

Humanities in the field of Human Motricity

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LETTER TO THE EDITOR

We believe that the creation of an editorial section reserved exclusively for the production of theoretical essays and philosophical reflections on the subject motricity ("Human Kinetics" or "Science of Motricity"), will bring to the scientific community the cultural capital accumulation in the field of production knowledge of Physical Education. This request to the Journal *Motricidade* is justified for many reasons, among which we defend as a central argument, the opening to an interdisciplinary discussion space.

First, understand interdisciplinary studies following the current Brazilian scientific classification of CAPES (Coordination of Improvement of Higher Education Research), which allows traffic from three colleges, which add large areas of knowledge (Life Sciences, Exact Sciences and Humanities).

Second, in a quick scan in three hundred sixty-three scientific publications journal between the years 2005-2015 demonstrated the number of fifteen articles that approach the philosophical concerns in the field of Physical Education (Alves, Pinto, Alves, Mota, & Leirós, 2009; Araújo, Souza, & Ribas, 2014; Azevedo, Ferreira, Da Silva, Caminha, & Freitas, 2012; Bauman & Carvalho, 2005; Drigo, Souza Neto, Cesana, & Tojal, 2011; Drumond, 2006; Garcia, 2008; Moreira & Pestana, 2008; Ribeiro & Tavares, 2011; Rodrigues, 2005, 2008; Schwartz, Figueiredo, Pereira, Christofolletti, & Dias, 2013; Sérgio, 2005, 2006).

This indicates that, in the scientific community, writers and readers of this journal give little value to the spread of the knowledge on the human motricity theory, focusing on the social and cultural aspects that no longer are intertwined the Physical Education studies. But we as readers and authors, we believe that this category of theoretical essays is essential to the comprehension of the scientific field of Physical Education. Our reference of the scientific field includes, more than a panel to spread the results of empiric research, the place of dispute and theoretical assumptions (Bourdieu, 1989).

For example, two essays from *Manuel Sergio* published in the scientific magazine represent the perplexity of the field of human motricity. Due to the proposition of this Portuguese thinker, the development of an "epistemology of the human motricity" (Sérgio, 1987), we ask: What are the constituent elements of motricity that configure it as a human dimension? What philosophical fundamentals of different sciences and disciplines serve as theoretical and integrating the motricity?

We agree that there are paradigms acting in Physical Education, in addition to Manuel Sergio proposal. But we just want to point out its theoretical influence in Latin American countries for the following lines of research: the human dimension of Benjumea (2010) and gives body practice in Gallo (2010), both Colombia; the proposed body education in Crisório and Lescano (2015) in Argentine; of the didactics of the

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teaching practice in Arévalo (2005) in Chile; and Brazil's proposals on the relationship between education and experience in different contexts in Gonçalves Junior, Corrêa, and Rodrigues (2011); the production of knowledge in professional intervention and formation based on the humanities in Hunger, Correa, Rossi, and Betti (2015); the critical perspective to the body of knowledge produced in relation to body culture movement in Betti (2003) and Bracht (1999).

And, in addition to the theory of human motricity, we remind Praxiology Motriz in Pierre Parlebas (2001), whose philosophical model research applied to the French school structure. And finally, we see new possibilities of Philosophy of Science assist in research strategies in the scientific field of Physical Education (Lacey, 2010). Certainly there are many other models for Physical Education of varied hues that we would like to know and share with our students and researchers.

These are the questions that summarize our initial concerns. It tends to privilege aspects philosophical, historical, social and political human movement. It is true that we recognize the inherent importance of the biomedical model for studies and research in the field of motricity and that this research strategy prevails in the Journal Motricidade. But also hold that the concept of life, originating in the Humanities, you can and should live in the scientific field.

We have strong arguments to justify our proposal of creating an editorial section philosophic this journal. Historically, hegemonic discourse in the field of Physical Education comes from the conceptualization biomedical Life Sciences, giving hygienists, eugenicists and psychiatrists' postures and influencing planning curriculum vocational training directed only for understanding biological the human body. There too much influence in communication practices of scientific knowledge, whose approaches methodological prevail the disclosures quantitative data in magazines and participation in congresses.

We suggest that situation counteracts the absence ethical assessments in scientific tradition Physical Education. In contrast, we have followed the perspective philosophical values in

scientific activity in Hugh Lacey (2015), working out the critical tradition of modern science starting from the ideal of neutrality:

"I can never to arrive being neutral. None person individual can. Each person acts and think in the light a perspective on the world, reflecting a context socio-historical, culture, life experience, anticipations future possibilities, ontological beliefs and cosmic and specific values. What is known, and which are potentially items of knowledge, depends outlook of the world sustained by several people. There is no action, thought or knowledge without perspective. The Descartes project to discover (or generate) a foundation rational knowledge, valid and compulsory for all, without perspective and without entering specific values, It is and will remain It is just a dream; however, a recurring dream for participants tradition of modern science. Perhaps this Cartesian dream arose deep unconsciousness shared modernity; and certainly such a dream I was linked the modern idea that strengthening human well-being increase depends on the human capacity to exercise control about natural objects. Or yet has been an allegory that works to mask that that reasoning, supposedly rational and neutral, really is the perspective people representative's dominant social interests. Anyway, Cartesian dream It tends to become closely connected with reality; exercised, and continues to exercise, a powerful influence on the modern consciousness, and nourish an illusory notion the neutrality of science." (Lacey, 2014, p. 61).

Our positioning regarding the ideal scientific neutrality, inside of our academic obligations, brings the debate on responsibility researchers in Life Sciences and Health Sciences. For example, discussions on professional procedures involving conflicts of values with human life they can be ordered by historical evidence. We supported this prerogative on the knowledge of life in Canguilhem (2012) and the gray medical history, attested by Martins (2012):

"Faced with iatrogenic trends and eugenic planning scientific policies, criticism of Herminio Martins thickens the history of medicine with organic aspects systematic medical practice and unprincipled biomedical

testing with bodies of human beings dated the barbarities scientific war human experiments biomedicine in Manchuria, Korea and China as a detour of knowledge of life fomented State tanatocrático." (Puttini, 2015 p.455-6)

Like this, we understand that ethics it is the core which ensures equity in debate between knowledge and human life. Corroborating these values for the scientific field, we asked: as has been circulating commitments with the issues on ethics and responsibility in scientific practice of human motricity?

We agreed to include these concerns the field of health. We understand that the concept of health is included in a field of philosophical knowledge upon which allows, an interdisciplinary approach, dialogue with several scientific areas involving human and your body. Health in these terms beyond the neutral sense focused only dick human body, subjacent to control medical practice.

In this sense, on biomedical hegemony in pedagogical practice on human movement, the field of meaning presupposes the enhanced sense of health, we included in which chances interdisciplinary dialogue between the Humanities and the Life Sciences. Now the Humanities they are so large that the interacting with Physical Education (found in area Health Sciences inside from school of knowledge Life Sciences) it is becomes the main interlocutor and mediator. In these terms, Philosophy, Sociology, Psychology, Anthropology, Politics, Geography and Applied Social Sciences (Demography, Economy, Administration and Management) are areas of knowledge that can aggregate the philosophy of human movement or philosophy of physical education.

We wish collaborate with the construction this space ethical and cognitive exposing our dialogues and reflections philosophical for human motricity.

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