16 - HUMAN MOTRICITY TEACHES MEN TO BE PRAXIC: KNOWING, DOING, LIVING WITH EACH OTHER AND BEING.

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1 - Introduction

A praxic human being is who moves History with sense and signification; is being human who makes culture, is being an active human in a creation's exercise, expression's exercises and the search for freedom's exercises; is being human who reveals himself/herself to be critical when a decision is maden and when a position is taken; is being human who solves problems; is being an ethic and sympathetic human; in other words, according to Jacques Delors (1998) is being human who knows how to be, how to do, to communicate, how to share and transcend, searching for the materialization of the dreams which controls and pumps lives. Human Motricity has the purpose of a praxic human's educability. In order to teach the student to be praxic is necessary the educator to be praxic too. Being praxic depends on the educator's act of daring to believe and to have conviction that there´s a necessity of changes, conviction that changing is possible. The praxis' exercise depends on the courage and compromise to develop projects. It has been suggested in this context that:

2 - Education directed by the act of problematizing.

In order to learn how to live in the world in an autonomy and critical form is necessary that the educator recognizes and accepts the students as incarnated agent beings, in different pedagogic praxis's situation. Education's conception, directed by the act of problematizing or the act of solving problems, benefits and excites a process that generates a […] *action-reflection-action transforming relation* (CYRINO (et al), 2004, p. 784). The act of problematizing has been proposed […] *as a methodology of education, study and work, to be used as often as it is necessary in situation which the themes are related to life in society* (BERBEL, 1998, p.1420. This conception allows the educator to suggest a creative form of work in which there is not only a concern about *"what"* to teach, but also, and more important, a concern about *"why"* and *"how"* the student learns.

It has been drawn that the education must be conceived through the act of problematizing, because according to this conception, there´s an awareness of necessity to rupture with the traditional education and there's a realistic movement toward the changes in the educational context. Manuel Sérgio, basing his ideas on Paulo Freire's, admits that the *"bank education alternative" […] is in the education that problematizes and that is not summarized to the accumulation of knowledge, but to the act of thinking about what our social and political situation requires from us* (SERGIO, 2005, p.93).

The problematizing education struggles to understand the reality, to identify the problems of this same reality and to activate for an intervention in order to solve these problems. According to this conception, the analyzed contents is not restricted just to transmitting information in which students are regarded as passive beings concerned about recollecting this information when they are requested to, usually, in examinations. The contents are managed angling the students' apprenticeship allied to the critical attitude, with an objective to educate people - active beings - to politically act. Thus, *[…] the praxis' exercise and the possibility for a praxis' conception formation is present in this process* (BERBEL, 1996, p. 142).

Suggesting the Physical Education/Motorized Education's education directed by the act of problematizing is due to the fact that this conception can be an alternative to consolidate radical ruptures with fragile structures and with models based on the routine and on the reproduction of gestures inherited from the traditional Physical Education. Why, in the pedagogic act, do we limit ourselves to the theoretical-informative and prescriptive-technical-practical apprenticeship if we can benefit the classes' content with significant thematic hub, debates and problems' solutions? Concluding, if we look forward to have a formation of an active, critical, independent and free student - an authentic praxic human being - we have to approach ourselves to methodologies that conceive education as freedom practice and as the development of a critical conception.

Paulo Freire defended the act of problematizing and emphasized, essentially, the *praxic individual*. The act of problematizing should elapse from the reality in which the *praxic individual* is insert, considering that the searching for the problems' explanation and solutions aims transforming this reality. This transformation is materialized by the human being's action (through human motricity or operative intention). This action is essentially the praxis. We can't forget that being praxic is who does History and *[…] History just exists if there´s a problematized time and not a pre-given one* (FREIRE, 1977, p. 72). Human being changes itself and changes other people through the act of problematizing, and through the search for solutions for the indentified and/or proposed problems. This dialectic relation may turns into a strategy of teaching-apprenticeship that triggers an emancipation's process in the student as well as in the educator.

In the active confrontation with problems that involves human motricity/conduct motor, students can learn, assimilate and understand the Motorized Education's content. They can realize the sense and the signification of diverse and different situations present in dance, sport, gymnastics, games, sportive fights and etc. The act of problematizing the education in class, doesn't only have the objective of solving tasks and problems of this knowledge in the scholastic area, but it also has the function of teaching the student to observe his/her reality in a critical way, to intervene and to go beyond the boundaries of school Institutions. The education conception through the act of problematizing, in which the contents are offered as problems to the students, benefits the dialectic exercise based on the *transformer action-reflection-action relation*. There´s a practical-technical-practical interaction which has a teaching and apprenticeship process as a start and an arrival point, as well as the social reality experienced by educators and students. The experience of this process may stimulates changes in the students and educators' attitude and behavior, with an objective to understand and assimilate erudite culture and development of a critical conception.

Closing, working with the education's conception through the act of problematizing is an option that can be useful just for the educator or for a whole pedagogic team of school. On the other hand, this alternative has been suggested because it doesn´t require much material and physical alteration in school, but alteration in educators and students' posture - referent to the issue of management of contents taught in classes. On the other hand, it's a work's alternative in which its maximum exponent is a *transformer action-reflection-action*. This education's conception has been defended because it reveals similarity with a *transformer praxis* advocated by the *Human Motricity Science*.

3 - Being praxic: act of making a conscious decision and the exercise of citizenship.

Education directed by the act of problematizing's methodology may stimulates abilities and competence for the *act of*

making a conscious decision, because this education's conception generates an ethic concern in educating and forming agent-individual, that means, individual-authors-actors who can work in an autonomous, creative, critical way and with responsibility for an individual life and also a collective one. When the educator, in his/her educational experience, recognizes the necessity of teaching students to make decisions in a conscious and critical way, admits the simultaneousness for the citizen's formation. According to the education's conception previously defended, the process promotes the student's action and the participation in solving problems applied to the social reality. […] *Education for the citizenship is created through the participation on the process of making decisions* (GADOTTI, 1995, p. 261). Students learn how to make decisions when they are allowed to participate democratically in a set of actions shared on the field of a social unit - the classes - and on a dialectic interaction among educator, students, study's object and experienced world. Participation and the act of making conscious decisions imply the possibility of an educator-citizen's formation - active character of his/her destination and prospective *being-praxic-citizen*, author and *in*-ter-*venter* of his/ her own history and learner during his lifetime.

In the classes' context, it´s essential that the educator motivates the student's participation as a *praxis being*. Participation is a central idea, because *"participatio"* (Latin: *pars-in-action*) means having part in an action. So, in order to participate on an action, it's necessary to have the opportunity to act and take position in decisions that direct the act. Take notice! It's not just participating and having responsibility on the action. It's necessary to decide and act in a conscious way in the action, because this way, we achieve the dimension of *being praxic*. Being praxic is who participates on the action with ludic decisions, and demonstrates the real meaning of action. Classes should be, necessarily, a space where people are educated for the transcendence. So, it should be guaranteed the exercise of citizenship, exercise of humanity and exercise of culture of peace. Exercise of citizenship makes us critically think about our motor gestures, about our movement's culture historically built, about ourselves, think right about life, about school, city, country and world. Here´s the education from and for the planetary era mentioned by Edgar Morin. Learning how *to think right* is an imperative of education standing for the act of making a decision, that deepen in the possibility of a coherent action and in the capacity of taking optional actions, intending to exercise coherence, good sense and ethics.

Moacir Gadotti (2003) teaches us that *[…]we need to assure to our children the right of choice, right of hope, utopia, dream and project.* We have to educate our children and adolescents through a process in which an act of participating's apprenticeship and the act of making decisions are inscribed. This manner, we should educate a political praxic being. A praxic educator, according to the Human Motricity Science, should consider the school and the class as a social-cultural project. This means that every pedagogic project is an anthropologic project. So, we have a commitment and a responsibility for teaching the being to learn how to move himself/herself, to move to learn, to move to participate, to move to make ethical decisions, to move to transform; concluding, to move to transcend. When we talk about transcendence that means that human being is a task to be done in every situation.

4 - Human Motricity and attention to ethics.

An education and humane formation's pedagogic process that views the ability and competence's acquisition to make decisions should, necessarily, has values on focus. The act of making decisions should be part of the life's ethics. The ethics should be part of the act of making decisions of life. The act of making a decision and the ethics should be always connected to each other, mutually intensified in a complexity, because when they are conceived, they subordinate the objectives and the trajectory to the virtues of *love, goodness, freedom, true and justice*. Socrates did so, according to the declaration of *Platon's Dialogue*. However, according to Edgar Morin's teaching (2004), on the planetary area where we live in these days, facing the *plurality of individuals* and the *cultural diversity* of a globalized society, there is a *culture* as well as there are *cultures*. Thus, it has been impossible to prescribe or oblige a set of conductive rules and norms to be practiced.

This means that it gets hard to expose a theory of virtues based on rationality, as Platon and Aristotle used to do so, or as Kant suggested it when they based on a rational ethics of a universal value that was supported by fundamental equality among men. And also Habermas, specialist in critical theory, with his discursive ethics based on dialog, in which the individuals should be able to critically positioned facing the regulations. With effect, from Moises to Sartre and each one with divergent and convergent ideas among them, *[…] agree that, in a certain way, ethics is universal* (SINGER, 2002, p.27). It should be considered the debate and reflections about ethics in a dialectic and complex manner, because the subject generates diversity and numerous derivations.

However, we can't forget that human being decides in every moment of his/her life. The decisions and choices are personal, and they are based on values, moral rules, ideas of conduct, religion principles, custom, honor's code and social ethics. It has been observed that the ethics' area is vast and its large problematics of a practical-theoretical form begins and demonstrates the humanity's dilemma. Ethics is in the values and attitude's complex of the human being, considering that theses values are passed on generation to generation through the culture. Ethics goes through every social section: goes through philosophy, science, biology/bioethics, economy, industry, commerce, politics, rights, family, religion, education, means of communication, arts, sports, etc.

Francisco Catão (1995) explains that we live in a period of big and fast changes in the contemporary society, provoking crisis in the foundation of humane conviviality, and thus, an apparent lack of ethics begins to be evident. We have met big alterations in the actual social values' structure.

Edgar Morin elucidates that in order to face the action's uncertainties, we have to request for two means, *decision* and *strategy*. The first means has an expectation on the conscious choice that is reflected upon a decision - […] *the ethic decision*. The second means considers the strategy in an action's scenario that exams the situation's certainty and uncertainty, probabilities and improbabilities. He says that the objectives of a strategy should be on a service of a complex objective, […] *as that one indicated by the insignia "liberty, equality and fraternity"* (MORIN, 2004, p.90). Values are references which human being uses when he/she meets situations of choice in the experienced world's reality. So, the process of the act of making a decision must be loaded of social ethic values, loaded of non-harmful, detrimental, destructive values, but loaded of equality for everybody.

Ximenez(1998) explains that in the educational area, forming an ethic education recognizing the social values is a hard task. When school, as a micro-society, contributes for the citizen's education, it also has the responsibility to carry for the ethic and moral formation of the children and the adolescents. However, it has been know that school is not the only institution that influences the ethic formation. Managing crisis of positive and ethic values' deficiency is the society's responsibility. Community, in general, is the essential ethic educator. The school must be responsible for the pedagogic praxis compromised with a transforming social praxis, intending to understand the reality and also to interact in the social construction, in an education process for citizenship; it may excites the values' reflection present in the society.

It has been become indispensable that the educator, as he/she constructs knowledge, also should teach humane understandings, expecting the evidence of humanitarian's values in detriment of perverse attitude and manners. It´s necessary

to assume a praxis that is simultaneously reflection and project, in which the ethic structure's basic components are included, such as: consciousness, aspirations, freedom, law, rights and duties, justice, loyalty, love, sympathy, etc. All this, considering the global-terrestrial context of the complex human's experienced world, as well as his/her anthropological unit and the individual and cultural differences.

An aspect that deserves to be evidenced is that school is not a space of an authoritative obligation of rules or values' education, planning a docile and subservient being's formation based on the forced requirement of a certain type of behavior, nor a permissive space of indiscipline and perverse and immense rebellion. School is a place visited by many people. So, it´s necessary an adequate discipline, in *modus operandi*, in which benefits an organization of a healthy and possible conviviality for the acquisition of knowledge, competence and ability's development in order to critically think, to evaluate, concluding, to construct one's conviction, as well as to act in autonomous way and with ethics.

In this context, we understand that the professional of Physical Education must have attention to the ethical principles, based on situations really experienced in themes about Human Motricity: dance, sport, gymnastics, games, fights etc. Ethics necessarily should be present in the pedagogic praxis' orientation of our classes, because when ethics is managed with other disciplines it may contribute for the education and the student's formation, so they can act as citizens in a democratic process, making decisions and acting with responsibility and social and individual compromise.

Manuel Sérgio supports a Motorized Education in which *[…] it has been done pedagogy of an infinitive dimension of the total, far away from all calculus and all measures. And so, it generates a new ethics, in which students is not reduced to the object's statute.* (SERGIO, 1995, 171). This means that Motorized Education must mobilize the apprenticeship of its contents searching for a way to help students to overcome the imposed determinisms and also to identify, to think, to overcome the social pathologies that debilitates us.

In this manner, exciting the dialogue about different issues of justice, sympathy, mutual respect, concluding, of ethics and citizenship. For a Motorized Education, the following issues have been taken in consideration:

Harmonic conviviality among masculine and feminine students, *(knowledge to eliminate prejudices and discrimination related to genre)*;

Harmonic conviviality among different people, nominally, ethnics, religion, culture or deficient people, *(knowledge of conviviality with a multicultural diversity and with differences and racism's rejection);*

Explanation about the unification of gestures and enormous quantification that limits the embodying to the biological context and disrespect to the human's complexity. However, the reflection and action in a sense of persistence in overcoming the fixed and previously acquired limits. *(knowledge to request the own rhythm, searching for a self-overcoming)*;

Reflection about beauty, esthetics and health standards, imposed by the society and also a reflection about drugs' utilization (anabolic steroids and amphetamine) to modify the body's forms, *(knowledge in which freedom is used with responsibility, coherence and integrity in the construction of self-respect and high esteem)*;

Education of a healthy habits' acquisition which revolves around the lack of addiction (tobacco, drugs, alcohol, etc), healthy meal and personal hygiene, searching for good living and individual and collective health, *(knowledge and good care for health's conservation and life's quality);*

Dialogue about issues that involves violence prioritizing its eradication in activities occurred in school's classes and outside it. Amplifying the debate about what have been happened in the disport area and also in the confrontation with the audience /claques, *(knowledge in solving conflicts through dialogues and through sympathy, rejecting violence).*

It also can be mentioned the issue of doping in the competitive disport area and the keen of "winning no matter what", (the knowledge and comprehension to not use drugs to have advantages and also to not lie, cheat, fool somebody or obtain success);

Teaching the comprehension of democratization's necessity and the permanent practice's of different modalities, such as: dance, disport, sport, gymnastics, games, fights, etc. Leisure is a right of every citizen, *(knowledge and autonomy to claim for adequate places to permanent access to the motor exercise)*. The Motricity should provide an apprenticeship that mobilizes the self-ethic's exercise in the various issues based on the recognition of principles and values' construction through the individual freedom, being this principles and values legitimated by the society.

5 - Conclusion.

Human Motricity Science requests principles that give access to the educability of a praxic being. We fight for the construction of a *praxic education*. That means that a pedagogic intervention should teach human being to act in the life's world. Planning a praxic educability means repealing a formation that tends to reproduce models. Although this educability is also praxis, it limits to an imitative bureaucratized and replicated praxis. The education project based on the Motricity, defended in this dissertation, is committed with a reflective, creative, poetical, daring, courageous and transforming praxis. This education, that is dreams and promises, has to, certainly, become a real *project*, passive to be operative. We believe in a *praxic* education so human being learns how to know, to be, to stay and live with each other. As educators, we can offer contribution to the educability of a praxic human being, since his/ her childhood. That´s the reason why Motor Education's teaching is directed by *the act of problematizing (problem's solution)*, because this methodology is organized in a sense to develop a *critical-action-knowing and autonomy* and, also, to develop abilities and competences *to make a conscious decision, ethic decisions* and to the citizenship's exercise.

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HUMAN MOTRICITY TEACHES MEN TO BE PRAXIC: KNOWING, DOING, LIVING WITH EACH OTHER AND BEING.

ABSTRACT

For the creation's sake of a praxic human! This article is part of a PhD thesis. It´s a qualitative study, compromised with the *Human Motricity Science* and also with a creation of an education as a social and cultural project, as a pedagogic-political project and above all as an anthropologic project that views the excellence of the humane condition, toward to a creative and emancipative praxic. Based on the fundamentals and presupposition of the Human Motricity Science, under the protection of the unit and complexity's paradigm, we focused on the human being viewing to the educative process, looking forward an emancipated individual and an agent of his/her own life (a praxic being). A transforming education is workable, because through it, we can contribute for human being to learn how to know, to do, to live with each other and to be.

KEY-WORDS: Human Motricity, being praxic.

MOTRICE HUMAIN ENSEIGNE DES HOMMES À ÊTRE PRAXIC : SAVOIR, FAIRE, VIVRE AVEC L'UN L'AUTRE ET ÊTRE.

RÉSUMÉ

Dans l'intéret de creation.s d'un humain praxic ! Cet article fait partie d'une thèse de PhD. It.s une étude qualitative, compromise avec la Science humain de Motrice et également avec une création d'une éducation comme projet social et culturel, comme projet pédagogique-politique et surtout comme projet anthropologique qui regarde l'excellence de l'état humanitaire, vers à un praxic créateur et emancipative. Basé sur les principes fondamentaux et la présupposition de la Science humain de Motrice, sous la protection de l'unité et du paradigme de complexity.s, nous nous sommes concentrés sur l'être humain regardant au processus éducatif, regardant en avant un individu émancipé et un agent de sa propre vie (être praxic). Une éducation de transformation est réalisable, parce que par elle, nous pouvons contribuer pour que l'être humain apprenne comment savoir, faire, vivre avec l'un l'autre et être.

MOTS CLÉS: Motrice humain, étant praxic.

MOTRICIDAD HUMANA ENSEÑA A HOMBRES A SER PRAXIC: EL SABER, EL HACER, EL VIVIR CON UNO A Y EL SER.

RESUMEN

¡Para el motivo de creation.s de un ser humano praxic! Este artículo es parte de una tesis de PhD. It`s un estudio cualitativo, comprometido con la Ciencia de la Motricidad Humana y también con una creación de una educación como proyecto social y cultural, como proyecto pedago'gico-politico y sobretodo como proyecto antropológico que vista la excelencia de la condición humana, hacia a un praxic creativo y emancipative. De acuerdo con los fundamentales y la presuposición de la Motricidad Humana, bajo protección de la unidad y del paradigma de complexidad, nos centramos en el humano que veía al proceso educativo, mirando adelante a un individuo emancipated y a un agente de su propia vida (el ser praxic). Una educación que transforma es realizable, porque con ella, podemos contribuir para que el humano aprenda cómo saber, hacer, vivir con uno a y ser.

PALABRAS CLAVE: Motricidad Humana, ser praxic.

A MOTRICIDADE HUMANA ENSINA O HOMEM A SER PRÁXICO: CONHECER, FAZER, VIVER JUNTOS E SER.

RESUMO

Pela edificação do humano práxico! Este trabalho é parte de uma tese de doutoramento. É um estudo qualitativo, comprometido com a *Ciência da Motricidade Humana* e, também, com a construção de uma educação enquanto projeto social e cultural, enquanto projeto político-pedagógico e, sobretudo, enquanto projeto antropológico, que visa à excelência da condição humana, rumo à práxis criativa e emancipatória. À luz dos fundamentos e dos pressupostos da Ciência da Motricidade Humana, sob a égide do paradigma da unidade e da complexidade, focamos a atenção no ser humano visando aos processos educativos, perspectivando um sujeito emancipado e agente da sua própria vida (um ser práxico). É viável a educação transformadora, pois por meio dela podemos contribuir para que o ser humano aprenda a conhecer, a fazer, a viver juntos e a ser.

PALAVRAS-CHAVE: Motricidade Humana, ser práxico.