

Articulations of Motor Praxiology with the Critical-Emancipatory Approach

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Abstract: The present work is a conceptual, theoretical analysis of Motor Praxiology and the Critical- Emancipatory Approach, which developed and placed some elements of the Motor Theory while maintaining the commitment to emancipatory teaching. Research results indicate approximations of Motor Praxiology in what respects the comprehension of the internal logic and the creation of a sports and games grammar, allowing the process of understanding the core meaning of "moving" as well as the construction of "communicative action".

Keywords: Sport. Sociology: education. Concept formation. Professional competence.

1 INITIAL CONSIDERATIONS

This paper presents the first articulations of elements of Motor Praxiology with theoretical and methodological orientations of the Critical - Emancipatory Approach. It is therefore a debate between these two themes through a conceptual, theoretical analysis. However, before we go deep into the subject, we will present some evidence to justify the relevance, at this present moment, of a more detailed study.

A first point of approximation found in this study refers to the concept of sport developed by Parlebas and to the characteristics of Performance Sports pointed out by Kunz. The characterization of Sports presented by Parlebas (1999, p. 197) is subjected to institutionally recognized authority; they

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are governed by precise, trusted and recognized regulation, deeply linked to the socioeconomic processes of production and consumption – we maintain that the world of institutionalized sport, called by Kunz Performance Sports, promotes high quality principles and objective comparisons, which should not be part of the school syllabus without a pedagogical transformation. Thus Parlebas, with the definition of Institutionalized Sport, complements Kunz's idea regarding the definition of Performance Sports. In this paper, we present the central concepts of this methodology: Didactic-Pedagogical Transformation (1994) and sports as staged events, in order to determine what further consequences the praxeological knowledge has in a praxis for critical and emancipatory competence.

This transformation in education is causing a change in the individual and collective sports towards democratizing it in class. Besides that, there is further comprehension of the concepts of movement, education and society, implicit in the proposed approach. To transform sports and games, it is necessary to know and study the fundamentals and movements of each modality, which Parlebas calls Internal Logic.

Principles and instruments of Motor Praxiology can assist in this process, because possession of this knowledge lead us to understand the overall structure, the types of interactions, the essential characteristics, the processes of decision making, among other concepts that form the Sport Games.

Motor Praxiology is not a conception of teaching sports, nor is it a claim to become one. Most studies have used the analysis tools to perform lengthy descriptions of fundamentals and internal relations of games and sports, seeking to uncover this world with no direct concern with actual teaching situations. This article intends to enter a almost unexplored field by Motor Praxiology, which is the approximation and

relationship with a teaching concept, in this case, with the Critical-Emancipatory Approach.

The first level of reflection that we propose is a review of the Critical-Emancipatory Approach and of Motor Praxiology. We will give these two moments the name of the area they cover, respectively. We could cite several important points of these themes, but we had to highlight only some of them because of the limitations and purposes of the work, which is to find the points of approximation of such knowledge. This debate was reserved for the last part of this text.

2 THE CRITICAL EMANCIPATORY APPROACH

The Critical-Emancipatory Approach, systematized by Professor Elenor Kunz, had its first foundations showed in the work “Ensino e Mudanças” (1991) (literally, Education and Changes) and, later, in another book called “Transformação Didático-Pedagógica do Esporte” (1994) (literally, Didactic and Pedagogical Transformation of Sport), in which he presents this pedagogical concept in an attempt to stimulate real and concrete pedagogical changes in the practice of Physical Education. The author seeks a broad reflection on the possibility of teaching sports for their didactic and pedagogical transformation and of making school teaching an education for children and young people towards a critical and emancipated competence. At this time, we will point out some basic elements of this approach - which has large accumulation of knowledge.

The Critical-Emancipatory methodology, based on these assumptions, is made concrete, according to Kunz (2004), in the development of three powers: the objective competence, which aims to develop the students' autonomy through technique; social competence, which refers to the knowledge and clarifications students must acquire to understand their own sociocultural context; communicative competence, which

assumes a reflective process responsible for triggering critical thinking and which occurs through language, which can be of verbal, written and / or body character.

Orienting teaching towards a process of deconstructing negative images that the student internalizes in his/her practice of authoritarian and domesticating sports. Understanding emancipation as a continuous process of freeing the student from the limiting conditions of his/her rational and critical abilities and even his/her action in the sociocultural and sports context. The critical concept can be understood as the ability to question and analyze the complexity of different conditions and realities in a well grounded manner, allowing constant self-assessment of objective and subjective involvement in the individual and situational plan.¹ (KUNZ *apud* BUSSO; VENDITTI, 2004, p. 3).

On behalf of the emancipation of a communicative rationality, Elenor Kunz argues for a new way of teaching sport. For us to discern true from false (ideologically created by society) interests, it is necessary to understand the sport phenomenon in all its dimensions and manifestations.

Through communicative and critical reflection, we transcend the limits of information as a means of clarification or of scientific knowledge as evident and unquestionable truths. Only with this form of enlightenment can we intend the human and social emancipation, which means

¹ Orientando o ensino para um processo de desconstrução de imagens negativas que o aluno interioriza na sua prática de esportes autoritários e domesticadores. Entendendo a emancipação como um processo contínuo de libertação do aluno das condições limitantes de suas capacidades racionais críticas e até mesmo o seu agir no contexto sociocultural e esportivo. O conceito crítico pode ser entendido como a capacidade de questionar e analisar as condições e a complexidade de diferentes realidades de forma fundamentada permitindo uma constante autoavaliação do envolvimento objetivo e subjetivo no plano individual e situacional.

overcoming dependence and minority² (KUNZ, 2004).

In preparing and constructing the planning for school Physical Education, the sport is prominent among all other elements of "Culture of Movement". However, it has been taught predominantly in a normatized way, aiming to imitate the standards of high performance, following its rules and regulations, keeping within the limits that the specific techniques and tactics of the different sports require. As a consequence, there is the exclusion of a large horizon of activities and movements of significant socio-cultural and educational value. We are not trying to completely negate the normative sport as a sociocultural manifestation, but rather, we point to its inconsistency as school practice when worked uncritically. Kunz, through his studies, highlights two fundamental principles of Performance Sports that demonstrate its inviability as an educational possibility. They are:

The Principle of Overcoming (*Princípio da Sobrepujança*) arises from the acceptance of the idea that anyone or any team has a chance to win confrontations in sports. The goal of sports is thus reduced to the idea of winning consistently, to overcome the opponent or the opposing team.

The Principle of Objective Comparisons (*Princípio das Comparações Objetivas*) arises precisely from the need to offer equal chances to all disputes in sports. The consequences are standardization of space, the place of the disputes, development of standards and universal rules for sports etc. All the production work of sports performance require the adequacy of sports actions to these standardized spaces and to

2 Pela reflexão comunicativa e crítica, transcendem-se os limites das informações como forma de esclarecimento ou do conhecimento científico como verdades evidentes e inquestionáveis e somente com esta forma de esclarecimento se pode intencionar a emancipação humana e social, significando a superação das dependências e da menoridade

the motor and rigid rules³ (KUNZ, 1991, p. 110).

The Critical-Emancipatory pedagogy transcends mere technique and instrumentation and enables a better understanding of institutionalization and legitimization of sport in our society. Thus, it makes the students understand that sport is nothing more than a social invention and not a natural phenomenon, because, being a socially constructed institution, it reproduces the ideologies and images of this social model. The students can then reach a better understanding of the reality in which this expression is inserted.

Professor Elenor Kunz (2004) also believes that the methodological propositions contained in this teaching process enable students with a permanent search for individual and / or collective solutions, facilitating independent action, cooperation and communication with the group and with the teacher. Thereby the students acquire a knowledge of most relevance to their emancipation. The teacher should promote the "communicative action" among his students to express their subjective and objective understanding of the social world and interaction in decision-making, wording of interests, problematization of the sport and bodily manifestations, so that through this act of reflection and Communicative Action they can transcend the technical and instrumental capacity, and thus understand the self-imposed coercion they suffer and thereby being able to dissolve the power or the objectivity of that coercion and assuming a state of greater freedom and knowledge of their true interests, i.e., enlightenment and emancipation.

3 O Princípio da Sobrepujança surge da aceitação da ideia de que qualquer um, qualquer equipe, tem a possibilidade de vencer em confrontos esportivos. O objetivo dos esportes fica assim reduzido à ideia de vencer constantemente, de sobrepujar o adversário ou a equipe adversária. O Princípio das Comparações Objetivas surge justamente da necessidade de se oferecerem chances iguais a todos nas disputas esportivas. As consequências são a padronização do espaço, locais de disputa, desenvolvimento de normas e regras universais para o esporte etc. Todo o trabalho de produção do rendimento esportivo exige a adequação das ações esportivas a estes espaços padronizados e às regras motoras bem rígidas.

3 MOTOR PRAXIOLOGY

Motor Praxiology was systematized by the French professor Pierre Parlebas, who, for over forty years, has published several articles, besides six important works on the subject. Among them, the most important work in the area, also known as Motor Theory of Action, *Jeux, Sports et Sociétés*, released in 1999.

In this latest book, the author defines Motor Praxiology as: "Motor Science⁴ and especially science of the conditions, operating modes and results of its development." (PARLEBAS, 2001, p. 264). The topic is being studied in France, Portugal and especially Spain, where it has great relevance in the academic context. In Brazil, there are three teachers who work with this subject: in Rio de Janeiro, Professor Ricardo José da Silva Ramos, who in 2000 did a Motor Praxiology internship advised by Professor Pierre Parlebas at the University René Descartes; in 2006 he defended his dissertation on the same subject at the Universidade Federal Fluminense; professor at UNICAMP, Campinas, Marco Bortoletto got his PhD from the Praxeological Study Group (EPG) of the National Institute of Physical Education of Catalonia, Lleida, Spain; and João Francisco Magno Ribas, professor at UFSM, who performed his doctoral study with that same group. The dissertations of these three professors were on praxiological knowledge. In 2003, Professor Ricardo José da Silva Ramos published a collection of texts titled "Praxiologia Motriz no Brasil" (literally "Motor Praxiology in Brazil"), which presented the main works produced in the area. More recently, Professor João Ribas Francisco Magno published a collection of texts from Spanish, French and Brazilian professors entitled "Jogos e esportes: fundamentos e reflexões da praxiologia motriz"

4 "Ciência da Ação Motriz e especialmente das condições, modos de funcionamento e resultados de seu desenvolvimento."

(RIBAS, 2008)” (literally, "Sports: fundamentals and reflections on motor praxiology").

In a recent work entitled “Introducción a la Praxiología Motriz” (literally, “Introduction to Motor Praxiology”), Lagardera Otero and Lavega Burgués explain that

[...] Motor Praxiology aspires to define an unprecedented epistemological region within the physical and sportive practices. By that we mean that in the context of the so far recognized and accepted science there is no other discipline that addresses the study of sport through this prism, as a phenomenon of ontic nature⁵ ^{6,1} (LAGARDERA OTERO; LAVEGA BURGUÉS, 2003, p. 38)

For Motor Praxiology, every sports game is a praxiological system⁷, possessing its own order and a unique structure arising from a logic, from which the many game actions gain sense. The game actions are manifested as a system in which various components interact with each other, and any change in the characteristics of these components changes the whole dynamic of the system, i.e., changes its Internal Logic. One can thus say that Motor Praxiology is the study of the games and sports Internal Logic, represented by the Motor Actions, based on the limits and possibilities determined by the regulations.

The concept of Motor Action plays a key role because it establishes the specificity of Motor Praxiology. According to Parlebas (1981), Motor Action is the adaptation of the Motor Conduct of one or more active subjects in a particular motor

5 Existing; different from “ontological” referring to the categorical being, i.e., the essence or nature of what exists. For example, the empirical property of an object is an ontic property; the possibility or necessity is an ontological property (ABBAGNANO, 1983, p. 697).

6 [...] a Praxiología Motriz aspira a definir uma região epistemológica inédita no âmbito das práticas físico- esportivas. Queremos dizer, com isto, que no âmbito da ciência até o momento reconhecida e aceita não existe nenhuma outra disciplina que aborde o estudo do esporte deste prisma, como fenômeno de caráter ôntico.¹

7 Complex reality of praxical nature, in which all its components bear the same essential characteristic, that is, all of them interact with each other. The Praxiology sees the games as praxeological systems (LAGARDERA, LAVEGA and BOURGEOIS, 2003).

situation. It consists of all movements, regardless of their executors, made during a practice game or sport, insofar it is previously determined by the rules and operating rules of the activity. Parlebas (2001) summarizes these ideas when he states that the Motor Action is born and develops in the matrix of Internal Logic. To better understand the concept of Internal Logic, the same author, in another text, reports an illuminating example:

We admit that each part of handball be unique; all ludic and sportive meetings differ from each other, all have their own history and unique events. Nevertheless, these different adventures are the result of the same matrix. A sports game is not only a pure ghost delivered to subjective extravagances: it is, above all, a body of rules. And this body of rules will impose its rule to the body. It defines the objective characteristics of the game, i.e., their internal logic that will generate undoubtedly different behaviors, but all marked by the same stamp⁸ (PARLEBAS, 1996, p. 16).

Likewise, the introduction of the concept of Motor Performance allowed the necessary coherence to Physical Education and provided it with a methodological tool in which students are seen in their totality and their actions have meanings and intentions. Thus, Physical Education does not work with the students' Motor Actions but with Motor Performance. Motor Performance is defined as an organization of the motor behavior with meanings. The French scholar During (1992), in his work called "La Crise des Pedagogies Corporales" complements this idea by pointing out that every

8 Admitimos que cada parte do handebol seja única; todos os encontros ludo-esportivos diferem uns dos outros; todos têm sua própria história e estão salpicados de acontecimentos originais. Não obstante, estas diferentes peripécias são resultantes de uma mesma matriz. Um jogo esportivo não é somente um puro fantasma entregue às extravagâncias subjetivas: é, antes de tudo, um corpo de regras. E esse corpo de regras irá impor sua regra ao corpo. Define as características objetivas do jogo, ou seja, sua lógica interna que irá gerar comportamentos, sem dúvida alguma diversos, mas todos marcados pelo mesmo carimbo

Motor Performance is manifested by a motor behavior, but is not limited to it.

The author uses this terminology with the intention of defining the field of school Physical Education, understood by him as a pedagogic field of Motor Performance, in which the pedagogic intervention has a direct influence on the students' Motor Performance, according to the epistemological concepts of the teacher and the rules of the education system. This point leads us to comment, once again, that Motor Praxiology does not have a pedagogical proposal, much less constitutes a conception of teaching. Not disregarding the countless influences that the context exerts on Motor Performance, he considers these components as constituents of an External Logic. This, by its turn, even if intimately connected to the Internal Logic, may be interpreted outside the specific logic of each game or sport. An example used to explain that Motor Praxiology is not a pedagogical and didactic conception is related to linguistics and grammar. The grammar teacher should study the grammar rules, so he understands and uses them better in the language. However, the way these contents are transmitted to their students may be in a technical and decontextualized way or in a more critical way, with readings and social meanings. Due to the absence of an educational concept, the praxiological knowledge must be mediated by any specific approach, thus integrating the knowledge areas that underlie Physical Education practice.

Among the topics covered by Motor Praxiology, one that has great relevance for school Physical Education is the difference between sport and traditional game. Both, for Parlebas (1999), involve motor skills and are situations of encoded confrontation, called game or sport by the society. The Institutional Sports Games, or Sports, has an organization represented by entities, associations and federations, whose aim is the standardization of rules and forms of participation to make it suitable for the necessary conditions for the development of an imposed high performance. These principles are strongly influenced by socioeconomic and

consumption processes linked to sporting events. Traditional Sports Games comprises all sports that have not been institutionalized and are linked to a tradition of a society or group. They also present objective rules but they can be freely changed, according to the context in which they are realized. It is these concepts and analysis parameters, presented here, which will be further related to professor Elenor Kunz's Critical- Emancipatory approach.

4 FIRST ARTICULATIONS OF MOTOR PRAXIOLOGY WITH THE CRITICAL- EMANCIPATORY APPROACH

As a first step, this text introduces the discussion of the contributions of Motor Praxiology for the Critical-Emancipatory approach, taking as a starting point concepts of sport and traditional game proposed by Pierre Parlebas and their relations with the methodological basis proposed by Elenor Kunz.

Regarding the restricted concept of sport, the authors' definitions for the two central themes of this study converge to an approximation and understanding of the sport phenomenon as a historical and social construction and reflection of numerous determinations. Professor Pierre Parlebas (2001) points out to several characteristics of sports games for proposing the distinction of sport and traditional game. Motor Praxiology considers the influences that the principles of high performance sport have on school reality and recognizes its hegemony in this context. It highlights its position in relation to this theme in the quote below, that says that the sport:

Has become the reference and the fundamental goal proposed by official institutions governing the practice of the Physical Education teacher. As a reaction, a concept has been developed that denounces the sport activity as "alienating", because the established practices would not do more than reproduce the operational procedures of

enslavement of the individual (inhumane training requirements, search for medals, the highest politicization of the events etc.). Sport has become much the image of the anti-game.⁹ (PARLEBAS, 2001, p. 313).

Elenor Professor Kunz (1991), on the other hand, distinguishes the sport as to its meaning and its educational (im)possibilities. To analyze the performance sports, he highlights two principles, as already shown, namely that of high quality principles and objective comparisons. And as a consequence of its nature, he evidences the process of early specialization and doping as problems faced by the sporting arena. The denial of the sport does not mean accepting the idea of excluding it as content of PE lessons. Rather, it seeks to collaborate so it assumes other senses and is transformed, becoming more suited to a critical pedagogical perspective.

One of the central points of the Critical-Emancipatory proposal is the idea of Didactic and Pedagogical Transformation, where the high performance sport goes through a pedagogical treatment. The definition of Traditional Sports Game, made by Parlebas, has important relations with this concept proposed by the approach. In short, traditional games consist of all sports games that were not institutionalized, differing from the pre-sporting game, so well known in our classes, which promote the adaptation of sports and creation of games to facilitate sports initiation, a practice completely linked to the logic of high performance. This differentiation regarding the educational pre-sporting games is also a concern for Kunz when he defines his concept of sport for educational purposes - in which the transformation of sport in school dismisses official institutions and their determinations. To better clarify this issue, Parlebas (2001

9 Tornou-se a referência e o objetivo fundamental proposto pelas instituições oficiais que regem a prática do professor de Educação Física. Como reação tem se desenvolvido uma concepção que denuncia o esporte como atividade "alienante", porque as práticas estabelecidas não fariam mais que reproduzir os procedimentos de exploração e escravidão do indivíduo (exigências desumanas do treinamento, busca por medalhas, a mais alta politicização das provas etc). O esporte tem se convertido em muito na imagem do antijogo.

apud RIBAS, 2002, p. 195) presents the essential characteristics of Traditional Sports Games, which are: linked to a tradition of the past; governed by a body of flexible rules, which allow changes according to the participants willingness; do not rely on official bodies and ignore the socioeconomic processes.

Many Motor Praxiology studies have been devoted to gather knowledge on virtually unexplored traditional games, which are endowed with unique and extremely more complex features than those of the sports', because of the many existing forms of participation, which decharacterize the balance needed to objectively compare the institutionalized sports. Regarding the diversity of the game world, Parlebas brings an interesting example of the forms of participation:

Traditional games offer a much more uneven scenario. In many cases, players may be required to change team, and their opponents suddenly become their teammates (unstable network); sometimes, a given player is potentially a partner and an adversary at the same time, (ambivalent network). This relational inconsistency culminates in the paradox game, full of coalitions and counter-coalitions, as contradictory as provisional. Instead of being closely subjected to the logic of a team, often the player is free to make his motor decisions, and may not have to answer to anybody. This total autonomy of the participant in a collective game, unknown in the sport, is only found in some traditional games.¹⁰ (PARLEBAS, 1988, p. 230th)

10 Os jogos tradicionais oferecem uma paisagem muito mais desigual. Em muitos casos, os jogadores podem ser levados a mudar de equipe, convertendo-se seus adversários bruscamente em seus companheiros (rede instável); inclusive, às vezes, no caso de um dado participante, outro jogador é potencialmente, às vezes e no mesmo momento, companheiro e adversário (rede ambivalente). Esta incoerência relacional culmina no jogo paradoxo, repleto de coalizões e contra-coalizesões, tão contraditórias como provisórias. No lugar de estar estreitamente submetido à lógica de uma equipe, frequentemente o jogador está livre para suas decisões motrizes, e pode não ter que prestar contas a ninguém. Esta total autonomia do participante em um jogo coletivo, desconhecida no esporte, não se encontra mais do que em certos jogos tradicionais.

Understanding Internal Logic facilitates the transfer of the structures and logic of activities, stimulating the creation of new forms of play. The original aspects of traditional games, as shown in the above example, elucidate the existence of innumerable peculiarities and characteristics not used by sports, many of them unknown so far and which indicate the need for further research on the topic.

The Didactic and Pedagogical transformation process begins with the identification of the central significance of the movements of each of the modalities, so that they remain unchanged, thus allowing the continuation of work with their respective contents. There are individual and collective changes in the Physical Education sports. These changes in the understanding of sport aimed at a search of purpose and contextualization of the movement in the classroom. This transformation process does not happen in a systematic and predetermined way. What we can find in the numerous publications are exemplifications of some possibilities of change. However, many others that have not yet been applied, can be transformed and constructed based on the context and the thoughts raised in the classes.

In a direct, but not superficial, way, it can be stated that, besides the change in sport practice, some alternatives of this methodology are made concrete by the modification of the activities rules and regulations, which open the prospect of contributions of the studies on the praxiological knowledge in this field. At the beginning of the text, we argued that Motor Praxiology proposes analytical tools for understanding the internal logic of motor performance and aims to make visible the characteristics of these systems created by the set of rules. In the initial stage of the research, the study of the types of interaction, the processes of decision making, the configuration of the environment, the roles of the players and countless other types of analysis can help identify the core meaning of sports, games and exercises. For example: in teaching volleyball, teachers have been using in school Physical Education classes a pre-sporting game known as

Newcomb¹¹ (in that game, instead of hitting the ball, participants must hold it). By analyzing this activity from the perspective of Motor Praxiology, we observed that its internal logic has similar elements of volleyball (court positioning, number of players, location, punctuation etc.), which should, in theory, facilitate the learning of this sport modality. However, when students start practicing standard volleyball, they struggle to develop many of those elements, and completely lose the momentum achieved before. This is due mainly to the loss of one of the central characteristics of volleyball, which is the action of hitting the ball thinking as a team (e.g. passing and lifting the ball) and thinking about the adversaries (e.g. serving and attacking). These characteristics are identified as central in volleyball movements by the Critical-Emancipatory approach. Once this inconsistency is noted, volleyball and even the Newcomb game can go through Didactic-Pedagogical Transformation to overcome these mistakes and serve the interests of a Critical-Emancipatory education.

In the subsequent stage of the research, i.e., the problematization of sports promoted by the teacher, the discussion of some praxiological elements can help broaden the student's knowledge, create criteria for understanding the logic of sports games and use of a specific grammar so that the big group (teacher / student), may, based on such contributions, acquire information, skills and strategies to act within the sporting context. Again, we will use volleyball to illustrate how the grammar of the game and praxeological knowledge, mediated by the teacher, may contribute to critical-emancipatory teaching. For example: The serve, one of the most important fundamentals of volleyball, is often taught through educational exercises aimed at using strategies

11 Also known as Newcom, or other similar names, according to Paul (1996), this game was invented by Professor Clara Gregory Baer, from the Sophie Newcomb School in New Orleans, United States. It was thought to be played by boys and girls, men and women in 1895, but only in the 1920s it became a competitive activity and part of the school curriculum of American schools. The author raises an important question in this article: Would William Morgan, creator of volleyball in the same year, have used the Newcomb game to create volleyball?

and procedures for reproducing specific techniques. However, when providing the learner with the game practice, the teacher does not teach tactic intentionality, i.e., the central idea of serving is to put the ball on the opponent's court only. Then, using concepts of Opposition and Cooperation (communication praxis), the student is led to understand serving not as an individual moment but as an action that establishes an opposing relationship with the adversary, which will make him/her perceive the need to read information and make decisions. On the other hand, if to the proposed transformation of volleyball we add the idea that the serve should be aimed at facilitating the action of the opponent – an implicit norm in many recreational volleyball meetings with participants with different levels of motor actions, who agree that the serve should be facilitated (underhand serve) - the action of opposing is replaced by the cooperation action, where the goal of the serve is to facilitate the action of the passer. Thus, each pedagogical transformation of the sport, which usually involves the re-drafting of the rules and forms of performance, will also be located on its operating logic based on Praxiology, highlighting key elements to the methodological processes. From a simple and contextualized form, the reading processes, decision making and improvement of motor actions are developed from a need and a problem generated by the dynamics of the activity. We understand, therefore, the relevant contribution of Motor Praxiology to the development of objective competence because, according to Kunz (2004), with the improvement of practical skills, the student may also increase his/her space and chances of self-determination and determination in the teaching activities. This transformation in sports should have as its center the student and the school context and not the sport. Consequently, we use this teaching resource because of physical and technical limitations of the students when performing the movements having high performance as a model, aiming at making the practice attractive so that they can acquire experience of sports movements that normally only an athlete would.

It is crucial to realize that the technique should be considered as a means to an end, so the technique should always be subordinated to educational purposes. The development of standard gestures can even be achieved but it is not the core objective of school Physical Education. That is, almost the majority of students will never be able to play like the elite athletes, but they can enact, create their sports and, mainly, build these experiences consciously and critically.

Sports as staged events allow the interpretation and understanding of the different roles that exist in sport, representing, for example, the practitioners, judges, fans, coaches, and others, promoting reflection on the connection of sports with socioeconomic and consumer processes.

Motor Praxiology, in a simple example, can help learners to understand the changes in the internal logic of sports and perceive their historical developments. However, one of the main explanations of the Motor Praxiology for the Critical-Emancipatory approach is the use of an adequate grammar for the world of games and sports.

With this proposal, addition of terms entirely inherent to the students' reality is not intended, since most of these concepts are easy to understand and can be adapted to the context where the Physical Education classes happen, with students jointly constructing a language by which they can express themselves about the games and sports that they experience and showing that language is essential, because it links the other categories: work and interaction - since without communication, there can be no kind of interaction. The importance of Motor Praxiology for Physical Education is evidenced by all the approximations and examples cited in this study and, especially, the issue of grammar of games and sports for their didactic transformation. According to Kunz:

"in short, communicative and interactive competences in school education are developed having as a starting point the active participation of socialized individuals

and endowed with certain communication and expression."¹² (KUNZ, 2004, p. 145)

5 FINAL CONSIDERATIONS

In short, we showed several concepts and analysis parameters of Motor Praxiology about games and sports. We understand that is important to note that these praxeological criteria, as argued here, should not be treated as fixed and immutable elements - when confronted with reality, they should be redimensioned. Regarding the Critical-Emancipatory methodology, didactic resources like the Didactic and Pedagogical Transformation of sport and sports as staged events showed significant relationships with Traditional Sports Games, in that these pedagogical practices are treated in accordance with the school reality in which they are realized. In these relations, we pointed to significant contributions of Motor Praxiology to the understanding and building of the idea of Internal Logic and also the formulation of a specific grammar of games and sports to uncover new possibilities in the didactic reconstruction process of motor performance, thus providing a better development of objective, social and communicative skills. This knowledge is one more element to give new meanings to our pedagogical practices, but it by no means solves all the problems of our area.

Finally, it is important to note that when conducting the first theoretical dialogues along these lines, we encountered new questions as the study progressed. Based on the relationships made in this study, we believe that the approximation between the Critical-Emancipatory Approach and Motor Praxiology is feasible. However, caution is needed so as not to make that connection superficial and inconsistent, nor altering the fundamentals of the approach in question. With this text, we commit ourselves to put these relationships

12 "em síntese, as competências comunicativas e interativas no ensino escolar desenvolvem-se a partir da ativa participação de sujeitos socializados e dotados de determinadas comunicação e expressão"

into practice, using a pedagogical practice that allows us to move further in this complex process of rapprochement between these relevant knowledges of Physical Education.

Articulações da praxiologia motriz com a Concepção Crítico-Emancipatória

Resumo: O presente trabalho consiste numa análise teórica conceitual da Praxiologia Motriz e da Concepção Crítico-Emancipatória, desenvolvendo e situando alguns elementos da Teoria da Ação Motriz, mantendo o compromisso com um ensino emancipador. Os resultados da investigação apontam para aproximações da praxiologia motriz no que tange à compreensão da lógica interna e criação de uma gramática dos jogos e esportes viabilizando o processo de entendimento do significado central do "movimentar-se", assim como na construção do "agir comunicativo".

Palavras-chave: Esporte. Sociologia: educação. Formação de conceitos. Competência profissional.

Articulaciones de la Praxiología Motriz con El abordaje Crítico-Emancipatoria

Resumen: El presente trabajo consiste en un análisis teórica conceptual de la Praxiología Motriz y de la concepción Crítico-Emancipadora, desarrollando y situando algunos elementos de la Teoría de la Acción Motriz, manteniendo el compromiso con una enseñanza emancipadora. Los resultados de la investigación apuntan para contribuciones de la Praxiología Motriz en el sentido de La comprensión de la Lógica Interna y la creación de una gramática de los juegos y deportes viabilizando El proceso de entendimiento del significado central del "se movimentar", así como de en la construcción del "agir significativo".

Palabras clave: Deportes. Sociologia: educación. Formación de concepto. Competencia profesional.

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