourselves. What percentage of this assembly is able to quote the 6 axes of Hebertism as Georges Hébert describes them in the palestra leaflet?

The vast majority of people practice the Natural Method and very few of them know what Hebertism is. We must consider the natural method as the gateway to Hebertism. If I dared a comparison with combat sports, I would say that blue belts practice Natural Method and black belts practice Hebertism.

Promoting the Natural Method seems quite possible to us. But the promotion of Hebertism is a much more complex question; it could come in a second time.

Let's be ambitious but reasonable. We need to start with simple and inexpensive actions to teach us how to work together. We have very different profiles, come from different countries, from different cultures (Muslims, Hinduists, Christians, atheists, agnostics ...), speak different languages, animate different organizations: we are volunteers, civil servants, Business leaders ...

An example of a simple and inexpensive first action: we need a common message because some historians have given a somehow negative vision of Hébert. *"As long as rabbits do not have historians the story will be written by the hunters"*. We need a unified, stable and common message to the public and institutions. The **3 / 10 / 15** could for example be a base (but we do not want to impose anything).

Another example of the first possible actions: today, the various organizations are known by various names (Sport'nat®, Natura Gymnasia, Hebertismo, Urban Challenge, Action Fitness, Hebert Center, Hebertist Group, Center Hebert ...). Don't we need a logo that would be common and a common signature: "a member of XXXXX"?

Another example, we could have a common "hat" site. This site would include links from each of your local sites and return local requests to your sites. A draft of what could be this site was put online by the heirs.

Referring to this, we would appreciate to be able to:

- Recover photos with respect for copyright ;

- Obtain your agreement to create cross-links between sites ;
- Recover already scanned documents: books, manuals ;
- Get help from a webmaster for the newsletter ;
- Get help translating the site into the main languages.

Among the first actions, it seems important to us to give us a legal existence. It may be a federation, a foundation, a company, an association. The choice remains to be made.

Should there be a centralized organization ? This has never been the wish of our grandfather. During his lifetime, Hébertist groups have always been independent.

We must be careful never to do at the central level what can be done much better locally. By taking the image of yesterday's presentation, the group could be the mast and the local organizations, the flags.

As soon as a group is created inevitably arise questions of money and power. Even a limited financial contribution seems essential in the long term to support the group. At the moment we are all volunteers, but we live in a world where everything is paying. It is obviously too early to decide but questions will one day arise:

- Should the monitors be paid?
- Should we pay for their travel expenses?
- Should we buy advertising on the internet (or elsewhere)?

But if we look further into the future, we need to get prepared. Some of us have businesses (Georges-Hébert did it himself). How to integrate capitalist and non-capitalist structures in our group? What will happen if we have 15,000 members in 10 years?

When the money arrives the problems also happen. So, this grouping will have to get stable and healthy bases.

As part of the preparation of this seminar, I called Sébastien Foucan in London. He is one of the creators of Parkour. Here is what he writes on his website:

"I do not like what the parcours, the Free Running, etc. are becoming; it is now a sport and a business in the bad sense of the word. I'm tired of those crappy energy drinks with their rotten products and their beautiful videos to attract people. "

This phone call really influenced me. What a waste for such a beautiful idea! We must lay healthy foundations to avoid the same drama: a beautiful idea that loses its soul, an organization that breaks out in many rival chapels.

To lay down good foundations, we have a suggestion, but it is only a suggestion at this stage because we do not want to impose anything. We are not Georges Hébert, but could we suggest to the future group:

- ¥That the members of the management of the group are all volunteers;
- ¥That the delegations for decision are always given to two members of the management of the group according to the principle: 4 hands 4 eyes?

In the nutshell

First reasonable goals.

We hope and wish for a group to:

- Ensure cross recognition of Hebertists among themselves, as a "quality label";
- Ensure the cross-recognition of training and instructors;
- Promote a unified, stable and authorized message.

We are ready to witness such a movement.

Any question ?



Chiara TASSINARI

It - Forlì (Fc) - Spettine (PC)

I first met hebertism when I was 11 y/o in a Scouts Camp in Italy. It has been love at first sight. Then, I've never stopped training.

As I was a gymnastic coach for 10 years, I also experienced hebertism as a trainer inside Scouts Camp and Scouts Workshop for teenager and adults. I'm still doing at least 4/5 workshop per year.

I started collecting Hebert's books and studying his educative method in depth about 12 years ago and I'm particularly interested in educative method for school system by MN.

-
1. What does education need to teach ? What job are they going to do?
 2. What skills should we be teaching then?
 3. Why can we include hebertism as a priority in children education?

1. What does education need to teach ? What job are they going to do?

In the past, Education was about teaching people something.

Now, it's about making sure that individuals develop a reliable compass and the navigation skills to find their own way through an increasingly uncertain, volatile and ambiguous world.

Today, schools need to prepare students for more rapid economic and social change than even before.

« [...] We are currently preparing students for jobs that don't exist, using technologies that haven't been invented in order to solve problems that we don't even know are problems.»

– Richard Riley

In today schools, students typically learn individuality and, at the end of the school year, we certify their individual achievements.

But the more independent the world becomes, the more we rely on great collaborators and orchestrators who are able to join others in life, work and citizenship.

So schools need to prepare students for a world in which many people need to collaborate with people of diverse cultural origins, and appreciate different ideas, perspective and values; a world in which people need to decide how to trust and collaborate across such differences; and a world in which their lives will be affected by issues that transcend national boundaries.

2. What skills should we be teaching then?

Four-Dimensional Education

Four-dimensional Education provides a clear and actionable organizing framework of competencies needed for this century.

Its main innovation lies in not presenting yet another list of what individuals should learn, but in defining the spaces in which educators can establish what should be learned in their context and for their future.

KNOWLEDGE : what we know and understand

SKILLS : what we do with what we know

4C : Creativity, Critical thinking, Communication, Collaboration

CHARACTER :who we are, who we want to be, how we can change

META – LEARNING : learning to learn

The character dimension

Character education is « how we behave and engage in the world ».

It is about developing values and beliefs and using them to guide decisions and choices.

We have six character qualities:

MINDFULNESS

CURIOSITY

COURAGE

RESILIENCE

ETHICS

LEADERSHIP

MINDFULNESS :

Mindfulness can be defined as “the awareness that emerges through paying attention on purpose, in the present moment and non-judgmentally, to the unfolding of experiences moment by moment.” [J. Kabat-Zinn]

CURIOSITY :

Cicero described it as “an innate love of learning and of knowledge, without the lure of any profit,” and *Aristotle*, who saw it as an intrinsic desire for information.

COURAGE :

Courage can be thought of as the ability to act despite fear or uncertainty, in risky situations, or when we are feeling vulnerable. [Brené Brown]

Essential Qualities	Associated Qualities and Concepts (non-exhaustive)
Mindfulness	Self-awareness, self-actualization, observation, reflection, consciousness, compassion, gratitude, empathy, growth, vision, insight, equanimity, happiness, presence, authenticity, listening, sharing, interconnectedness, interdependence, oneness, acceptance, beauty, sensibility, patience, tranquility, balance, spirituality, existentiality, social awareness, cross-cultural awareness, etc.
Curiosity	Open-mindedness, exploration, passion, self-direction, motivation, initiative, innovation, enthusiasm, wonder, appreciation, spontaneity, etc.
Courage	Bravery, determination, fortitude, confidence, risk taking, persistence, toughness, zest, optimism, inspiration, energy, vigor, zeal, cheerfulness, humor, etc.
Resilience	Perseverance, grit, tenacity, resourcefulness, spunk, self-discipline, effort, diligence, commitment, self-control, self-esteem, confidence, stability, adaptability, dealing with ambiguity, flexibility, feedback, etc.
Ethics	Benevolence, humaneness, integrity, respect, justice, equity, fairness, compassion, kindness, altruism, inclusiveness, tolerance, acceptance, loyalty, honesty, truthfulness, authenticity, genuineness, trustworthiness, decency, consideration, forgiveness, virtue, love, care, helpfulness, generosity, charity, devotion, belonging, etc.
Leadership	Responsibility, abnegation, accountability, dependability, reliability, conscientiousness, selflessness, humbleness, modesty, self-reflection, inspiration, organization, delegation, mentorship, commitment, heroism, charisma, followership, engagement, leading by example, goal-orientation, focus, results orientation, precision, execution, efficiency, negotiation, consistency, socialization, diversity, decorum, etc.

RESILIENCE :

In its most basic form, resilience can be thought of as an ability or set of qualities that allow one to overcome obstacles. It's a dynamic process encompassing positive adaptation within the context of significant adversity." [S. S. Luthar, D. Cicchetti, and B. Becker]

ETHICS :

The main idea is that children naturally progress through stages of moral reasoning, from pre-conventional (obedience punishment, self-interest orientations), through conventional (interpersonal accord and conformity, authority and social-order maintaining), to post-conventional (social contract orientation, universal ethical principles). [L. Kohlberg]

LEADERSHIP :

"To lead people, walk beside them... As for the best leaders, the people do not notice their existence. The next best, the people honor and praise. The next, the people fear; and the next, the people hate... When the best leader's work is done the people say, "We did it ourselves!" [Lao-Tsu]

3. Why can we include hebertism as a priority in children education?

Education is so adaptable that its potential to take place also outside of the classroom and virtually, on computer screens, from anywhere in the world. For some important learning goals, the classroom is not the optimal learning environment, and there are now many opportunities for deep and rich learning beyond the classroom walls. These informal opportunities include a wide variety of after-school programs (such as clubs, scouting, etc.), [...]

Hebertism develops every aspect of human being, such as «Mind, Body and Spirit», it's not based on competition and favors relationship and mutual assistance.

It overcomes language and cultural barriers because it is based on something which is part of every human being (movement).

Through MN, teenagers can self-educate and prepare themselves to face new challenges. Being Hebertist in 2019 means pushing yourself and the teens to be ready to any possible world future change

And ... above all ... it can be FUNNY to practice and a good GAME to play for learning.

LEARNING BY DOING

Why claie ?

Claie is deeply appreciated by teens both for its easy construction and for its flexibility in usage.

It's fast to build (8 wooden or metal poles and 16 bindings) and can be used in different settings, developing Interdisciplinary Knowledge.

By using Claie, Collaboration, Communication and Creativity are encouraged (Soft Skills); besides Bravery, Courage, Self control, Self-confidence, etc..(Character) are increased. The fourth and last dimension is about self evaluation and reflecting on results. Practice Hebertism and Claie means to face our limits, to go beyond them and to adapt in real time to different environment (Meta-learning).

Bibliography

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Audry HUGUET du LORIN

Fr - Centre Hébertiste d'Orléans

2017/2018: Educator training day at the Foundation for the School.

2015/2016/2017: Direction of the T.P. license STAPS of Orleans: MN

Refoundation of the Hebertist Center of Orleans,

2008 Experimentation of the Natural Method in college ZEP<

2004/2010 Foundation of a free group in Orléans

2004 BEES 2 ° taekwondo and DA (high level / training)

2000 Bi-admissible aggregation Monitorat first aid Lifeguard lifeguard
(option: lifeguard trainer)

1993 Monitorat EPMS 1st Marine Infantry Regiment

1994 Professor of Physical Education and Sports

1993 DEUG LICENSE MASTER STAPS - IFEPSA - Angers 1989/1993



1. Context of rebirth of Hebertism
2. Scope of action of Le Centre Hébertiste in Orléans
3. Our vision of the hebertist development

1. Context of rebirth of Hebertism in Orléans.

A. Introduction : who are we ?

My wife and I are the parents of have 7 children aged from 1 to 17. We have a double degree : a university degree in Science and Techniques of Sport and of Physical activities and a vocational training in practicing and teaching martial arts. Our university studies contributed to making us aware of the multiple components of human beings through a multidisciplinary approach :

- The intellectual component : sociology, psychology, history, anthropology, ethnology, anatomy, physiology, biomechanics, docimology, statistics...
- The physical component : in particular gymnastics, athletics, swimming, rugby, judo, wrestling, French boxing, triathlon, dance, circus arts...
- The civic component : life saving, security, first aid, safety.

B. Martial arts teachers

We used to teach Korean martial arts to about 250 students.

Korean masters had taught us the relation between their practice and their vision of the world.

We were sensitive to their desire for harmony.

As this activity became an Olympic sport the stakes of competitions became more challenging.

Our desire to educate and develop individuals was becoming of secondary importance in relation to the intended goal to win the competition seen as an end and not as a means.

C. Physical education teachers

As physical education teachers we noticed that students were making little progress on a physical as well as on a technical level. In our school curricula students try every kind of sports without focusing on one in particular and thus are always beginners with 8 to 10 sessions of basketball, 8 to 10 sessions of table tennis and likewise even in gymnastics.

So it is difficult to find coherence and meaning as it is a mere replication and imitation of social practices : sports.

Moreover sport often goes hand in hand with competition as its main goal where it is all about conforming to the rules, in a close and artificial environment

From this point of view too, we failed to put together the parts of the jigsaw puzzle looking like a Picasso painting !

D. A decisive meeting

All along we were asking ourselves : what does Man need in order to be happy, to feel fulfilled and live in harmony with the others and the Creation ?

We realized we had concrete and interesting answers to provide in many fields but that they were not relevant in our field of physical education .

We then told ourselves that the first step was to understand what Man is before applying prefabricated pedagogies that are imposed on us by the usual social models.

Rear-Admiral Michel BERGER : commander of the submarine l'Indomptable, then commander of the Mediterranean fleet of submarines, nuclear engineer , Director of a military school of nuclear energy (l'Ecole des applications militaires de l'énergie atomique)

During a training session about anthropology I asked the following question to Rear-Admiral Berger : « Is there in the western world a practice similar to that of martial arts and possessing all our anthropological dimensions ? »

« Of course » he said, « this is la méthode Naturelle of lieutenant Hébert, where the famous Hébert obstacle course (le parcours) comes from. »

We had studied that in sport history classes and had thought it obsolete.

Rear-Admiral Berger went on : « Hebertism perfectly applies to our true nature with simple and useful exercises performed in an altruistic spirit. It doesn't have a social or sportive objective. »

After this conversation we had the great privilege of being introduced to Régis Hebert whom his officer friends called « the Son of the Method ».

Régis Hébert himself taught us the spirit and the letter of the legacy of la Méthode Naturelle. He advised us for more than 10 years to help us revive le Centre Hébertiste of Orléans.

This is how we were able to develop the Hebertist Centre.

2. Scope of action of le Centre Hébertiste in Orléans

A. The origin of Le Centre Hébertiste in Orléans

Le Centre Hébertiste was founded in Orléans by Dr Dufour in 1914.

By 1923 it had already acquired a wide reputation. When Dr Dufour died, M Chollet, who would become the deputy mayor of Orléans, became the president of Le Centre Hébertiste in Orléans.

From 2003 to 2008 there was a freely constituted group and then in 2008 the association was officially declared.

B. Today in 2019

There are 128 members

20 wave leaders (« *chefs de vague* ») with in-house training

1 assistant instructor (« *aide moniteur* »)

1 instructor

1 woman instructor

C. Impact on health

Personal experience

In 2011 I started to fall to the ground anywhere after feeling like an electrical shock in my back. I began losing my main physical capacities. My ten-year-old son outran me on test events.

After medical research for a year and a half a neurologist told me I was suffering from a kind myopathy whose treatment consisted in having blood perfusion three days a month for life.

I asked the doctor to give me a year to try alternative methods based on food, sleep, la Méthode Naturelle, stress management and meditation.

And it worked

We had started to reflect more deeply on our lifestyle. Thus after practising la Méthode Naturelle we became « converted » in a broader sense with Hebertism.

Other members' experiences

Other members benefit from Hebertism. One of our members is a young person with Asperger syndrome who made considerable progress and whose arched back has almost disappeared. is now almost straight

Asperger syndrome : like other forms of autism spectrum disorder, Asperger syndrome generally involves difficulty with social interactions, restricted range of interests and / or repetitive behaviours. Compared with those affected by other forms of ASD, however, those with Asperger syndrome do not have significant delays or difficulties in language or cognitive development. People affected with Asperger syndrome may have difficulty with the give and take of conversation and may suffer from uncoordinated movements or clumsiness.

Some women who could no longer squat regained their mobility and a physical dynamism they thought they had lost forever.

Other women suffering from back problems no longer need care from a physiotherapist.

The example of Tina whose cardiovascular disease declined against all odds.

D. Impact on stress.

We now know that stress experienced in natural environment, often in wide open spaces where risks are important _forest, savannah , torrents, wild animals, war _ has a positive impact on human beings for their survival but also for their homeostasis

Yet most of our contemporaries experience stress in their immediate environment , often seated on chairs, in an enclosed space_ their office _ and they are overstimulated visually because of screens and aurally with ear phones.

This picture of the pressure cooker aptly symbolises well what this pressure can produce

Nowadays more than ever before the practice of natural exercises in the open air is becoming vital. It enables us to make up for the aberrations created by our modern lifestyles.

The research conducted by Robert Sapolsky, a professor at Stanford University or the earlier research conducted by Henri Laborit show how destructive this type of stress is for modern man. For Henri Laborit fight or flight are a physiological adaptation beneficial to mammals and to man. To that extent, Hébertism _ the allegory of a small war, of a hunting party or of an expedition_ is an successful antidote.

Notes :

Robert Sapolsky (b. 1957): Why Zebra Don't Get Ulcers, Henry Holt and Co, 2004

Henri Laborit (1914-1995) : His research is what the 1980 French film My American Uncle (Mon Oncle d'Amérique) directed by Alain Resnais is based on. The film uses the stories of three people to illustrate Laborit's theories on evolutionary psychology regarding the relationship of self and society. Henri Laborit illustrates our 3 reactions to stressful environments (fight, flight, and inhibition) using lab rats and shows in what conditions rats can develop stress (ulcers)

E. Impact on family life

We were so much influenced by the world of sport that at first we were practicing la Méthode Naturelle only with adults and never thought of practicing it with adults and children at the same time.

With other families who are our friends we discovered and still enjoy the practice of such a flexible pedagogy which allows us to share moments of happiness within the family _ a concrete unity, greater complicity and a joyful activity done together that benefits to every one personally.

F. Impact on our interaction with our environment

This pedagogy takes the whole human being into consideration.

It is a concrete effort to connect/be in connexion with to nature / to the ~~true~~ nature of nature, to feel how beneficial it is. / the benefits of this action.

It allows us is to see / consider / contemplate the beautiful / wonderful effects of the spirit of cooperation that Hébertisme encourages / fosters in our relation with others.

It is a positive vision that encourages / motivates our capacity to adapt to the Creation in a spirit of gratitude.

3. Our vision of the development of Hebertism

A. The development of Méthode Naturelle.

The principles which guide our action are those developed in volume 1 of La Méthode Naturelle.

A Natural Method session is composed of exercises belonging to the ten fundamental groups: walking, running, jumping, quadrupedal movement, climbing, equilibrium (balancing), throwing, lifting, defending and swimming in an outdoor environment,

The exercises are done following the 15 principles and fundamental rules of the Natural Method (chapter 7)

The choice of exercises as named in accordance with each booklet contributes to knowing oneself and others better while building a common culture.

All lessons and obstacle courses are done in a spirit of emulation and cooperation which is often the explicit or implicit basis for action. Action is always subject to altruism as a major moral idea.

We like to say that this is a comprehensive training as far as it addresses all the dimensions of man. It also combines different elements because it is based on the ten movement families and it is divided into several moments as efforts and counter efforts alternate.

It is inclusive and it is an opportunity to integrate differences, younger and older people, the weak and the strong, men and women. It enables everyone to give the best of themselves while creating a spirit of community and solidarity which is respectful of individual liberties.

Finally it is like a harmonious ballet where everyone can express their fundamental personal dimension. At the same time everyone becomes inter dependent on others and time and space allow the group to show solidarity, which reinforces the overall harmony in connection with nature.

But the most striking effect is undoubtedly the joy participants express. This joy can be seen not only in their smiles, the social climate, mutual help, shouts and songs but also in their unfailing participation in Saturday training sessions.

We currently propose :

- a general session for everyone: men, women, children, younger and older people – amazons or adventurers – every Saturday morning throughout the year.
- a general session for Ladies every week ;
- a technical session of self defence every week
- a session for children from an elementary school.
- some canoeing or mountain biking outings
- a few free groups created after the Hebertist Center of Orléans : in the French cities of Poitiers, Angers as well as in Chécilly that will start next school year and in Vienna in Austria.

Every athlete who wishes so has a progress booklet that validates their level of technical and physical qualification in each of the ten movement families.

B. The promotion of Hebertism as a way of life

Our ambition is to propose to those who want to go further :

1. to fully live the complete training through la Méthode Naturelle by taking competition tests ;
2. to encourage the learning of common manual trades by building apparatus as soon as the opportunity arises. In order to do so we appointed a « Boatswain » (un Bosco) a term we chose because of its reference to the navy ;

3. to promote a mental and moral culture : to develop training programmes in which the development of character (temperament and virtue) are valued following the teaching of Hippocrates and Aristoteles and the model of the palaestra ;
4. to build an intellectual culture through philosophy lessons ;
5. to propose a naturist initiative by promoting a frugal and sobre diet, the role of open air, water, air and sun baths, sleep. Practically speaking we have a group working on health led by a pediatrician who is also a naturopath ;
6. to develop an aesthetic culture thanks to the observation of sculptures, paintings, architecture and landscapes but mainly thanks to a state of mind that should inspire the way we live and act.

Number of papers (lectures and articles) on Hébertisme :

2017/2018 : 1 lecture, and 5 articles

2018/2019 : 6 lectures and 5 articles

Our reflections :

A project : a training session in the spirit of the palaestra

A vision : parks and gardens in the spirit of « Champs d'ébat »

C. Partnerships

- a learning partnership : a university, a secondary school, a primary school and a Foundation.
- to be useful : we provide a security service for an international NGO, for the Joan of Arc Association and the town of Orléans.
- cultural : with a youth leisure center

D. Model of management and leadership of Hebertism in the Hebertist Center of Orléans.

The instructor, the wave leader and the athletes of each wave constitute the different levels of the organisation of La Méthode Naturelle session.

In such an organisation the instructor ensures the respect of the rules and principles of work , he informs the wave leaders and he also makes sure that the physical efforts to be made are adjusted to the level of the whole group.

The wave leader works in close proximity with each member of his wave and in particular he makes sure that the freedom of action during the efforts is combined with the solidarity that is necessary in the counter wave .

Finally for each athlete of the wave the principle of a complete freedom of action comes first, even in team work. (chapter 7, volume 1)

E. Following this model, what does the Hebertist Center of Orléans need ?

1. The first need is that an institution should guarantee the brand image, the brand « Méthode Naturelle » or even the label « Hebertism » of a center or an activity that claims to belong to La Méthode Naturelle. This recognition will allow to create a family of activities and more generally to obtain public recognition .
2. We need the recognition of levels of qualification :
3. a. for monitors : a teaching qualification :
4. b. for instructors : training with monitors (les « moniteurs »)
5. We need to publish shared tools, even the digital booklet of athletes with different versions for wave leaders, monitors or Centers to ensure cohort follow-up.

6. We need to coordinate and animate the life of Hebertist networks: for example the review : « Hébertisme, pour une éducation intégrale ».
7. We need support to implement partnerships.

F. Our economic development goal

Today our point is : what about our commitment as volunteers ?

In order to promote an economic model which serves the needs of our project (not the other way around) we are happy to :

- Value the gift of self : « we give freely because we have received freely »
- Recognize at the same time the skills and work that supervising the Natural Method represents :« *All work deserves a salary* »

Volunteering and salary must find a place in an Hebertist community.

G. Having an Hebertist community spirit.

To begin with, this is about the renewed story of a long friendship between the Hebertist Center of Orléans and the Hébert family since the creation of the Center in 1914. We expect a recognized institution to ensure two modes of action : a direct power over some fundamental dimensions and an indirect power to not to hinder initiatives

It is of paramount importance to identify the core of an institution . An organisation must be able to guarantee its values and take direct action on them.

To help Hebertist Centers or associate members to develop, the organisation must respect their autonomy , foster the links between them and encourage responsibility and innovation.

Eventually as is said in Point 11 chapter 7 ,volume 1, we totally agree with an association governed by the principle of complete freedom of action in each of its Centers.

To conclude we are living more than an extraordinary experience with friends in Orléans : a life giving experience, an experience that bears fruit and has a range of benefits physically, morally and mentally.

It an experience that transcends us and that welcomes the weak and the strong, the small and the great.

We are grateful to Georges Hébert.

Long live Hebertism !

A hebertist center in the heart of Nantes

70 YEARS AND THE FUTURE AHEAD

Dominique LEMOINE

Fr - Centre Hébertiste Nantais

More than 30 years that I practice Hebertism, which I discovered a little by chance. I realized that I already practiced this method without knowing it since my childhood! For 20 years I train our outdoor sessions with the adult audience.



The Hebert Centre of Nantes was declared at the prefecture of Loire-Atlantique on October 2nd, 1943 (association law 1901). It was born in 1941 thanks to the immense investment of its founder, Mister Tinier, helped by 3 young men - Bernard Mercière, Jean Renaud and Raymond Baumard. In 1944, the 1st training session of monitors is set up. After more than 10 years of practicing in various places, the stadium was created in 1954, in the heart of the city of Nantes.

For 64 years, the sessions were held on this private site of more than 2000 m², consisting of many equipment (horizontal ladders, fixed bars, parallel bars, espalier, jumps, beams ...) whose most exceptional is the portico of 7 meters high built thanks to two metal posts deposited by the tramway company of the city. Around a beautiful plateau of more than 40 meters long, we can run on a track of 150 meters, in the shade of 4 maples trees. These facilities have been gradually upgraded for safety reasons. They are maintained and checked very regularly by the members of the Board of Directors.

To accommodate the members, changing rooms and toilets are at their disposal, with two sheds to store all mobile equipment (hurdles, balls, hoops, stilts, targets, poles, javelins, pads, ropes, etc.).

Mr. Raymond Baumard devoted his whole life to Hebertism, his passion. He chaired the association until 1982 and has, since the beginning, organized competitions, demonstrations in favor of *Méthode Naturelle* in several municipalities in the surrounding of Nantes. He succeeded in transmitting his knowledge by training many instructors (theoretical and practical courses). In 1984, the stadium took his name: **STADE RAYMOND BAUMARD**.

Since 1982, several presidents and chairmen have succeeded each other with this passion and a considerable investment of time and energy to help Hebertism to live in Nantes: Claude Lebrusq, Genevieve Mauras, Lucien Tuffier, Genevieve Romsée-Mauras, Véronique Ramé. This allowed our association to exceed 75 YEARS!!! What an impressive longevity!

Geneviève Romsée took over the presidency of the association in November 2018 with a very dynamic board of directors working in 2 main commissions led by herself and by Corinne Clouet (Vice-President). One commission deals mainly with communication, the secretariat, the general organization, events ... the other is more technical (security, works, etc.) and educational (training, animation). At each Executive board meeting, decisions are made based on the progress and proposals made by each commission composed of members of the Board but also participants.

The association regularly trains its instructors internally. Several current instructors took also benefit from many training courses organized in La Brède by Mr. Pierre Barron, in parallel. Eight volunteer instructors currently provide 4 adult sessions per week.

The Hebertist Center of Nantes is affiliated to the "FEDERATION FRANÇAISE SPORTS POUR TOUS » who this year, delivers the **certificate of professional qualification of facilitator** (inspection by a technical advisor, application forms, etc.) to the instructors.

We also got two labels for our club:

- The **CHARTRE CLUBS SPORTS SANTE BIEN-ETRE** label issued by the "Fédération SPORTS pour TOUS »;
- The **SPORT SANTE NIVEAU 1** label issued by the CNOSF (French National Olympic and Sports Committee).

These two labels and the certification are an acknowledgment of two partners who count in the sports environment. This gives us a better visibility with the public and with doctors, physiotherapists, etc. who can become prescribers.

Currently, our association operates thanks to the wealth of volunteering and has about 85 members with an average age of 65 years. This average age shows by itself the interest and pleasure that these members find in a varied but complete practice, respectful of the pace of each, with a good team spirit and leisure that is lived in the stadium but also during the hikes organized by the dedicated section.

Here is a particularly important extract of our statutes:

"The purpose of the association is: the regular practice of diversified and comprehensive physical training, at all ages, in the open air and in all weather, with reference to the pedagogy and method of Georges HEBERT, called *Méthode Naturelle* ; the temporary practice of additional sports activities (hiking, cycling, skiing ...) ...

The association forbids all discussions or demonstrations having a political, religious or foreign character to its object."

In our association, to be HEBERTIST in 2020, means:

- Practice regularly (at least twice a week) an outdoor physical activity, in all weather, in joy and good humor in order to be fit, healthy and ready for all sports.
- Provide a physical effort in continuous movement with a rich variety of exercises for each family respecting the order of families and prioritizing mutual assistance, games, fun, research and creativity.
- Develop agility, coordination, endurance, the taste of effort, self-confidence, going beyond without competitive spirit and working in a balanced way, his whole body.
- Give everyone the opportunity to work at their own pace, to get to know each other better, to recover, to progress, to try, to persevere, thanks to the help of a monitor or a wave leader who adapts and values empowering everyone.
- Allow everyone to look for the most "economic" gestures for their body, prevention attitudes, utilitarian gestures for everyday life, be particularly careful with "seniors".
- Do sport for your well-being, relax physically and morally after a day of work, taking advantage of what nature offers us.

Our current goal: CELEBRATE THE 100 YEARS ANNIVERSARY OF HEBERTISM IN NANTES IN OCTOBER 2043 !!!

We are preparing for it ... because an Hebertist has a long-life expectancy!

Book this date! Thank you!

THE MEMBERS OF THE BOARD OF DIRECTORS OF CHN of NANTES
April 2019

Diego ZARANTONELLO

**It - ETREFORT (my sport association)
- AGESCI (scout association)**

I discovered hebertism for the first time in 1999 in my scout group.

In the summer of 2002 I took part to a 5 days hebertism camp in Costigliola, the scout center where since 2008 I lead a lot of hebertism workshop and camp for boys and adults during the year. Meanwhile I studied all Hébert books, I took part to the first SEP and I trained in almost all the Belgium Hébert Centers in an 8 day trip with international friends... and some more thing could be add !



Plateau, Leçon Rustique, Parcours Hébert: we know how hebertism, with its ten families of natural movements, can be practiced in different ways, depending on the result we want to achieve or the environment in which we find ourselves. But the story does not end here, especially for scouts!

A very useful tool at our disposal is the game. Proposing hebertism through play is a scout peculiarity and we can only be proud of this particular contribution given to a method of physical education that is already very structured and complete.

Playing with hebertism allows us to express all our imagination and creativity and to become strong while having fun, without feeling the fatigue of a real workout.

THE HEBERTISTA GAME

As you can imagine, not all the games we usually play during the activities can be defined as hebertists. A hebertist game has these characteristics derived from Natural Method principles:

- **Few, very few rules, two or three at the most:** it must leave the participants free to experiment and find the best solutions to reach the goal; you can introduce a rule every now and then, to re-balance unbalanced teams;
- **No "fields":** use all the space available to you. There must be no special restrictions, areas or free zones, if not strictly functional to the game;
- **No prize:** is there a winning team? Ok, well, but now you change game immediately or start doing something else! For example, remix the teams, and if you really want to reward someone, reward the qualities or style (the most agile team, the team that communicates the most, the most creative team, the most silent team, etc., ...);
- **Material? But no!** There must be the possibility of playing wherever we are, so the less material we need, the better. A ball is fine, but we must be able to substitute it with any other object recovered at the time. And if you don't use any material, even better;
- **Lot of fun :** the game must leave a smile on everyone's face.

LET'S PLAY!

Here are some ideas to try out right away:

Horses and Knights

Two or more teams. In pairs the position of horse and rider is assumed, with one player on the back of the other. At the signal, the riders of opposing teams must try to unseat each other. When a rider falls, his horse is also out of play.

Jumping Chickens

Two or more teams. Hopping on one leg, holding the other with one hand, each team member must make the opponent lose balance by using only his shoulders to hit. The one who puts his leg on the ground is out of the game.

Turbine relay

Two or more teams. The first competitor starts, turns around an obstacle, returns to the base and after passing behind his team takes the second by the hand. Together they start, turn around the obstacle, pass behind their team, then take the third hand and so on.

Luck relay

Two or more teams. In front of each team, at about twenty paces, is a player with a pebble hidden in his fist and his arms stretched forward. The first of each team's row runs and tries to guess where the stone is hidden. If you guess, go back and start the second team member. If he makes a mistake, he must pass under the legs of the whole team and start again, repeating these actions until he can guess. Meanwhile, the pebble can be transferred from one hand to another.

Long jump relay

Two or more teams. The first of the team jumps with feet together. The second of the team jumps in the same direction starting from where the first one landed, and so on until everyone has jumped. The farthest team wins.

Variation: In the same way, you can make a relay by throwing a fairly heavy object.

Wheelbarrow relay

Two or more teams. Start line and exchange line. At the signal, the first player sets up a "wheelbarrow" and the second player holds his legs up. In this position, they run towards the exchange line where they turn and go back to inverted roles, starting the second pair of the team.

Transport relay

Two or more teams. The first competitor leaves carrying the second one on the back and deposits it at the end of the playing field. The second one comes back, retrieves the third and so on.

Space Capsules

Two or more teams. Each has a "support capsule" (a brick or a wooden block). Each team must go from point A to point B, without touching the ground, using the capsules as supports. If someone touches the ground, the team must start over.

Hold it

Two teams. Objective for each team: keep possession of the object of the game (eg ball) for 30 seconds. The game leader throws the object into the air, a player takes it and, together with his team, tries to keep the object. If the person who has the object is touched with two hands by the opponent, he must stop and let go of the object immediately. If the object is collected by a partner of the same team, the time continues, if instead the object is collected by the opponent, the time starts from zero for that team.

Blindfold Soccer

Two teams. Each team must make a goal by kicking the ball into a goal or wearing something. The teams are divided into pairs where one of them is blindfolded. Only those who are blindfolded can kick the ball while the player who sees can only offer verbal directions to his partner. Teammates cannot be touched.

Variation: There are no goals; each time a blindfolded player kicks the ball, his team earns one point.

Shrimp Ball

Two teams and a ball. Shrimp position (four paws belly up). You can't touch the ball with your hands. Each team's goal is to kick the ball past the opponent's goal line. The first team to score 5 points wins.

Three-legged football

Two teams, divided into pairs with one leg tied to that of the partner. The first team to score 5 goals wins.

Pebble hunting

You stand in line with your hands hidden behind your back, open with your palm upwards. The game leader walks up and down behind the line, pretending to put a pebble in everyone's hands. When he really puts it, he who receives it must snap and run towards a previously predetermined point (in front of the line). The others must take it. If the runner reaches the goal without getting caught, he becomes the new driver.

The Boy Scout Shuffle

Two teams. Balanced on the opposite ends of a low wall or trunk, arranged in single file and facing one another, the teams must exchange seats without anyone touching the ground with their feet. In this case, each team must work together and win both if they reach the goal!

FIGHTING GAMES

"Natural fighting" is perhaps the first form of play, with origins that go back at least 160 million years. It teaches us the limits of our bodies, the way other bodies move, how to develop rhythm and co-ordination, to understand pain, and to empathize and play well with others. It also builds strength and agility, communication, emotional management and cognitive skills.

The psychologist Jaak Pankseep has discovered that play is a distinct motivation circuit, like food seeking, dominance, or sex. It is one of our fundamental means of releasing rewarding neurohormones like dopamine, endorphins and endocannabinoids.

WHY IS PLAY FIGHTING SO VITAL?

The simplest answer is because it is so fun, and the extension is that it is so fun because it is important to the development of the child.

Puppies and dogs play by chasing, grabbing with their mouths, tugging objects, and chewing and tearing them apart because wolves hunt by chasing and pulling down prey, and dissecting and eating them. Kittens will stalk, pounce, bite, and claw because that's the way cats kill their prey. The very fact that play fighting is so inherently joyous for kids is evidence that it has been an important part of the development of essential human capacities.

Some may say that humans used to need to fight and chase but that in today's world, those skills are no longer necessary. These people might ask, "why should we do something that might encourage what is considered negative behavior in today's world?" There are many reasons why this perspective is wrong.

We have denied and forgotten our natures as movers. We have become so averse to risk, so afraid of violence, that we shorten recesses in order to prevent kids from having conflict. We tear down amazing older playgrounds made from metal and wood to replace them with new playgrounds designed to limit kids' potential for movement as much as possible. We live in an era where kids get suspended from school for wrestling over a toy, or making gun shapes with their fingers.

These fears are misplaced, and indeed contrary to reality; play makes us smarter, movement is vitally important for the health of the mind, and play fighting teaches us our limits and the value of nonviolence. Through exploration of those capacities we gain control over them and the understanding of the appropriate place to express them.

PRINCIPLES FOR MAXIMIZING THE BENEFITS OF FIGHTING GAMES

1. Players need to feel safe, otherwise fear stops fun and the game lose its benefits;
2. Players need to have good rapport with each other, understand how to communicate with the other through movement and understand when and who is learning from the movement;
3. Each player needs to have a chance to be successful; You tend to want to keep playing when you get some form of success, otherwise you'll end up hating that game. We have to try various activity and opportunity to find the ones where we are successful.
4. They need to be taught to recognize their own emotional responses and have permission to stop or back off when things become too intense. Understanding when you start feeling overwhelmed, or want to win at any price or fear is very important. These are signs that the game is over for us.
5. While fun can be your primary goal, it's important to understand what skills you are also developing towards. For any given game, it's good to think about what can be developed, what is not being developed, and what you could be learning that might be wrong in another situation;

LET'S PLAY!

Once we have developed good movement sensitivity and connection with our training partners through preparatory exercises, we can start introducing "competitive" games.

The best games to start with are games with strong safety limits as these limits allow us to start playing intensely right away. As we progress in control of our bodies, progress in trust of our training partners, and progress in specific fighting techniques we can play more and more free games.

Emulation !

PLEA FOR PERFORMANCES MONITORING



Dominique COMPÈRE-DEMELENNE

Be - Sport'nat® Esneux

I fell into the pot when I was little, my father being a fan of Hebertism and a pioneer of MN in Belgium – He used to be instructor in Africa, trainer at the scouts and founder of the Hebert Center of Esneux. I trained all my youth, taking part in the courses of Pierre Barron and all the challenges organized at the time before becoming a trainer and trainer instructors in my turn.

1. What is emulation?
2. What about competition in the Natural Method?
Ball-Barr Tournaments
Timed Parcours
3. And what about emulation?
Performance monitoring

1. What is emulation?

To better understand the difference between competition and emulation I quote the humanist philosopher, scientist and essayist, Albert Jacquard:

"Competition is meeting the other with the desire to prevail over him; emulation is meeting the other by saying: "There are things he does better than me, and well, I'm going to ask him to help me do them better than I do". That is what makes you better yourself. "

"Unlike competition, emulation requests the best human instincts. Everyone compares to others and looks forward to finding someone who is better than him, since this other will help him progress. It is a game where each individual seeks above all to surpass themselves. There is nothing more beautiful than sport without competition, where the participants try to give the best of themselves."¹⁷

"We have to replace the competition, which is the desire to come above the other by emulation, which is the desire to make better use of oneself, since the other shows me that I can really make progress. That is what champions are for".

"By a thousand channels, our society leads us to believe that the engine of life is competition. We only talk about winners; Apparently, we must prepare children to enter this category, otherwise they will be losers, shabby. This frightening vision of human fate has invaded the realm of physical activity; we only talk about competitive sports, forgetting that the origin of this word is the old French "desport" which meant fun. Yes, it's about having fun.

¹⁷ Interview parue dans le magazine *L'Entreprise* en décembre 2004

Why do you want to jump higher than X or run faster than Y? What is important for me is to jump higher today than me yesterday, to run faster than me. To achieve this, I probably need the example of others. Each battle can be valuable if it is experienced as an opportunity for improvement, not as a possibility of victory. In the fight between two men or between two groups of men, two outcomes are possible: either they are both winners, if they have overcome their antagonism, listen to each other, look at each other and finally smile at each other: or they are both losers, if they sought to destroy one another, to ignore each other, to hate each other. "¹⁸

2. What about competition in the Natural Method?

Successfully pass an obstacle or perform an exercise where we previously failed is the best reward we can wish for regular training. In Natural Method, competition is mainly focused on the practitioner: everyone sets his own goals and tries, with the help of the group and the monitors, to reach them. This means that emulation is the driving force of the group. And personal competition is the engine of everyone.

Two ways to evaluate oneself compared to us and the others are proposed by our centers: the Timed Parcours, often more useful if they are done individually - although a team participation is also possible - and the Ball-Barr tournaments, which allow to play as a team, and to promote mutual assistance and cooperation, while taking advantage of the emulation brought by the competitive aspect of the team "against" team game.

Ball-Barr Tournaments

The first Ball-Barr tournament of the twenty-first century brought together people from many Belgian Sport'nat® centers but also foreigners Hebertists on the occasion of the 70th anniversary of the first Belgian Hebertist Federation (FBEPMN, founded in 1948 and whose we are the direct heirs, despite the changes in names since then). The rules of the game have been established and decision has been taken in Plenary session to reiterate, each year, the organization of such a tournament in a different center each time.

The fact of constituting the teams who will compete in the draw, on the spot, just before the beginning of the tournament, makes it possible to soften the rivalry and to promote mutual assistance: each team should include people of different "colors" - meaning different age and levels (see above) - and since everyone has to pass the obstacle corridors, the team will have to organize to achieve it all together.

Competitive but focused on mutual assistance and cooperation within the teams, this game involves the 9 groups of terrestrial exercises (One needs to be a "complete athlete" to perform and help his teammates) and promotes strategic reasoning towards others and awareness of each other's place in the group.

The Ball-Barr is an Hebertist game consisting of a central ground with a tripod and a basket with no hole in the center, and two obstacle courses that the two teams must pass one after the other.

- Game based on mutual assistance;
- In multiple rounds: Team vs. Team / Revenge / Mixing team members.
- Another possibility of emulation: challenge inter-centers (During 1980 to 1990)
- Timed parcours in different centers

For the Ball-Barr tournament of the 70th anniversary of the FBEPMN (first name of the Belgian federation practicing the MENEP), we established quite specific rules. We put them it here so everyone will be able to train and get prepared to the next Ball-Barr tournament. The Belgian federation decided, during the biannual General

¹⁸ Jacquard, A., *Abécédaire de l'ambiguïté*, Seuil, Paris, 1989

Meeting, to organize such tournament once a year, every year in a different center and, for this, a portable tripod has been acquired that is inspired by that of our friends from Outdoor Oberberg. It will therefore be necessary to get used to these rules, to easily build teams during the next tournaments.

Teams:

In order to enable everyone to take part to the same game, whatever their age and physical skills, each team will be a mix of people, one from each colour code (a red, a green, a blue, a yellow and a white one), according to the registrations. A random drawing will be done for each color code, on July 1st at 2:00 PM. Registrations are open until then.

The battle will be played by « mixed » teams, which is in full compliance with what Pierre Barron (The inventor of the game) called: "Les rencontres de l'amitié". (Friendship meetings)

Goal of the Ball-Barr:

The winner is the team who gained the highest amount of points at the end of the two periods of the game.

Periods of the game:

Pull fighting (Rope), Period 1 (Obstacles runway 1 + basketball play) and Period 2 (Obstacles runway 2 + basketball play).

Start of the game:

The first obstacle runway for each team will be select at random. The game starts with the pull fighting using the rope. Players of each team are staggered alongside each side of the rope, lying on the ground.

After the whistle, the players are standing up, grabbing the rope and start pulling on each side. The winning team is the first with one of its members touching the plot placed at 2m from the end of the rope. The winning team leaves the rope and start running to the first obstacle runway.

The other team has first to turn all around the baseball field before reaching the other obstacle runway.

Obstacles runways:

In the specific configuration for the 70th Anniversary, the two obstacles runways were places in parallel to each other, at the backside of the baseball field (as seen from the bar). Each obstacle runway included 5 obstacles + a handicap to practice mutual assistance:

For one of them, all the team had to pass the 5 obstacles carrying a long and heavy trunk (Should be carried by everyone).

On the other one, in addition to passing the 5 obstacles, each team member had to climb and touch with one hand the horizontal bar of the rugby goal, at 3m high (Mutual assistance was needed to achieve it so that each member succeeds, in perfect security).

Mouse hole:

After crossing all obstacles of the runway and in order to enter the baseball field, each member of the team has to pass through the corresponding "mouse hole" (quadrupedy). During the second period of the game (see later), the team will have to pass through the second mouse hole to reach the other obstacle runway.

Ball game in the field:

The objective of this ball game is to gain as many points as possible for the team. A point is gained when the team succeed is placing the ball in the basket + getting the ball back out of the basket + go and score the point on the board. Only when these 3 steps are achieved.

Rules of the ball game period:

When entering into the field, the fastest team has to go and get the ball in the appropriate pick up zone, without touching the ground.

When failing, the team should try again as many time as necessary.

As soon as the ball is picked up, the game starts and the team playing in the field can start scoring points.

The ball cannot get out of the field.

If the ball gets out of the field, a player for the opposite team should put the ball back into play at the same place where it came out. The player should throw the ball before penetrating the field again and gets no more than 5 seconds to throw the ball. After this time, the referee will put the ball back in play by a vertical launch between the two teams.

When a player got the ball in hands, s.he cannot move more than 3 steps (prepare a ball passing) and should not keep the ball more than 5 seconds. The decision of the referee has priority. If a player does not respect this rule, a player from the opposite team will put the ball back into play at the place where the fault was done.

No one can touch the ball when a player got it in his hands. It is also forbidden to touch the other players. When the referee should call for a fault, the opposite team get a free throw (and one more for each additional one: first time, one free throw; second time, two, etc.). In the case that two players got the ball in their hands at the same time, the referee will put the ball back in play by a vertical launch between the two teams.

Essay:

The goal of the game is not only to gain as many successful shooting hoops, but also penetrate in the opposite camp with the ball at the appropriate location. Score an essay is the best way to stop the ball game.

By succeeding in placing the ball on the « throne » of the opposite team, your team gains 2 points and can leave the ball field by the closest "mouse hole" (balancing) to get to the second obstacle runway.

The other team (that did not score the essay) must go and get the ball from its throne, and place it back to its pick up zone, ready for the second period of the ball game. Only after this are they allowed to exit the field by the "mouse hole" of the opposite team (quadrupedy), to get to the other obstacle runway.

In case that none of the two teams scored an essay, the referee whistles the end of the game after maximum 10 minutes. These 10 minutes are starting when the second team entered completely in the field (when the last team member got through the "mouse hole").

Tricks:

During the first period, in case that my team is gaining a lot of points, we should continue to score as much as possible. If it is the contrary and my team do not have a lot of points, it may be interesting to consider scoring an essay (placing the ball on the throne of the opposite team).

During the second period, in case that my team has already got a lot of points, we should probably try to score an essay as fast as possible to avoid the opposite team to gain any points. But if my team do not

have a lot of points yet, we should try to play as long as possible to score points, trying to avoid the opposite team to score an essay and try to get more points to win.

End of the first period:

The first period of the ball game ends either when an essay is scored by one team, or when the referee stops the game.

In case an essay has been scored, the team who scored it is passing through the other "mouse hole" then the one they used to enter in the field, to go to the other obstacle runway than the one they did before entering into the field.

The team that did not score the essay needs first to get the ball back in place at its pick up location (without touching the ground outside the limits of the field !), and only after it, pass through the opposite "mouse hole", and go to the opposite obstacle runway.

If the referee whistles the end of the game after 10 minutes, the game stops. The ball gets back to its pick up location. All the players are joining in the center of the field forming one line. At the signal of the referee, all players are running to the "mouse hole" they should use if they were to score an essay (balancing of the opposite team).

Second period:

The second period is identical to the first one, but each team changed side. They passed the opposite obstacle runway, and are to score an essay in the opposite camp.

End of the game:

The game ends when an essay is scored during the second period of the ball game, or after 10 minutes (starting when the last team member of the last team entered through the "mouse hole").

The winning team is the one who scored the maximum number of points (The 2 points of the essay are added to the points gained during the game).

In case that the two teams have an equal number of points at the end of the two periods, the game continues around the basket (further than the 10 minutes) until one of the team scores one additional point, making her the winning team.

Timed Parcours

In Timed Parcours, the goal is not to produce a better time than the others - although this comparison promotes emulation and allows you to set higher goals - but to make a better time than ourself, to succeed a more beautiful course than ourselves.

Therefore, the criteria for success are as follows:

For all, you must have done the same course three time (in the same center, at the same place, with the same obstacles and exercises to succeed, so that the results are comparable).

For the under 50s, three contiguous performances must be better than the previous one (Either a better time, or fewer obstacles / failed exercises). If the courses are done in a higher level than the normal one (see example below; a 15-year-old teenager who would pass the red level, for example), three performances of the same quality (in time and / or in technical quality) are enough to achieve an honorable result.

For the over 50s, they need to have three contiguous performances of the same quality (in time and / or technical). If the courses are done in a higher level than the normal one (see example below ; a 55-year-old lady who would pass the green course, for example), even if the time or the performance decreases – without the performance reaching to the lower level –, the success is awarded.

For the over 70s, three contiguous performances, regardless of the quality (in time and technique), is an exceptional achievement.

The timed course gives a measure of the participant's overall physical value and the results allow him to measure himself and compare with others as well. As a reminder, in order to be able to compare the results, the proposed parcours must be identical from one time to the other. However, weather conditions may or may not impact the athlete's results. Therefore, it is advisable to indicate the sunshine or the rain and the atmospheric temperature on the state of force forms.

This type of competition puts the performer in the presence of other people with whom he measures his abilities. This creates emulation by stimulating everyone.

In order to avoid abuse of a training conducted only for the competition, the periodicity of these challenges will be limited to once a year, eventually twice, if it is the only measure of the physical value proposed in the Sport'nat® center. One will be at the beginning of the season and the other at the end of the season to check the progression in between both.

The parcours also teach us to balance our energy in order to maintain a sufficient level of resources until the end of the circuit. The economy of movements to pass obstacles is therefore necessary for this balancing.

3. And what about emulation?

Performance monitoring

G. Hebert imagined and produced an extremely complex evaluation system that allows the instructor to know and monitor the cognitive and morphological evolution of his students, thanks to an individual sheet including a morphology sheet (biometric card) and a chart with the 12 tests supposed to reveal the "physical value of the subject".

Thanks to :

- Zero offset;
- Adapted exercises;
- Offset of age groups.

Here is how G. Hebert explains how to adapt the chart to children and teenagers (boys): "Adaptation can be done in two ways: By shifting the zero score and all the rating of the adults chart so as to fit the performance with the various age categories; By reducing the difficulty of some adult exercises (by handicap) while keeping the same performance quotation."¹⁹

The test exercises for young girls and girls are adapted to those of boys from puberty. So :

- 8 to 10 years old: the exercises and the quotations are identical to those of the boys of the same age;
- 10 to 13 years old: girl's chart is the one of boys aged 10 to 12;

¹⁹ G. Hébert, *Le Code de la Force*, Paris, Vuibert, 1947, 7 ème édition (1è 1911), p.85

- 13 to 16 years old: girl's chart is the one of boys aged 12 to 14;
- 16 to 18 years old: girl's chart is the one of boys aged 14 to 16;
- From 18 years old: girl's chart is the one of boys aged 16 to 18²⁰.

However, he mentions some precautions :

"Under 18, the performance of each age corresponding to the zero rating is only an indication that should not be held to be rigorous. The growth spurts of children and teenagers, always very variable "according to the subjects, do not make it possible to establish a precise rating at different ages". "On the other hand, the age classification categories have been established by us arbitrarily, so as not to complicate the performance charts".

But this is no longer the case in adulthood. From the age of 18, and especially at the time of the end of growth, between 20 and 25, the zero rating represents the minimum of effort that must be provided, to avoid being a physical nullity, any subject of average normal constitution. By this is meant a subject who possesses organs in good condition and is not affected by any disease, deviation or disability preventing or limiting the practice of physical exercises. At 17, such a person should at least have a size of 1.5m and a weight of 50kg"²¹.

Georges Hébert speaks of a man since the age of 18 but does not talk about what happens next. From what age do we scale down in the rating? In his thesis « Mesure de la valeur physique : évaluation performance », Charles Demellenne proposes :

- 71 to 80 years old female corresponds to 8 to 10 years old girls and 8 to 10 years boys;
- 71 to 80 years old male corresponds to 61 to 70 years old female, 10 to 13 years old girls and 10 to 12 years old boys;
- 61 to 70 years old male corresponds to 51 to 60 years old female, 13 to 16 years old girls and 12 to 14 years old boys;
- 51 to 60 years old man corresponds to 36 to 50 years old woman, 16 to 18 years old girls and 14 to 16 years old boys.
- 36 to 50 years old male corresponds to 18 to 35 years old female, to 18 years old girls and 16 to 18 years old boys;

In 2019, a digital version of the charts allows to rate the performance directly on site over a tablet PC.

- A graph shows the strengths and weaknesses of the athlete;
- The athlete can view what he should improve;
- The monitor can use the tool to adjust his sessions accordingly.

The rating were taken from extracts from the following books:

G. Hébert, *Le Code de la Force*, Paris, Vuibert, 1947, 7^{ème} édition, pp. 46-55, 87-92 & 95

M. Beugnier, V. Cotton et G. Wart, *Santé, Joie de vivre*, 1945, pp.40-44 for young people from 8 to 18 years old.

Forces Vives, 66, chaussée d'Antin, Paris, Cahors, Imp. A. Coueslant (personnel intéressé)- 71;605-1945 C.O.IA.L 31.2..0 Dépôt légal :III-1945-n°17, pp. 88-98

The calculations of the general physical value were established based on extracts from the following books:

G. Hébert, *Le Code de la Force*, Paris, Vuibert, 1947, 7^{ème} édition, pp. 114-121 & 130-133

M. Beugnier, V. Cotton et G. Wart, *Santé, Joie de vivre*, Bruxelles, Labor, 1946, pp. 46-47

²⁰ G. Hébert, *Le Code de la Force*, Paris, Vuibert, 1947, 7^{ème} édition (1^{ère} 1911), p.109.

^{21 21} G. Hébert, *Le Code de la Force*, Paris, Vuibert, 1947, 7^{ème} édition (1^{ère} 1911), p. 27.