

THE PROLEGOMENA OF HUMAN PRAXIS

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Abstract

The aim of this study was to promote a theoretical reflection on human praxis by offering a new conceptualization and critical analysis of human movement, based on the science of human motricity and the thoughts of authors who are experts on the subject, verified in all the stages of processing this research. The qualitative result of the study is confirmed in the formulation of the executive-theoretical-practical archetype of motor behavior visualized in the structural organization chart created, punctuating the theoretical concept of all the integral and participatory components of this complex textual gear of motor action, developed and sustained on the severe phenomenological interpretation of all these prolegomena cited in the Motor Praxis that leads to an integrated and totalizing understanding of human movement and its intentionality.

Keywords: Prolegomena, Human Movement, Praxis, Hermeneutics.

LOS PROLEGÓMENOS DE LA PRAXIS HUMANA

Resumen

El objetivo de este estudio fue promover una reflexión teórica sobre la praxis humana, ofreciendo una nueva conceptualización y análisis crítico del movimiento humano, basado en la ciencia de la motricidad humana y en el pensamiento de autores expertos en el tema, verificado en todas las etapas de esta investigación. El resultado cualitativo del estudio se confirma en la formulación del arquetipo ejecutivo-teórico-práctico de la conducta motriz visualizado en el organigrama estructural creado, puntuando el concepto teórico de todos los componentes integrantes y

participativos de este complejo engranaje textual de la acción motriz, desarrollado y sustentado en la severa interpretación fenomenológica de todos estos prolegómenos citados en Praxis Motriz que conduce a una comprensión integrada y totalizadora del movimiento humano y de su intencionalidad.

Palabras clave: Prolegómenos, Movimiento Humano, Praxis, Hermenéutica.

LES PROLÉGOMÈNES DE LA PRAXIS HUMAINE

Résumé

L'objectif de cet essai était de promouvoir une réflexion théorique sur la praxis humaine, en proposant un nouvel argument issu de l'analyse des concepts contemporains du mouvement humain, basé sur la science de la motricité humaine et les réflexions d'auteurs experts en la matière, vérifiées à toutes les étapes de la présentation de cette recherche philosophique. Le résultat qualitatif de l'étude indique la formulation originale et la compilation d'un archétype exécutif-théorique-pratique du comportement moteur, visualisé dans l'organigramme structurel créé, ponctuant le concept théorique de tous les composants intégraux et participatifs de cet engrenage textuel complexe de l'action motrice, mis à nu et soutenu par l'interprétation phénoménale sévère de tous ces prolegómenos cités dans la praxis motrice qui conduit à une compréhension intégrée et totalisante du mouvement humain en tant que qualité de la personne, et de ses lignes directrices pour l'interprétation de la conduite motrice et de son intentionnalité qui nous sont invisibles.

Mots-clés: Prolegómenos, mouvement humain, praxis, herméneutique.

OS PROLEGÔMENOS DA PRÁXIS HUMANA

Resumo

O objetivo desse ensaio foi promover uma reflexão teórica sobre a Práxis humana, oferecendo uma nova argumentação feita pela análise de conceitos contemporâneos do movimento humano, baseada na ciência da motricidade humana e nos pensamentos de autores catedráticos no assunto, verificados em todas as etapas de apresentação dessa pesquisa de cunho filosófico. O resultado qualitativo do estudo aponta para a original formulação e compilação de um arquétipo

executivo-teórico-prático do comportamento motor, visualizado no organograma estrutural criado, pontuando o conceito teórico de todos os componentes integrantes e participativos dessa complexa engrenagem textual da ação motora, desnudada e sustentada sobre a severa interpretação fenomênica de todos esses prolegômenos citados na Práxis motriz que conduz ao entendimento integrado e totalizante do movimento humano como a qualidade de pessoa, e suas diretrizes de interpretação da conduta motora e sua intencionalidade invisível para nós.

Palavras-Chave: Prolegômenos, Movimento Humano, Práxis, Hermenêutica.

Introduction

In this study of a reflective philosophical nature, the initial procedure to achieve the proposed objective is to outline some scientific guidelines of the movement in order to forge an understanding of human praxis, dialoguing clearly through the subsidies of theoretical argumentation. This includes the theoretical matrix of the epistemological cut of the science of Human Motricity of an educational and formative order, in view of the formulation of a great reflection on these selected prolegomena, based on the important understanding of the entire human motor gear, according to the theory of the noble retired professor of the University of Human Motricity of Lisbon, Manuel Sérgio Vieira Cunha (2023).

Epistemology, before being a theory, is a reflective discussion on the studies, methods, conclusions, theories and practices of the different branches of scientific knowledge. Thus, its function is to evaluate the evolutionary supports and paradigms, structured in turn in the theory of human knowledge, and having to certify them cognitively, exercising value judgment involving the interrelationships with the social and historical sciences. (SENNA VASCONCELOS DA SILVA, 2024, p.721)

The bioethical context of the sciences

This argument begins with classic modern science and its critical foundations, as Cabral (1996) explains, which are the selective rationalization model on which capitalist growth and science itself were based, preventing reason from greater freedom.

Later complemented by Habermas (2000), it is not because of its excess, but because of its lack, that the scientific community has been seen as interrogative and severe in the field of knowledge of human movement.

Since then, using reason, the dialectic of logic and conceptual rhetoric about motor action, understood here as body language, which, according to Moura (1986), represents human praxis, is affected by the paradigmatic issues that govern its rules and laws in the hierarchy of knowledge in the field of ideas and norms, fitting into the form of a critical and reflective approach.

Thus, in the global scientific wake, according to Ciurana et al. (2004), there is an urgent need to meet the new planetary paradigmatic movement in terms of the complete bioethical change needed by humanity in the educational field, rethinking its destructive relationship with nature or, as Ortega y Gasset (2019) also points out, if I don't save my circumstances, I don't save myself. With this in mind, it is very worthwhile for us to clearly discuss the human socio-cultural complexity in which we are inserted on this planet, as Antiseri and Reale (2010) explain, through our condition of presence and a quality of human person that is given to us.

In the same way, faithfully agreeing with Piaget (1994), this quality can only be measured by the degree of development of an autonomous moral conscience and the ethical principles established around it, consolidated in morality, built by the cultural rules automatically internalized by the individual in the social and in the group.

In the view of the American psychologist Laurence Kohlberg, which is also referenced in the ideas deduced by Rego (2003), conscience with autonomy begins in childhood and continues throughout life, as shown by the studies of Freud's disciple on moral development.

He explains moral maturation through the psychosocial moratorium of human life in an eternal redefinition of individual identity, as the conclusions of Erikson's (1987) ongoing research show. Thus, in this essay, also in view of the referential mode of importance, the author's experience in the field of education and human formation is crucial in the value of themes related to civilized and bioethical evolution in the face of existential dilemmas and human issues, given their problems and value judgments, according to Senna's studies (2022).

Following the question from the ethical perspective and the broad reflection of the arguments raised by the study of human movement and its action, there is also the possibility of a powerful tool, applied, autonomous and differentiated moral education, which serves today's student in the realization of knowledge in relation to the way the cultural movement evolves, also according to Manuel Sergio Cunha (2020).

In other words, according to the conclusions of Cruz (1995), a modern culture cannot just be the object of civilizational consumerism, but cultural consumerism, perceived in the macro view of the phenomenon itself and in particular the microscopic view, which in turn facilitates greater depth and analysis, and an expanded compression of movement through the observation of motor conduct and its intentionalities behind movement, according to Figueiredo (2012).

From this perspective, using the language and thought of the teacher and philosopher of the Being of man Beresford (2000) (1999), he cites man as the theoretical-formal object of study and that the observable particularity of his movement is the theoretical-practical object to be studied, so that motor behaviors can be explained in their invisible intentionality.

In the final section of this introduction, Senna's (2023) categorical studies clarify invisible human movement and the importance of interpreting and understanding it, highlighting the crucial topics for understanding this motor gear compiled from the science of human motricity, sparked by Professor Manuel Sérgio Vieira Cunha (1994).

A BRIEF CONCEPTUALIZATION OF MOVEMENT

From now on, we will illustrate the basis of scientific support within this reflective study of a philosophical nature, explaining the value and importance of a complete conceptualization of human movement, and its motor behaviors, followed by an adequate process and the stages of human development and its dimensions, whether on an educational and sporting level or in the complex transobjective life of human existence itself and around the solution of its problems and dignifications of ordinary human life.

The following terms, cited and developed, are all based and applied on the theoretical proposal of movement scientist Manuel Sérgio Vieira Cunha (2018), and his epistemology of Human Motricity, from an evolutionary educational perspective.

Therefore, considering that multidimensionality involves not only interpreting it, but also its new paradigms, which, within a disciplinary matrix representing the intrinsic elements of the body of knowledge, must be socially constructed by professionals practicing this knowledge, in the view of Kunh (1991).

In this way, we have briefly formulated and analyzed some authors in order to better express the contemporary idea of Human Movement as an Object of Study, and the conception of movement and its more specific current approaches, as understood by scholars of general knowledge about human movement in the academic field of didactics and movement pedagogy in Latin American Iberian consensus, according to Mujica (2024), Toro (2021), Galo (2017), Lopez (2019), Gamboa (2022,) Moreno (2021) and Quintas (2018).

In Parlebas' (1981) noble interpretation of the science of motor action, he emphasizes the study and understanding of meaningful motor behaviour, always taking into account the criteria of motor interaction, conceptualizing motor action internally and its relationship with space.

According to Malina et al. (2009), we can understand the science of physical activity from a biophysical point of view, following the dimensional increase of the body, seen in growth, maturation and development, which are terms that often appear together, but can be mistakenly seen as synonyms. It is important to bear in mind that each term has its own meaning and refers to specific biological and physical activities.

Pursuing the line of thought on a science of sport set out in the studies of Gaya (2008), with his manual of scientific research, offering methodology and conceptions of human movement in the area of physical education, he stresses that sport, dance and physiotherapy are directed towards sport and its philosophical and didactic practice, as seen in the current studies of Senna (2024).

In relation to the study of sports and movement in higher education institutions and their academic freedom, in addition to ethical values with the quality of autonomy, Tani's (1998) academic critique of higher education makes the changes and transformations that the University needs to have and advance in the area of sport responsible.

In this way, there is also a political project with the aim of discussing and influencing the social, sporting, cultural, economic, political and scientific fields, referring to its academic and administrative structures, as well as the importance of its goals, as Oliva (2009) comments.

From this perspective and the hierarchy and regulatory control of knowledge, higher education institutes have a concrete responsibility to reformulate curricula and concepts and, above all, the emerging conception of human movement, as pointed out by Bugarim (2010).

In research carried out to investigate teachers' understanding of the inclusion of human motricity in physical education degree curricula, the problematization of the Science of Human Motricity involves obtaining information on the expression of the body, spirit, nature and society, bringing together sport, dance, ergonomics and therapeutic motricity in this context, as Manoel José Gomes Tubino (2001) suggests.

In addition, it must understand the body and its corporeality in motricity and the dimension and potentiality in its own knowledge and understanding of human movement as harmonious and dialoguing more with sociocultural, biophysical and transcendental human areas, as envisioned by Senna (2024).

It is worth reaffirming the importance of corporeality and its human motricity, observed through motor behavior and an operant intentionality, which is the superior expression of the body and is the capacity for the centrifugal movement of the personality, as explained by Tojal (1994).

Concluding the commentary on the reflective strand presented so far in this document, and crossing all the fallacies and different conceptual expositions of current motor action and the authors chosen, there is a need to group together a science of man for man, bringing together

and building a new scientific content and methodological approach in the area of knowledge and motor education, especially if we understand that the science of human movement encompasses both kineanthropology, kinesiology, gymnology, psychokinetics, as well as the contents of the Science of Human Motricity.

Unveiling the Prolegomena of Human Praxis

Figure 1 - Visual organization chart for interpreting human movement



Keyword compilation figure.

The Motricity of the adaptive, evolutionary and creative process of a praxic being, in need of others, of the world and of transcendence, whose Corporeality corresponds to a condition of presence, participation and meaning or as a value of the pre-presence of the being of man in the world, confirmed by human motor behavior, which moves freely in time and space, observed and pre-interpreted from the outside, and which in the observation of Motor Conduct, which is the same motor behavior, carries meaning and a sense of value corresponding to the intentionality of an expressed and operative consciousness.

In this way, the body and its Motor Communication, or human body language, are used to achieve autonomy in the imaginary and in the concreteness of meaning through the connaturality of lived experience, which is revealed to us by Cinefantasia as a motor unconscious using private history and instinct in the search for affect and pleasure in the culturality of human behavior, understood as Motor Culture, which can be measured by the level of humanization achieved through the

assimilation of systematic and freely acquired motor behaviours, through instruction and education, being the set of behaviours representative of a given society or social group.

Culture implies an acquisition of knowledge and at the same time results from it, it requires work of assimilation and interiority. Therefore, motor education, as a pedagogical branch of the Science of Human Motricity, is what determines personal development through the motor faculties, from simple bodily expression with awareness and freedom in the field of sport, games, gymnastics, dance, circus, re-education and bodily readaptation in the form of play, to healthy creativity through physical activity.

In the field of work and physical effort, in physical activity, theorizing practice to carry out motor interventions and actions within scientific procedures, Ergomotricity is motor behavior, considered a job by society and observed and controlled from the angle of performance and productivity. Ludomotricity is the motor behavior typical of playful activities, with play being the dimension of life itself in culture, art and sport, and Ludoergomotricity is seen as the motor behavior typical of sport, dance and the circus, accompanied by high performance and performance in the variables that make it up, being essential to the conception of play and work.

Towards the end of this reflexive-critical essay, we will point out the great importance of human praxis, which can be conceptualized as a transforming agent of reality, understanding that theory is worthless without it. What's more, since human practice is motricity itself as an indispensable tribute in the construction of knowledge and the development of man in the world of society, using the practice of materialized theory, formalized by motor conduct and interpreted in operant Intentionality, the dialectic and dynamics of a virtual totality related to biological, physical, social, psychological, moral and transcendent aspects are realized in the subjective organization of movement in a production of culture exercised and practiced in an Ethic of personal and interpersonal behavior. In other words, within the values that regulate people's lives and conduct in a faithful philosophy of morality from which bioethical awareness and an autonomy of human morality emerge, which is instrumented by actions, behaviors, attitudes and conduct, it is intended, in the light of a value judgment, that a modern human being, The great goal of human fulfillment is to transcend the afflictions, problems and difficulties surrounding the right to a full and satisfying life, which is determined for every human being.

Final Considerations

In the end, after re-reading authors who are experts on the subject, the main objective of the philosophical essay was qualified: through corporeality, motricity and in-depth knowledge of the

Prolegomena related to human motor praxis, a new way of explaining and understanding human motility emerges, energizing and clarifying human dimensionality and its complexity inserted in a world of values, and of the person himself, in order to try to overcome the shortcomings, privations and vacuities, and existential problems in the life of today's man.

The final product of the research was the structural organization chart, the theoretical and practical executive archetype of movement, which was made and constructed to better visualize and understand the motor practice of man's being, both in terms of specific improvement of movement or physical performance, and also in terms of the evolution of quality of life and the value of being a human being, acting to transcend the limitations, needs and daily difficulties of survival and existence of today's man.

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