

**A Teoria da Ação Comunicativa como Paradigma para a Formação Ética dos
Profissionais da Educação Física**
*The Theory of Communicative Action as Paradigm for the Ethical Formation of
Physical Education Professionals*

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Resumo: O presente texto discute a importância de um novo paradigma para a formação ética dos profissionais da Educação Física. Os desafios éticos das sociedades contemporâneas demandam a formação de educadores da Educação Física, como líderes intelectuais e elos de ligação com as sociedades, com sólidas reflexões éticas e capacidades argumentativas para participarem do debate dos grandes temas que desafiam as sociedades atuais. Entende-se que a Teoria da Ação Comunicativa e a Ética do Discurso se constituem em importante instrumento para a formação da ética dos profissionais da Educação Física.

Palavras-chave: Educação Física: ética. Teoria da Ação Comunicativa. Ética do Discurso.

INTRODUCTION

So much has been discussed and written on ethics and Physical Education in the beginning of the 20th century (we live now in the 21st century). The Federal Council of Physical Education (CONFEF), along with the Regional Councils, has encouraged reflections through congresses and publications on the importance of ethics in the actions of Physical Education professionals. Then, the Code of Ethics of these professionals has been ensured not as one more corporate code only, but principles and rules of professional actions and citizen actions resulting from the work of such professionals.

According to the statement of Caparroz & Schwartz (2006, p. 3):

[...] the Physical Education professional, as a link with the society, is the element that can articulate theories with practice to diffuse the social quality to life through sports, games, exercises, rhythmic manifestations, music, martial arts and leisure activities. Besides the necessary professional preparation, the institutional spaces can be (re)created for a contribution to democratic relations. It means bringing closer together the one who elaborates and performs actions (the professional) and those who seek for learning (the students).

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For this reason, the debate on the ethical and competent practice of the Physical Education professional should constitute an open and continued process, to maintain these purposes and enable their re-signification.

Then, our intention was to participate in this debate to help make these professionals' process of seeking ethics and competence modeled on pillars of collective ethics, for which professionals with argumentative skill and deep knowledge are required, i.e., qualified to intervene with their professionalism and as 'human being' in the construction of a fairer and more democratic society.

This construction of ethical and competent subjects demands a new philosophical paradigm. A model of discussion, instruction and formation to face the challenges the reality imposes on those who want to be ethical and competent. Then, we believe the Theory of Communicative Action of Jürgen Habermas (1989) is an essential contribution to this task in this new millennium.

In the context of criticism to Modernity, which appeared in the scientific area in the middle of the 20th century, German philosopher Jürgen Habermas (1989) developed a new theory to re-signify Modernity. For him, keeping a postmodernist position that simply determined the death of reason, blaming it for the crisis of Modernity, is a conservative position. The failures of Modernity are evident. Therefore, it is impossible to accept the end of reason. What led the Modernity project to failure was a certain type of reason. For this reason, according to the philosopher, it is necessary to correct the deviations from reason and restore it to its place in the life world integrated to the system.

This discussion is justified, as the processes of professional formation do not occur in a separated space, but in an educational and social context that requires answers and ethical positions on the entire reality.

Considering professional formation as a broad process of scientific, pedagogical, ethical, political and technical preparation of professional structures, fulfilling the social demands and claims for knowledge production and continued formation of the area, the reflections on ethics in the professional practice and academic formation of professors should necessarily go through the consideration of situational/structural modifications that are expressed in the demands imposed on the profession, and require answers that take into account the subjectivity that constitutes its values and comprises the representations of the subjects

that transit in these symbolic spaces (MONTENEGRO E MONTENEGRO, 2004, p. 250).

Our study constitutes a bibliographical revision that develops an attempt to understand the Habermasian paradigm on the Theory of Communicative Action and Discourse Ethics as a paradigm for the ethical actions of the subjects involved in the educational process and specifically the context of Physical Education.

2 THE THEORY OF COMMUNICATIVE ACTION OF JÜRGEN HABERMAS

For Habermas (1989), the complement of life world is the system. He created this concept to refer to the structures that comprise and reproduce the society at its material and institutional level. These structures are configured in the subsystems of Economy and State. In their self-regulation, these two subsystems take effect through money and power. This way, in the capitalist society, the market constitutes a systemic mechanism that coordinates all actions of the players within the system. Here, a logic of functional character is established that determines all actions, eliminating the communicative action. In practice, Economy and State were rationalized and reason became subject to their interests, taking from rationality the communicative capability for criticism and “re-criticism” of this system. Analogically, we could say that the new categorical paradigm is: “You need to be subject to the market”. This rationality has never allowed to question its principles of operation.

In his Critical Theory of Modernity, Habermas (1989) indicates four transforming processes through which societies have gone in the last periods of modernity: “the processes of differentiation (*Ausdifferenzierung*), rationalization (*Rationalisierung*), autonomization (*Autonomisierung*) and dissociation (*Entkoppelung*)” (FREITAG, 1993, p. 28). Differentiation was surpassing the unified thought in the religion of Middle Age. That was a process of decentralizing that enabled to include new and different forms of social organization. It was materialized in the economic and political division, for instance, in the division of work and the question of power. Autonomization was a relative separation of one of the subsystems from the social sphere, which created its own operation form based on principles adequate to its interest, such as science set free from religion tutorship. Rationalization represented the transformations that occurred in the system through instrumented reason. Privilege was given to efficacy calculations and results, with means

conceived or adapted according to the defined and pursued purposes. Efficacy became its own end, i.e., an end in itself. With such rationalization, communicative reason was excluded from the construction process of the society. The purposes were imposed by those holding the market, money, politics and power mechanisms. Democracy lost its effect because there was no longer the possibility of an open discussion for the collectivity to choose the purposes. Lastly, dissociation was the process that separated the control over the production of assets from the everyday social needs. This way, economy and power were constituted as tremendous natural truths that cannot be questioned anymore and that are self-regulated.

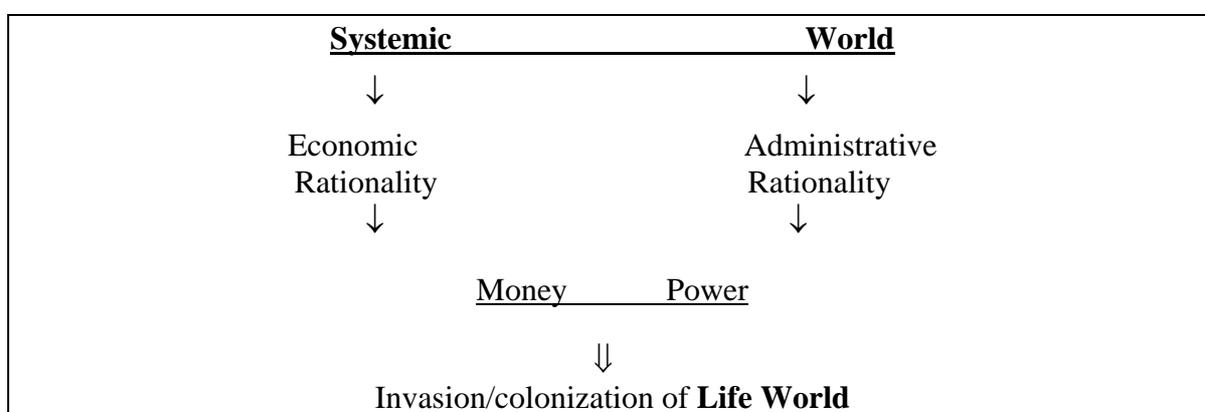


Figure 1: Systemic World x Life World

According to the illustration above, the crisis of Modernity was a consequence of the “disunity” of life world and the system, as the dissociation made the human beings subject to the laws of the capitalist market and the bureaucracy of the State, which were constituted as huge powers, creating the sensation of full dependence and draining off any resistance from the society. The society became apathetic, which allowed the minority of rich people and its bureaucrats establish the rules of the social game to the majority. Rationalization, the instrumented reason, invaded the life world. This is the latest form of colonization. The system may now impose its game through economy and politics. The communicative reason is eliminated from the process, suppressing the reserve of values that enabled to question and discuss essential principles, such as morality and expressivity required to conceive purposes according to the majority’s interests.

Criticism is based on the model of advanced society domination that subjects individuality to social totality, restricting actions to such a point that there is no other way, unless adhere to this society. The adaptation to this model represents the security and guarantee that no harm will

threaten the survival of the subjects. However, this illuminist assumption ends up generating some fear, reducing everything to the need for self-observation, as any attempt to leave this model means returning to 'prehistory'. Basically, reason becomes auxiliary to the economic apparatus that covers capital on one side and power and labor on the other (PIZZI, 1994, p. 27).

The discussion that appeared after the critical effort of modernity enables to rescue the importance of the parts that constitute the human being. Sensitivity and, based on that, emotionality were in evidence in this scenario. The idea that the human being is the whole and not fragmented in distinct and separable parts was recovered. However, knowledge and its construction cannot do without reason. For this reason, a new focus to modernity was required. Rouanet referred to it as neomodernity:

What is being neomodern? Being neomodern means searching in the archives of modernity the authentic sense of modernity; it means contesting the current modernity in the name of virtual modernity; it means requiring from all postmodern visions an inflexibly modern program as the only way to concretize hopes (interrupted, partial or betrayed) consolidated on the project of modernity (ROUANET, 1986, p. 94).

Then, Habermas (1989) developed a new paradigm to bring reason back to the life world. In his theory of Modernity, Habermas identified the disunity of system and life world, enabling the life world invasion and colonization. The system world, based on a technical and scientific instrumental reason, subjected the life world through free domination, absence of regulatory ethics for the actions in the life of societies, and for this reason proposes to link these two disconnected systems (FREITAG, 1993, p. 30).

For Habermas (1989), the way towards this intersubjective reconstruction goes through the change of modernity paradigm focused on selfish, individualist and unique "me" that dominates objects, nature and objectified people. Modernity has denied the existence of "Another" from the start, allowing the domination of different "Others". For this reason, he proposes a new paradigm to join what is fragmented by the reason pathology. This is the possibility of rebuilding everything destroyed by the totalitarian totality of the system.

For Habermas, that was the moment to leave the paradigm of subject-object relation, which had dominated most of the Western thought, replacing it with another one: the paradigm of communicative relation,

based on the interaction of subjects, linguistically diffused, which occur in the everyday communication. Within this new paradigm, rationality adheres to the procedures through which the protagonists of a communicative process conduct their argumentation, aiming at ultimate understanding, referring to, in each case, three distinct contexts: the objective world of things, the social world of norms and the subjective world of experiences and emotions. It is a process concept of reason: the propositions that correspond to the objective truth will not rational, but those that were validated in an argumentative process in which consensus was achieved without external deformations, resulting from violence, or internal ones, resulting from false consciousness, through proofs and counterproofs, arguments and counter-arguments (ROUANET, apud MARQUES, 1993, p. 72).

This change surpasses the negation of the Others. I and the Others, through language and its symbols, start a dialog and achieve a consensus. It means a return to community, not to the myth of community, but in its sense of face-to-face relations, in which human beings reflect on, dialog about and develop life according to their needs, art and ethics - not selfish any more -, but asking about their purposes and means involving all societies and their context, environment and culture. Subjects start to relate to each other, admitting their differences and with argumentative competences participate in community life, building communicative relationships free from coercion. This way, they also interact on the object in discussion.

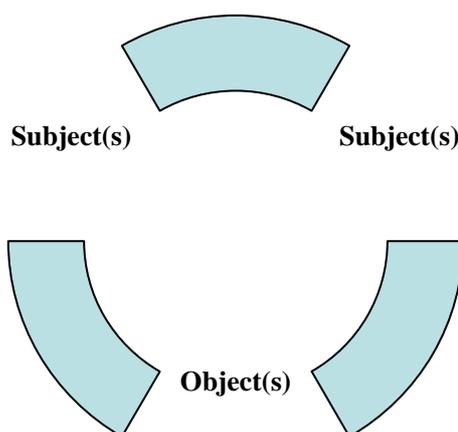


Figure 2: Paradigm of the Interaction of Subjects

This new paradigm, focused on the intersubjective language of different subjects, enables the community to again decide on justice, right, truth and freedom issues. For

Boufleuer, (1997, p. 31) “[...] besides the cognitive-instrumental element, communicative rationality allows to integrate the practical-moral and expressive-esthetic elements”.

In this paradigm of language, the communicative rationality takes effect by means of a communicative action in which structures are elaborated that can give a common sense to communicative subjects through the interrelationship between life world and the theory of society.

Habermas understands ‘communicative action’ as the social action in which action plans from different agents meet, coordinated by means of ‘discourse actions’, in which speakers claim ‘intelligibility’ for what they say, ‘truth’ for the content they say or for presuppositions of the existence of what they say on the occasion of the ‘discourse action’ of coercion; ‘rightness’ to their discourse actions in relation to the normative context in effect, and ‘veracity’ to their discourse actions as expressions of what they think (REDONDO, 1991, p. 9-10).

The interaction is mediated by language and symbols ruled by communication norms. Mutual and reciprocal perspectives of understanding and behavior are established in the action of two or more subjects. Dialogic reason is found at the base of the communicative theory and takes effect in the society through a communicative action. This discourse on communicative action recognizes the Other as a human being with the same rights while a partner in the critical and constructive debate. With this, the community recovers its argumentative space and recognizes the autonomy and freedom of its members. And, in this communication, these members receive the knowledge culturally accumulated by the community (PIZZI, 1994, p. 55-59).

The guarantee of free communication, without coercion, is in the acceptance of differences and that nobody is equal. For this reason, the communicative subject identifies in the other subject communicative potentialities. Based on that, a radical reciprocity is assumed between communicators.

For a linguistically understanding with someone about something, I expect this person to understand me and recognize that I speak according to the truth of facts, in a sincere form, i.e., according to my conviction, and what I say is fair, i.e., I am authorized to request our behaviors and relations to be according to what is said (BOUFLEUER, 1997, p. 37).

The subjective interrelation allows the subject to speak and act directed to the other one. The true sense of community is recovered, where the dialog occurs before an effective participation of the subject in the society. A dialog that, according to Boukharaeva (1997,

p. 32) “[...] is a world of equal ideas in terms of right, where there is neither an axiological hierarchy nor a last concrete, immovable and inalterable result”.

The texts of this communication are found in the life world and everyday linguistic discourses, as the life world is the context of the subjects’ experiences. The monological reason leaves the world of ideas, where the needs are created according to the objectives of the capitalist interests, and is effective in historical praxis and time, with the real needs of the members of the societies.

This way, the production system is surpassed with the production aiming at accumulating money and power, and the life world concept is then reformulated. “The theory of communicative action justified the interaction of subjects, in such way to the clarify the symbolic meaning of the actions, replacing this way ‘money’ and ‘power’ with ‘language’” (PIZZI, 1994, p.78).

These assumptions are the pillars of another element in the structure of Habermas’ theory: the Discourse Ethics (1989). The question of ethics is a concern present along all the course of this thinker’s reflections.

3 THE DISCOURSE ETHICS AS A PARADIGM TO ETHICAL AND COMPETENT ACTIONS OF PHYSICAL EDUCATION PROFESSIONALS

In order to make the paradigm of communication action an instrument for the ethical and competent formation of Physical Education professionals, the communicative reason requires an argumentative capability, i.e., subjects with criticality in terms of scientific knowledge and skilled at the public debate on validity claims regarding issues in the structure of decisions. For Boufleuer (1997, p. 40-42):

At this moment, the actors assume the roles of speakers and listeners in order to 'negotiate' a new consensus on the polemic and problematic issue. Then, validity claims become object of crucial evaluation. [...] Therefore, the argumentative discourse consists in the establishment of a process to contest and defend the validity claims. Every speaker is expected, in the discourse, to be able to present arguments in favor of his/her validity claims, with which he/she may encourage the allowance of his/her interlocutors. When the search for understanding involves questions of truth related to the objective world, we have a theoretical discourse. If questions of justice are involved regarding the social world, then we have a practical discourse.

According to Habermas, (1989) the communicative praxis or action assumes the existence of an unlimited community of communications where there are subjects with potentials for understanding, truth, veracity and rightness. Then, the validity of regulations, proposals, decisions, purposes and means in the professional contexts of Physical Education cannot be any longer determined by autonomous individuals. An unlimited communicative community of Physical Education professionals is dependent on an argumentation that allows the consensus according to the democratic need of all individuals involved. The recovery of a broader reason, in which the communicational relation restores the right and possibility of participation and argumentation to the community, enables to restructure the ethical reflection within a new perspective; an ethical and communicative perspective that reintegrates the human praxis into the theoretical process or world view. “The Discourse Ethics defines the conditions that enable to establish the rationality that joins praxis and world understanding as the “unity that does not exclude the contradictions involving its constituting moments”” (PIZZI, 1994, p. 81).

The Discourse Ethics raises the discussion on “what to do” and the justification of the principles related to the actions of the Physical Education professionals in the society as a whole. It imposes on them the task of explaining the content of norms, knowledge, studies and activities in the context of the movement science, and using the language towards comprehension and understanding. In this sense, the Discourse Ethics adopted by Habermas (1989) enables to establish the actions and decisions of the Physical Education professionals in the universal pragmatic and interpretative power of the hermeneutics-based society.

In fact, the pragmatist philosophy and the hermeneutic philosophy place the question regarding the claims for the philosophical thought establishment and self-establishment at a deeper level than the critics of Kant and Hegel lineage, because they deviate from the philosophy of consciousness with its model of knowledge based on perception and representation of objects. In the place of the subject alone, who is directed to objects and that, when reflecting, takes him/herself as the object, there is not only the idea of linguistically diffused action-related knowledge, but also the nexus of everyday practice and communication, with cognitive operations that have presented from the start an intersubjective and, at the same time, cooperative character (HABERMAS, 1989, p. 24-25).

With the Discourse Ethics, concretized in the argumentative community of Physical Education professionals from a concept of Habermas, a qualitative progress is made

beyond the Kantian individualist ethics. In Kant's categorical imperative, it is the subject asking "What should I do?". In the community discourse ethics, this question becomes a process of solidary subjects that raise questions such as "What should we do?", "How should we behave?" and "What values and norms should we follow?", concerning the commitments and competences of Physical Education in the life world. For Kant (1985), the categorical imperative presented moral *a priori*. In the Discourse Ethics effected in the pragmatic-linguistic intersubjectivity, the discussion starts *a posteriori*. Consensus starts being built due to the common wish, which assumes a cooperative process, a process that reinvents community. This argumentation should occur in the community of the movement science and, with expanded society, produce targets, means and purposes in favor of the community. The rational decision on how to intervene in the society and the world to achieve a desired state is due to the relation of targets oriented by values and means available in the rationality of the purposes.

As an intersubjective development, the argumentation is necessary only because, for the establishment of a collective action line, it is required to coordinate the individual intentions and make a decision on this action line. But, only when decision results from argumentation, i.e., if decision is formed according to the pragmatic rules of a Discourse, the decided norm is valid as justified, because it is necessary to ensure that everyone concerned has the chance of giving his/her allowance spontaneously. The form of argumentation should prevent some people from simply suggesting or even prescribing to others what is good for them. It should not enable the impartiality of judgement, but the influenceability or autonomy of the formation of a wish. In this sense, the Discourse rules have a normative content; they neutralize the power unbalance and consider equal chances of imposing each one's own interests (HABERMAS, 1989, p. 92).

For Habermas, the Discourse Ethics (1989) is a universal and cognitive ethics. This way, for Physical Education, or any other area of knowledge, the consensus based on the argumentation community will only take effect if its propositions are inscribed in a radical universal validity. For this reason, the Discourse Ethics does not address only the questions of consensus in independent communities, where one community of subjects may decide for another community of subjects.

The moral principle is understood in such way to invalidate the norms that cannot obtain a qualified allowance from all possible concerned individuals. The bridge principle that enables the consensus should then ensure that only norms expressing a *universal wish* should be accepted as valid; they should apply a 'universal law', according to the formula Kant usually repeats (HABERMAS, 1989, p. 84).

While in the strategic action the decision process is directed to the successful individualist moral or dominating groups, the ethical and communicative action is directed to consensus. According to Apel (1993, p. 32), in the strategic action, which is success oriented, one should not proceed with arguments, but through threats that ignore argumentation and impose a seducing persuasion, depriving the opponent of his/her right of defense, argumentation and counter-argumentation (for instance: marketing, advertising and television news in most TV programs). The life world changes into the sphere of ethnicity (HABERMAS, 1989, p. 130):

The social integration, in a secularized society such as ours, cannot be based on a universal religion any longer, but achieved only through a universal ethics, modeled on its own conditions of enabling a communicative action (21); the universal ethics will only be able to justify norms through a practical discourse, i.e., of an argumentation process that brings possibilities to a liberating praxis in history (OLIVEIRA, 1989, p. 24).

Then, the Discourse Ethics, according to Habermas, is a theory that proposes universal theses that constitute rules for the argumentation in practical discourses. It enables the Physical Education and sports to develop ethics linked with the social system, as “[...] its senses and meanings are linked with relations and interactions that occur within a certain space of relations” (MONTENEGRO E MONTENEGRO, 2004, p. 256).

For this validity to change into an intercultural possibility, Habermas (1989) relates it to cognitive processes and pragmatic arguments that go beyond the theory itself. He seeks in Lawrence Kohlberg’s theory of moral development the foundation for its effectiveness. According to him, Kohlberg’s moral development provides essential tracks and paths to the Discourse Ethics:

[...] the development of the capability to judge moral takes effect from childhood through adolescence and to adult phase, according to a varying model; the normative reference point of the empirically analyzed evolutionary way is comprised of moral guided by principles; the essential characteristics of the Discourse Ethics can be there recognized (HABERMAS, 1989, p. 143-144).

Habermas (1989, p. 145), by putting closer the ethical philosophy and the developmental psychology or “theory of moral developments of Piaget’s successors”, alleviates philosophy of its excessive burden. Submitting itself to a self-comprehension, it starts to interact with the other sciences and can share its tasks with them. This way, it

recovers power to influence the other sciences, establishing a very profitable interdependent relation. From this point, for Apel (1993, p. 32-33), the ethical norms can recover the control of interests and scientific studies in their relation with social technology.

The Discourse Ethics has, according to Habermas (apud PIZZI, 1994, p. 146), conditions to adopt Kohlberg's philosophical principles. He assumes the three levels of the six stages of moral development established by Kohlberg. The pre-conventional is level A, where the individual development (hedonist) of exchange occurs. At level B, the conventionality is characterized by stages that seek to maintain the social order acquired by the social system of consciousness. At level C, referred to as post-conventional, the stages represent the ability to establish social agreements through the regulation of universal ethics based on reciprocal principles.

Lastly, it should be noted that the Discourse Ethics of Habermas does not seek to replace the existing ethics modeled on coercion or seduction principles. It aims at creating rules for a debate in which the universal ethnicity is broadly built through the interaction of all interested individuals or involved now or in the future by decisions, projects, actions for purposes and means. Its function is to create the environment to judge and appreciate based on the sociocultural life. Its judgement, norm and moral principles are produced by the argumentative community, in which everyone should have the access the free discussion of coercion, regardless of its external, subjective or intersubjective nature.

The Discourse Ethics does not provide a content orientation, but otherwise, a *procedure* rich in assumptions that should ensure the impartiality of the judgement formation. The practical Discourse is a process, not to produce justified norms, but to exam the validity of hypothetically considered norms. Only with this procedure, the Discourse Ethics is distinguished from the *other* cognitivist, universalist and formalist ethics, such as the theory of justice, by John Rawls (HABERMAS, 1989, p. 148-149).

In short, we can say that the Discourse Ethics, which originates the communicative action, is based on an essential instrument for the qualification of Physical Education professionals for an ethical and competent action in the society. It enables to rescue the communicative concept of reason and a neomodern view of the society, oriented by an ethics aiming at building a universal, participative and solidary community, where

individual and collective forms of life are developed to the fullest and the players are conscious and intersubjectively responsible for the action.

However, it requires the following:

[...] Physical Education taught at school, to become an effective contribution to the formation of full citizenship, should organize its curriculum considering the entire richness of interdisciplinarity, prioritizing themes of social character for the popular sectors, large urban peripheries, villages and sections to develop activities of collective exercises and sports, along with political actions aiming at a process of increasing popular participation in the organization and decisions related to the economic, political and social issues that involve and directly affect the population historically excluded from the decision and participation process of the society (AHLERT, 2007, p.9).

Therefore, before each action, each player should evaluate, through communicative actions and argumentative discourses, the action consequences, subject to the terms of norms, allowances and values required for the correct development and well-being of everyone and everything. The Discourse Ethics requires certain conditions, without which it cannot take effect. A communicative competence is necessary from all players, regarding a system of language and political and moral contents already existing in the archives of humanity culture and in the everyday praxis of citizenship, such as the collective opposition in case of non-observance of citizenship, structural unemployment, misery, starvation, etc.

3 FINAL CONSIDERATIONS

For neomodern groups, reason was instrumented and controlled for the benefit of the systemic world. These critics of the system believe reason needs a self-reflection to recover its communicative dimension, focused on a subject that interacts with the others, because the instrumented reason has become the modernity pathology, where ethics has been changed into a technique; an ethics only directed to corporate questions within the different groups that comprise the power of the systemic world. Roughly speaking, ethics was excluded from the human relations and the issues of human life were changed into technical and scientific issues. This way, formation and research were disconnected from the ethical questions and have been contributed to the formation of a machine-like, instrumented and automated human being.

For this reason, the current moment places us at a crossroad. One direction shows intellectuals who defend the postmodern view. According to them, we have come to the end of history, and all the human being has to do is live this moment, the present, to the fullest. This is the conformist view of reality. Another direction shows the constructions that are restless with the present reality, not subject to conformism and make efforts towards recovering the main themes of modernity emancipation. They propose to rebuild modernity, a neo-modernity, with the challenge to include most individuals that are today excluded from the great modern achievements.

It is in the second group and direction that the Physical Education professionals can find support to the great challenges the reality imposes. The reconstruction of an ethical world goes through education in general and education of and to the movement that, in turn, assumes a change of paradigm. And this change allows us to have hope.

In order to achieve the objectives for the ethical formation of the Physical Education professionals, knowledge about the movement and movement sciences should be built considering on a new paradigm, focused on language, that enables a broad discussion on ethical, moral and social questions that affect everyone involved. In this new paradigm, the selfish and individualist “I”, at the peak of fulfillment in this current moment, needs to be confronted with the Other, the different, and accept these differences to reconstruct the world within the perspectives of equality, fraternity and freedom. For this purpose, the subjects should develop intersubjective relations.

This new communication paradigm goes through the Discourse Ethics. This discursive ethics enables a rationality that does not exclude contradictions anymore and is changed into praxis. It also allows the creation of an argumentative community that builds answers through the participation of everyone involved in the discussion of validity claims and processes that require decisions and critical evaluations. This Discourse Ethics only achieves its objectives by means of a cognitive process in which the formation occurs within a constant reflection on norms, values and principles that guide the human, political and economic relations and the means and purposes of knowledge application to sciences. These norms, values and principles should be collectively reconstructed, within a radical universality.

Therefore, an ethical formation of Physical Education professionals should seek a discursive qualification of the professionals, enabling them to participate in a public discussion of all questions that directly and indirectly affect their lives and other people's lives. This ethic of education is developed within an open process of continuous construction and reconstruction of values that protect the life of everyone involved upon the needs in human facticity.

The Theory of Communicative Action as Paradigm for the Ethical Formation of Physical Education Professionals

Abstract: This text discusses the importance of a new paradigm for the ethical formation of Physical Education professionals. The ethical challenges of contemporary societies demand the formation of Physical Education educators as intellectual leaders and links with the societies, with solid ethical reflections and argument capacities to participate in the debate on great subjects that defy the current societies. One understands that the Theory of Communicative Action and the Discourse Ethics constitute an important instrument for the formation of the ethics of the Physical Education professionals.

Keywords: Physical Education: ethics. Theory of Communicative Action. Discourse Ethics.

La Teoría de la acción comunicativa como paradigma para la formación de Ética Profesional de Fitness

Resumen: El actual texto discute la importancia de un nuevo paradigma para la formación ética de los profesionales de la educación física. Los desafíos éticos de la contemporaneidad de las sociedades exigen la formación de educadores de la educación física, como intelectuales, líderes y acoplamiento del conector con las sociedades, con reflexiones y capacidades éticas sólidas de la discusión de participar de los grandes temas que desafían a sociedades actuales. Si entiende que la teoría de la Acción de Comunicativa y la Ética del Discurso si constituye en el instrumento importante para la formación de la ética de los profesionales de la educación física.

Palabras claves: Educación física: ética. Teoría de la acción de Comunicativa. Ética del discurso.

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