

79 - HUMAN MOVEMENT AND COERCION AS EMANCIPATION: A VIEW FROM A THEORY OF COMMUNICATIVE ACTION HABERMAS

ALVARO ADOLFO DUARTE ALBERTO
ANTONINO CEZAR LEITE LOBATO
RAIMUNDO BARBOSA DE SOUZA
Universidade Federal do Amapá-Macapá/Brasil
alvaroduarte@unifap.br

INTRODUCTION

Much of what we know about the Human Movement analysis are studies of biomechanics, physiology, anatomy, among others, but little is known about the Human Being who moves or on the move as dialogue with the world.

Considering the possible contributions of communicative action theory of German philosopher and sociologist Jürgen Habermas, where it supports the empowerment and liberation of the subject by means of argumentative discourse, this essay will seek to forward some thoughts to explore possibilities of establishing a dialogue Human Movement with the world entered. Understanding that especially in Science of Sports/Physical Education, is the understanding of Human Movement and the very expression of the for their emancipation.

In this sense, the contributions of this theory, we consider fundamental for developing a concept of rationality based on dialogue, symbolically mediated, which releases the subject of coercive situations, making them capable of emancipation in order to build a true collectively developed and socially acceptable.

So this text presents a reflection on the Human Movement, an object of study in Science of Sports/Physical Education, from the culture of the movement parameters of physical efficiency and/or technical in modern sport. This functional perspective, the areas of knowledge contribute only to the internal changes that cause movements faster, tougher, more coordinated, and stronger. In contrast to this technical understanding instrumental Human Movement which aims to adapt and adjust people we also present the Human Movement in a dialogical perspective, understood as a behavior of actors in a personal reference when situational.

SOME QUESTIONS ABOUT HUMAN MOVEMENT IN THE CONTEMPORARY

Studies of Human Movement are currently prioritizing the analysis of biomechanics, physiology, anatomy, among others, by subordinating the ontological dimension of Human Being that moves. The sport, gymnastics, dance and struggles through the Science of Sports/Physical Education are increasingly turning to the technique of effective realization of movements on the quantity and quality in achieving improved efficiency and/or physical technique. According to Kunz (2003, p.196), in opposition to instrumental technical understanding Human Movement which aims to adapt and adjust people tells us:

Power move is one of the most fundamental and important given the man. The man learns to move its potential wealth of the world and is the move that operates the transcendence of the boundary between the World and I.

So you can then ask: how to develop more knowledge beyond the field of complexity biopsychic toward the particularities of the human being that moves as dialogue with the world, with others and with yourself?

As a starting point, we verify the possibility of establishing a dialogue with the Human Movement entered the world, especially in the Science of Sports/Physical Education, which redirect your questions to understand the Human Movement and the very expression of the emancipation to.

INTRODUCTORY ASPECTS OF THE THEORY OF COMMUNICATIVE ACTION

Jürgen Habermas (1929) is a German sociologist, philosopher and contemporary, which has its name associated with the Critical Theory of the Frankfurt School, whose main representatives are Adorno (1903-1969), Marcuse (1898-1979), Horkheimer (1895-1973) and Benjamin (1892-1940). The thought of these philosophers, it is the radical critique of modern industrial society. With the modernization process now prevalent in industrial societies a form of rationality: instrumental rationality.

This rationality is defined by the organization of means to achieve certain purposes or the choice among alternative strategies with a view to achieving objectives. Habermas shares this criticism. There remains, however, for the moment of negativity, but try to save the reason for the confusion and pessimism. By rethinking the idea of reason and rationality, Habermas seeks to overcome the opposition that runs through contemporary culture, such as modernity and post-modernity, rationalism versus relativism, universalism versus conceptualism, subjectivism versus objectivism, humanism versus 'death of man', etc.. Habermas seeks to overcome the concept of instrumental rationality, expanding the concept of reason, for a reason which contains within itself the possibility of reconciliation with itself: communicative reason.

INSTRUMENTAL RATIONALITY COMMUNICATIVE REASON

In his Theory of Communicative Action Habermas (1987, 1989) conceives modern societies consist of two worlds: the world systemic and life world. The system includes the world economic and political subsystems and is considered valid and necessary to ensure the reproduction material and institutional. The world of life is considered the "habitat" natural spaces of corporate social institutions like family, neighborhood associations, communities, unions, and cultural, artistic and scientific works (FREITAG, 1985).

The systemic world is guided by instrumental or strategic action in the form of technical action applied rationally means to obtain ends through the use of economic and political power. The main objective of the systemic world is success, the fact, the domination. Already the world of life aims at understanding and is guided by communicative action, which is linguistically mediated interaction, which allows thinking and analyzing the daily social relations, spontaneous and standardized. Posits the act / action based on mutual understanding, enabling expression through language, the feelings, expectations, criticisms, seeking understanding and well play the role of each and all.

For Habermas (1987, 1989), these two worlds penetrate each other and depend, in principle, each other. But he report, as one of the pathologies of the modernity, the colonization of the life's world for the systemic world. The strategy of instrumental action in the world will invade the systemic areas of the world lived, displacing and expelling the communicative

action. Values revered in the world as systemic power, money, prestige, success, will "contaminating" the world of life and discrediting the family values, community, social relations.

The Theory of Communicative Action calls for decolonization of the world lived, posits a challenge to the systemic world in places strictly limited, since the service life of the world and restoration, sociability, spontaneity, solidarity and cooperation based on communicative action.

In his Theory of Communicative Action, Jürgen Habermas assumes that men are capable of action and, therefore, using language to communicate with their peers, trying to get a understanding. According to the words of Habermas (1997, p. 418)

Communicative action I call that form of social interaction in which the action plans of different actors are coordinated by the exchange of communicative acts, making for that, use of language (or relevant extra verbal manifestations oriented understanding. As the communication serves the understanding (and not only the exercise of mutual influence) can take to the interactions the role of a coordination mechanism of action and thus make possible the communicative action.

The idea of classical instrumental reason is reformulated in terms of communicative action through interpersonal relations, in which the interaction of two or more subjects, they seek to understand about a subject or object, in order to understand it.

Of interpersonal relations is that one can discern the universalization of interests in a discussion. It is exactly this point that the foundation of an ethics of discussion requires the reconstruction of a critical space, open and pluralistic. Thus, rationality is now seen as a source of inspiration in human actions, aimed at the emancipation of men and a greater understanding of the world.

Thinking this way, language becomes an important point in his theory. We consider the language, like any form of communication that can transform or modify the behavior. Were all the stimuli that the environment and transmits that influences us in some way. Habermas (1987, p.378), is justified before the fact of having profound issues of language:

[...] What raises us above nature is the only thing whose nature we can know - "the language". By its structure, autonomy and responsibility are given to us. Our first sentence expresses unequivocally the intention of a universal consensus and without limits [...] only in an emancipated society, made the autonomy and accountability of its members, the communication could be developed in dialogue is not authoritative and universally practical which always, by implication, both our model of ego identity, each consisting, as our idea of a genuine consensus. To this extent the truth of propositions is based upon the advance of the good life.

In this context the language, according to Habermas, view is conceived as the link of interaction between individuals as a way to ensure a democratic process in collective decisions, where through arguments and counter arguments, free from coercion, individuals seeking to secure agreements.

Thus, in the living world, and in the systemic world are speaking situations required for the establishment of communications between the individuals involved, sustaining the drive for the actions developed in the various dimensions of daily life. Every speech situation generates expectations of validity, that is, every speaker you want your arguments convince the interlocutor.

Another important aspect is how many speaking situations generate objections, settle the disturbance of consensus. The objection causing this disturbance can stand in doubt of one or more expectations of validity (understanding, accuracy, truth, validity). Expectations of truth or validity by its thoroughness require that the argument is interrupted and that they look for proof, in his theoretical or practical, the errors on the claims of truth or validity in the speech of the speaker.

In developing the Theory of Communicative Action, Habermas share a philosophy that deals with humans as subjects or actors of language and they are moved to the understanding of the slope made of three worlds: the objective world (as the set of all entities about which true statements are possible), the social world (as the set of all interpersonal relationships coded rules), and the subjective world (as all the experiences to which the speaker has privileged access).

For Habermas (1987), participants of the communication base their efforts for mutual understanding in a reference system that consists of three worlds. Even if not the same intensity, these three worlds are related in a very narrow face of claims that are in evidence in social interactions.

However, it is the world of life that contributes to the subjects arrive at an understanding of these three worlds to which they relate are acts of speech. These correspond respectively to cultural traditions, to the legal and social structures of personality, as Habermas puts the building blocks or basic structures of the living world that are culture, society and personality.

THE MOVEMENT FOR HUMAN SPECTACULARIZED MODERN SPORT

The modern sport according to Elias & Dunning (1992), appears in Europe in mid-eighteenth century in a society that had specific conditions and unique characteristics that contributed to its genesis and ascent. The main aspects of the sport in the contemporary scene are specialization, the demand for efficiency and commercialization.

With these devices, the sport becomes every day in a transnational phenomenon, involving different classes, races and beliefs, arousing passions and emotions differently. In the relationships built within the space now sports high competitiveness, you realize that the rational elements, output and spectacular (theatrical performance) are turning increasingly present, and be responsible therefore for a substantial part of the dynamics of the relationship between the sports.

The sport is highly competitive sport spectacle of income turned into merchandise. Sports performance is therefore one that has the foundation of its activity centered in order to obtain results, which is to say results from the higher yields. In this case, the goal of high performance sport converges to the records and victories, consolidating the idea that sport is income.

Thus, the Human Movement produced the sport becomes spectacularized. To Guttman (2004), all this translates into the pursuit of athletic performance, measured with accuracies mathematical happens in an organizational and bureaucratic strong specialization of functions. Within a critical analysis, the author shows the emergence of the phenomenon record associated with the strong desire and belief in the idea of linear progress. It is thus, according to the author, the combination of the impulse to quantify the desire to win, to exceed it, to be the best.

The high-performance sport is associated with great performances related to the economic dimension, driven by the technological revolution of the "information age" in "high modernity". This is what Habermas (1987, 1989) in his Theory of Communicative Action conceives of the world including the systemic economic and political subsystems and is considered valid and necessary to ensure the reproduction material and institutional. The dynamic implementation of modern sport raises

questions inherent in modernity and the corresponding institutional forms present in it, together with its universe of fragmentation and dispersal of Human Movement transforming it into a spectacle sport turned it into a commodity and subsequent sale.

Thus, the Human Movement spectacularized is guided by the systemic world of instrumental or strategic action in the form of technical action applied rationally to obtain purposes, the use of economic and political power. The main objective of the systemic world is success, the fact, domination, coercion.

Explore the spectacular way the sport is to deny their value to enable thinking and examine the daily social relations, volunteer and seeking understanding and well play the role of each and everyone.

The spectacular character of modern life has to permeate all spheres of human relations and sport, in particular, adapt if of the form clear.

Finally, the Human Movement in modern sport follows, therefore, of the rationalized on grounds of rational exploitation, using only the studies of biomechanics, physiology, anatomy, among others, denying the Human Being that moves, or on the movement as dialogue with the world.

The Human Movement has the ability to produce new practices driven by the creation of new values. In the sports universe, the primacy of appearance is a fact demonstrated by the ability to display physical skills, which involve body movements as the main tools of the sportsman, the object fully visible.

Body movements are worked and developed by expert groups that seek to develop upward movements for an exhibition of skills in the physical basis of the simulation, and that is what the sport is in the words of Wacquant (2002), "social art".

The world system, exemplified here by the Human Movement in modern sport, armed with a scientific instrumental reason, he underwent the life-world domination through free and unhindered by the absence of an ethic of regulatory actions in the life of societies, so Habermas proposes a rebuilding between these two systems off (FREITAG, 1990, p. 30).

For Habermas (1989), the path of reconstruction involves the inter-change the paradigm of modernity focused on the "I" selfish, individualistic and unique, which dominates over objects, nature and people as things. Modernity, always denied the existence of the "Other", allowing the domination of the "Other" different. Therefore, he proposes a new paradigm that can bring together what is broken by the condition of reason. It is the possibility of reconstructing the torn throughout the entire totalitarian system.

This new paradigm, focusing on intersubjective language of different subjects, allows the community to resume the issues of justice, duty, truth and freedom. For beyond the cognitive element instrumental to communicative rationality also allows for the practical elements of moral and aesthetic expressive.

In this paradigm of language, communicative rationality is affected by a communicative action, in which elaborate structures capable of giving a common sense to the subjects through the communicative relationship between the world of life and social theory.

The Human Movement, this perspective is understood as a behavior of actors in a personal reference when situational. Therefore, it can only be one event relational, dialogical. The understanding of dialogue in this context leads to the understanding that this conduct is considered a subject that relates to something outside it. I act dialogically with something external to me by my movements. I offer a response to what is asked and I get answers to my questions.

These responses take place when I move, giving the dialogue a subjective and objective meaning. In this dialogue at the Human Movement, constitutes a world, a world in its "be so" for me, that is, our subjective world.

To act as a dialogic structure in Human Movement is intentionality. The intention in moving is quoted to (Gordijn, cited by Trebels, 2003) with intention directions to the world and that is the inherent human. The dialogic relationship comes just sent this intentionality, but that is another subject, that is, dialogical relations do not settle with only one subject, but subjects with objects and objects with subjects.

Therefore, the relations on the actions of movement we want to understand how dialogue is established and that in turn will provide the final configuration of the movement and that can only be interpreted and confiscated the personal situational. This can be seen in various examples of movement as you jump, children playing, climbing a ladder. In these instances, it is much more interesting to observe and respect the meanings that are common in the performance of movements in personal situational dialogue, which typified the Human Movement and is presented in modern sports spectacularized.

Jogging is a form of the original action of man, by which he refers to the world, and in which - as action - build yourself as a subject and the world as your imagination, "is moving along with the thinking and talking, among other things, one of the many ways in which the first unit of the human being with the world manifests itself". (TAMBOER, cited by TREBELS, 2003, p.260).

Finally, a dialogical understanding of Human Movement means that standardized the sports social end cultural deny a process of moving human moments in the formation of constructive situations of motion and not, as is often understood as acts with errors, or movements erroneously charged. Moreover, we can then propose a pedagogical intervention by the intention to move. The intervention of the teacher should not be called as a role model, offering practical answers in a fast-moving and finished, but to help students achieve the meanings of the movements that carry, in addition, the role of teaching in these classes is related the transformation of these movements in new ways that can be developed individually.

SOME FINAL CONSIDERATIONS

The Human Movement has as a tenet of communication between the Self and the world. Act with the world in the category of life. Within this vision, the Human Movement in its various manifestations is identified by its actions based on the communicative act and not act strategically.

The meaning of the classes of Physical Education (gymnastics, sports, dance, fights), it is both to guarantee certain forms freshly Human Movement, but to help students achieve the meanings of the movements that carry, in addition, the role of teaching in these classes is related to the transformation of these movements in new ways that can be developed individually. In the field of Sport Science/Physical Education, which is the dominant mechanistic concept of the movement accuracy of a communicative act becomes essential and argumentative capacity of every human being has the opportunity to develop fully.

Habermas (1983), the communicative action says that the purpose of the individual is emancipated, speaking of freedom to discuss and make their social world. So, this will be mobilizing for social action, motivated by a deep ethical commitment to freedom and law.

Therefore, there is an urgent need to deepen knowledge in the said Sciences Sports/Physical Education, among them, the issue of Human Movement, likely to be the most important. Understanding the Human Movement has shut itself a potential of dialogue with the world becomes relevant. Involvement in situations of flux in which the dialogic relationship to a change in "world view" of those involved and with it a perception that is the real world, others and themselves.

Thus, we might expect of Sciences Sports/Physical Education the formation of an authentic world view and critical

students. In this, I think the Science of Sports/Physical Education including the Human Movement and language in the interaction with the world would have even better opportunities for educational criticism and empowered with their students, other school subjects in the news.

REFERENCES

- ELIAS, Norbert; DUNNING, Eric. **A busca da excitação**. Lisboa: Difel, 1992.
- FREITAG, Bárbara. **A teoria crítica: ontem e hoje**. São Paulo: Brasiliense, 1985.
- FREITAG, Bárbara; ROUANET, Sergio Paulo. **Habermas - Sociologia**. São Paulo: Ática, 1990.
- GUTTMANN, Allen. **From ritual to record**. New York: Columbia University Press, 2004.
- HABERMAS, Jürgen. **Dialética e Hermenêutica: para a crítica da hermenêutica de Gadamer**. Porto Alegre: L&PM, 1987a.
- _____. **Teoría de la acción comunicativa I: Racionalidad de la acción y racionalización social**. Madrid: Taurus, 1987b.
- _____. **Teoría de la acción comunicativa II: Crítica de la razón funcionalista**. Madrid: Taurus, 1987c.
- _____. **Consciência moral e agir comunicativo**. Rio de Janeiro: Tempo Brasileiro, 1989.
- _____. **Para a reconstrução do materialismo histórico**. São Paulo: Brasiliense, 1983.
- KUNZ, Eleonor. Formação profissional em educação física: revisões e alienações. In: MOTRIVIVÊNCIA. Santa Catarina: UFSC, ano XV, n.20-21. Dez, 2003. p.189-197.
- _____. **KINEIN: o movimento humano como tema**. Available in: <http://www.kinein.ufsc.br/edit01/artigo1.pdf>. Accessed in: 15/04/09.
- TREBELS, Andréas H. **Uma concepção dialógica e uma teoria do movimento humano**. In: PERSPECTIVA. Florianópolis, v.21, n.01, Jan./Jun.2003. p. 249-267.
- WACQUANT, Loïc. **Corpo e alma: notas etnográficas de um aprendiz**. Rio de Janeiro: Relume Dumará, 2002.

Álvaro Adolfo Duarte Alberto
Rua Hamilton Silva 2793, Trem
68901-140 Macapá-AP/Brasil
Tel: 96-32172387; 96-81182730
E. mail: alvaroduarte@unifap.br

HUMAN MOVEMENT AND COERCION AS EMANCIPATION: A VIEW FROM A THEORY OF COMMUNICATIVE ACTION HABERMAS

ABSTRACT

This paper presents a reflection on the Human Movement, an object of study in Science of Sports/Physical Education from the culture of the movement parameters of physical efficiency and/or technical in modern sport. In contrast to these parameters also presents the possible contributions of communicative action theory of German philosopher and sociologist Jürgen Habermas for Human Movement said in a dialogical perspective, as the expression of the for their emancipation.

KEYWORDS: Human Movement; Emancipation; Habermas.

LE MOUVEMENT HUMAIN COMME COERCITION ET ÉMANCIPATION : UN REGARDER DEPUIS LA THÉORIE DE L'ACTION COMMUNICATIVE DE HABERMAS

RÉSUMÉ

Ce texte présente une réflexion sur le Mouvement Humain, objet d'étude des Sciences des Sports/Éducation Physique, à partir de la culture de mouvement par les paramètres de l'efficacité physique et/ou technique, dans le sport moderne. Dans contreposition à ces paramètres el presentes aussi les possibles contributions de la Théorie de l'Action Communicative du sociologue et philosophe allemand Jürgen Habermas pour le dit Mouvement Humain dans une perspective dialogique, comme l'expression elle-même l'Être pour son émancipation.

MOTS-CLÉ : Mouvement Humain; Emancipation; Habermas.

EL MOVIMIENTO HUMANO COMO COERCIÓN Y EMANCIPACIÓN: UNA MIRADA DESDE LA TEORÍA DE LA ACCIÓN COMUNICATIVA DE HABERMAS

RESUMEN

Este texto presenta una reflexión sobre el Movimiento Humano, objeto de estudio de las Ciencias de los Deportes/Educación Física, a partir de la cultura de movimiento por los parámetros de la eficiencia física y/o técnica, en el deporte moderno, bien como las posibles contribuciones de la Teoría de la Acción Comunicativa del sociólogo y filósofo alemán Jürgen Habermas para el Movimiento Humano en una perspectiva dialógica, como la propia expresión del Ser hacia su emancipación.

PALABRAS CLAVE: Movimiento Humano; Emancipación; Habermas.

O MOVIMENTO HUMANO COMO COERÇÃO E EMANCIPAÇÃO: UM OLHAR DESDE A TEORIA DA AÇÃO COMUNICATIVA DE HABERMAS

RESUMO

Este texto apresenta uma reflexão sobre o Movimento Humano, objeto de estudo das Ciências dos Esportes/Educação Física, a partir da cultura de movimento pelos parâmetros da eficiência física e/ou técnica, no esporte moderno. Em contraposição a estes parâmetros apresenta também as possíveis contribuições da Teoria da Ação Comunicativa do sociólogo e filósofo alemão Jürgen Habermas para o dito Movimento Humano em uma perspectiva dialógica, como a própria expressão do Ser para sua emancipação.

PALAVRAS-CHAVE: Movimento Humano, Emancipação; Habermas.

PUBLICAÇÃO NO FIEP BULLETIN ON-LINE: <http://www.fiepbulletin.net/80/a1/79>