

# Phenomenology as the Grounds to the Significant Human Movement

Aguinaldo César Surdi \*  
Elenor Kunz \*\*

**Resumo:** O trabalho, teórico e qualitativo, investiga a argumentação que a fenomenologia proporciona para o entendimento do movimento humano como significativo. Usa como base o pensamento fenomenológico de Edmund Husserl e Merleau Ponty. A visão fenomenológica do movimento humano propõe que o sujeito seja o ator de seu movimento próprio e não apenas um objeto que recebe ordens para imitar padrões de movimento preestabelecidos. O movimento deve ser entendido como um diálogo entre homem e mundo. Manifesta-se como gesto criativo, com possibilidade de conhecer e transformar o mundo e deve orientar o trabalho na educação física, para que esta consiga recuperar seu real sentido no processo educacional.

**Palavras chaves:** Fenomenologia. Movimento. Conhecimento. Educação Física

## 1 INTRODUCTION

From a historical perspective, one can consider that the modern science reason had its beginning in the 16th and 17th centuries, mainly, with Descartes and Francis Bacon, its main feature and its break with the thought based on the medieval Christian dogmatism, i.e. the scholastic that preached the acceptance of dogmas and truths established to maintain social order. The opening mark of the Modern Scientific Reason is the advent of the Renaissance in the sixteenth century that establishes the anthropocentric view against medieval theocentrism and values the individual, the conscience, the subjectivity, a critical activity and experience as a source of objective knowledge.

In the Renaissance, the scientific revolution is triggered with the emergence of important theories in the physics and astronomy fields with Copernicus and Galileo, among others. The first germs of the so-called Modernity appears, characterized by a radically new vision of world that is founded on the idea of progress through the development of science and reason of Anthropocentric Reason, i.e. that goes against Theocentric Reason, replacing God for man.

During the following centuries, the Modern World kept on emerging from the ruins of ancient and medieval world and with it the promises of equality, fraternity, freedom and prosperity for all, what would characterize the French Revolution at late eighteenth century.

---

\* Professor of the Department Human and Social Sciences, Languages and Physical Education. Physical Education area. Universidade do Oeste de Santa Catarina. Videira. Santa Catarina. Brazil. E-mail address: [aguinaldosurdi@yahoo.com.br](mailto:aguinaldosurdi@yahoo.com.br)

\*\* Professor Doctor of the Department of Physical Education. Sports Center. Universidade Federal de Santa Catarina. Florianópolis, SC, Brazil. E-mail address: [elenkunz@terra.com.br](mailto:elenkunz@terra.com.br)

However, the modern rationality that promised the redemption of humanity carried with it the burden of the collapse of reason and, with it, the crisis of the subject. This reason, linked to science and technology, became the instrument of dehumanization. Japiassu (1991) states that scientific rationality became a cultural body recognized by all. Once established as dominant knowing, the science, for being considered free of ideological assumptions and value judgments, became a kind of emblem for the guidelines of political power. And in the name of science and technology, new forms of social and economic inequalities and new forms of exploitation of men by men are established, this time on behalf of mankind and their individual freedom.

According to Crema (1989), the modern world view has been strengthened with the appearance of the Cartesian-Newtonian paradigm, in the seventeenth century, which interprets the world as a great machine, privileging the mathematical characters, as a fragmentation, atomization and untying crisis. Men are disbanded in their thinking and acting, living in a partial way. It still comments that, as a consequence, the world itself is characterized by the division in regions and nationalities, in constant state of war. This specialized view with privileges and also specialized knowledge, leads to chaos, leaving the human species in serious trouble, on the edge of an abyss.

Within this general context of the so-called modernity, there is the issue of human movement and its significant aspects that can be studied under different perspectives. However, the scientific design of the world that favors the technique shows that the primary importance of human movement is to be subjected to a foreign order, based on laws, with the intention of performance. The construction of quantitative models in science brings us a partial view of the understanding of human movement.

Santin (1992) contests this modern view, asking how one can research life or the phenomenology of the living, how to decipher its message. He emphasizes that the modern model of production of knowledge practiced by scientific methods of confrontation between subject and object and the mathematical reading cannot, in any way, decipher the language of corporeality. For the author, this knowledge must be made directly, without mediation of the laws and rules of scientific rationality. Streamlining built by scientific development shapes human motion. According to Kunz (1995), this is a consequence of the predominance of a technical interpretation of human motion, based on the methods of exact sciences.

In physical education classes, you can clearly see the predominance of sports content with goals of selection and training of athletes. Everything will revolve around the body in movement, organized and ruled by the laws of physics and mechanics. The movement becomes raw material for any sports initiation. It is not developed from the potential and limits of the body, but depending on the type of sports practiced. The body, in this sense, produces mechanically automatic movements.

Human beings lose their power of decision and reflection on their *if – move*, which makes them human and creative. In the same view, Bracht (1999) emphasizes that regarding the human movement from the classic science introduces a reductionism to his understanding that should be avoided. For the author, this theory would have to exceed the actual scientific theory. The theory proposes that the traditional science does not meet the needs that physical education needs to have about the human movement with pedagogical intent. It would necessary to include the biological, the psychological, social, but also the ethical and aesthetic, i.e. a global perspective, a reason that meets theoretical, and practical dimension of subjectivity. Here you can understand that through the knowledge of the many dimensions of human movement, we understand its entirety.

Based on this prior reasoning, the following question was formulated as a central problem of this theoretical research: What is the theoretical argument given by phenomenology to understand and perceive the human movement as meaningful and intentional? Phenomenology was used as theoretical support, especially the one developed by Edmund Husserl and Merleau Ponty. We thus want to analyze the qualitative aspects of human movement, showing that subjectivity and inter-subjectivity are essential to expand significantly the understanding of human movement. Thus, phenomenology for seeking to get back to things, i.e. escaping the influences of scientific rationality about the knowledge and proposing a systematic investigation of consciousness and its objects becomes an important philosophical basis to argue this discussion. Philosophical because according to Kunz (1991), the research on human movement, nowadays, does not cover all its complexity and reality. To complement it, Santin (1987) emphasizes that "philosophy through a genealogic work of the crisis, seeking to find a way to restore a lost balance (p 55)". Likewise, Vaz (1995) says that one has to think about the themes of physical education based on philosophy. It is through philosophy and philosophizing process that the limits and possibilities of thought transcend its wealth.

## 2 PHENOMENOLOGY

The current philosophy as phenomenology was founded by E. Husserl, in Germany, in late nineteenth century and early twentieth century. Husserl wanted to establish a method of foundation of science, making philosophy a rigorous science that should follow the scientific method. We can say that phenomenology is composed of two parts, both of Greek origin. First comes the word "phenomenon" which means "what is shown" and not just what "appears or seems". Then, the word "technology" comes, for which the Greeks got many meanings to better understand how we use it as a thought or ability to reflect. Thus Bello (2006, p. 18) states that phenomenology can be understood as "[...] reflection on a phenomenon or on what is shown. Our problem is: what is shown and how one shows it. In saying that things are working, we mean that it appears to us to be human.

The project is based on the phenomenological movement of "back to the same things", i.e. the phenomena, which is what appears to consciousness in an intentional way (JAPIASSU; MARCONDES, 1996). In this sense it contrasts the positivistic view of the nineteenth century which is attached to the objective view of the world, a neutral scientific knowledge increasingly distant from the man and his subjectivity and proposes the humanization of science based on the disruption of psychophysical dualism by an inseparable relationship between body - mind and man - world.

In phenomenology all things that show us, treat as phenomena. According to Bello (2006), the fact of demonstrating it is not so interesting to us, but understand what they are, i.e. the sense and/or meaning. For the author, the great problem of philosophy today is seeking the meaning of physical, cultural and religious and so forth of things that are shown to us. He emphasizes yet that to understand the meaning of the phenomena, we must make a series of operations, because we do not always understand everything immediately.

The phenomenological description according to Husserl *apud* Merleau Ponty (1971) considers the phenomenology as a descriptive psychology or even nurture a return to the same things. He says that this is the denial of science. All we know about science, we know from our personal life through our experiences in the world. This case emphasizes that the symbols of science and its accuracy in an attempt to explain that the world do not have any sense. Science

follows the lived human experience in the world. This description of the phenomena of the world we live in is to understand the phenomenon exactly as it appears to our consciousness.

In this sense Husserl (1991), proposes to establish a secure basis, free of assumptions, for all science and, in particular, to philosophy. The ultimate source of all legitimate claims is a rational view, or also, as it expresses the sense of donor awareness. We should then move towards things themselves. This is the first and fundamental rule of phenomenology. By "things" we can understand that is what we are given, what we see before our consciousness. This figure is called phenomenon, which appears before consciousness. The word does not mean that something unknown is behind the phenomenon. Phenomenology does not deal with it, it only refers to data, without wanting to decide whether this is a reality or appearance. The thing is there, it is given no matter what. The author reinforces this assertion by saying that the return movement is distinctly different from the idealistic one. The requirement of this movement is a pure description without any influence or the reflexive analysis of scientific explanations. It seeks to describe what the phenomenon really is, i.e. its essence.

To better explain the essence, it seeks to clarify the "guess what" question? And then it refers to another question, what does it mean? There is essence in everything we see. The world is what we perceive. According to Merleau Ponty (1971, p. 13) "[...] finding the essence of the world is not getting the idea of what it is, since we reduce the theme of the discourse, is finding what it is in fact to us, before any thematization. With my lived experience I see the world and so I understand the it. I am therefore directed to the world and in the same way the world is directed towards me. Perception that for Merleau-Ponty (1971, p. 8) "[...] is not a science of the world, is not even an act that has taken a deliberate position, it is the background on which all acts stand out and it is assumed by them". So we can say that the essences are what gives meaning/significance to things or phenomena and which we perceive through our intentional conscious.

On the issue of intentionality, Husserl (1991) says that consciousness is an intentional act and its essence is the intentionality, or the act of focusing on things, giving them meaning. The world or reality is the intentional correlate of consciousness. We can say that perception is an internal unity between the act and the correlate and between perceiving and perceived. Understanding is the intentional act of consciousness. Intentionality is a path which turns conscience into the world and vice versa. Thus, it is the defining characteristic of consciousness,

while it is necessarily directed towards the object. "Consciousness is only consciousness as from its relationship with the object, with a world already established that precedes it. This world only acquires meaning as an object of consciousness" (JAPIASSU; MARCONDES 1996, p. 145). According to Dartigues (2003, p.18), the principle of intentionality makes the consciousness, which is always directed to an object, provide the notion of meaning or significance. "[...] Thus the object can only be defined in their relation to consciousness, it is always an object to a subject (p. 18).

Both Husserl and Merleau Ponty agree that, in order to know things and the world, experience is paramount. Without it science would be impossible. For this reason, this is returning to the same things, we can recover the value of experience eliminated by empiricists and intellectuals. They prefer the value of reason which would be able to see the world, things and itself without having any direct contact with the world. They argue that such knowledge provides no clear, necessary and universal knowledge.

What is interesting to phenomenology is not the world that exists, but how the knowledge of the world occurs and takes place for each person. It requires the suspension of attitudes, beliefs, prejudices, theories, putting on hold the knowledge of things from the outside world to focus on the person, only the experience in focus, trying to make your description and also letting the phenomenon speak for itself. Phenomenology should practice not the Cartesian doubt, but the so-called *epoché*, which means describing the phenomena present in consciousness when they are placed in brackets, i.e. purified of its load of historical and cultural prejudices. Phenomenology is rather how the knowledge of the world happens in the view that the individual has of the world. Thus, intentionality of consciousness is what leads this consciousness to the phenomenon, and that phenomenon is similarly attracted to this consciousness, where both are mutually perceived. Merleau Ponty (1971) commented that intentionality may be considered as the main discovery of phenomenology.

We talk a lot about understanding the meaning of things, but can we understand the meaning of things? What do we need to understand the meaning of things for? Husserl (2001) says we can and must understand the meaning of things so that our experience may guide our everyday experiences. He emphasizes that there are some things whose sense we can identify immediately, while others have more difficulty. It reinforces the sense of things we felt. The intuition of essences is the first step to the way that shows one can capture the sense.

On the issue about being aware of the experiences, Husserl (1986) says that the human being has the ability to be aware of his actions while he is living these acts, while performing these acts. This process happens through the perception of things that according to Bello (2006) is the result that makes the human being able to come to their senses. This coming to senses is the consciousness of something, for example, awareness of touching something. Thus we can say that seeing and touching are experiences and so they can be registered by us so that we can be aware of them. "Being aware of acts that are registered by us is experience" (Bell, 2006, p. 32).

For Sokolowski (2004) this activity is to realize the meaning of the term phenomenology. This coming to senses activity provides logos of various phenomena and the various ways in which things can appear. We can explore all the phenomena, we realized the intentionality of our consciousness towards the phenomenon.

According to Merleau-Ponty (1971) phenomenology seeks to understand man and the world starting with its facticity. We understand what it is not necessary, but that simply is. We learn consciousness is for by ourselves as fact. Fact that things are there, simply as they are, with no need or opportunity to be otherwise. Complements that phenomenology is "a philosophy according to which the world is always there before the reflection, as an inalienable presence, and whose effort is to find this naive contact with the world to give you a short philosophical status" (p. 5). The author emphasizes that the phenomenology is a movement of return to pre-reflexive world, to seek to understand it before any form of analysis, interpretation or explanation.

Merleau-Ponty (1971) criticizes the science when he says that the whole universe of science is built on the world lived. A world that has to be our first experience, followed by science. "Science does not and will ever have the same sense of the world perceived, for the simple reason that it either its determination or its explanation" (p. 6). We emphasize that the task of phenomenology and the unveiling of the world lived before being a significance. A world that tells our history, where we built our relationships and make our decisions.

The phenomenological world to Merleau Ponty (1971, p. 17):

[...] is not to be pure, but to be the meaning that transcends the intersection of my experiences with those of others, the gear of one over the other, it is therefore inseparable from subjectivity and intersubjectivity that make your union for the resumption of my past experiences in my present ones, the experiences of others in mine. [...] The phenomenological world is not the explanation of a preliminary being, but its foundation, philosophy is not a true reflection of prior truth, but as an art, it means making it.

The world can be well understood as the first act or the act itself. This act that can only be done in an unfinished world, so that we can reflect on this world in our way. In this sense, Merleau Ponty (1971) comments that we have to relearn how to see the world. See it without predeterminations formed, consolidated and standardized by scientific knowledge. Our conscience should be directed to an experience that searches the sense of the world in its nascent and non-reflected state.

### **3 WORLD OF LIFE AND WORLD OF SCIENCE**

Modern science and its consequent order to quantify reality became the subject of much criticism for ignoring many significant issues that are part of the world of life. The world we live in produces a range of possibilities and diversity of sounds, images, trees, landscapes, rivers, lakes and more, which are perceived as secondary grades in science. These qualities are part of the unreal world, while the real world is provided by scientific knowledge of nature. Thus the world of science is real while that of a direct experience is illusory and meaningless.

This world of life or living world that is the translation of the German word "Lebenswelt" is a term used by Husserl to describe the world of human experience that is considered before any conceptual thematization. According to Japiassu and Marcondes (1996) the world of life is what is accepted as given, as assumed and that is our daily experience. "This is what is real in its pre-theoretical and pre-reflective sense" (p. 190). Husserl (2001) comments that the discussion should begin by returning to the description of the lived world. In this sense Merleau Ponty (1971) found an earlier plea to the thought world. In our everyday life experience, the unconscious acts predominate over the conscious ones. According to Caramel (2004), this is the reason why Merleau Ponty employs in his works such terms as return, find, replace, restore, and others which seek to show the importance of seeking a pre-conscious experience.

As illustrative examples of understanding the pre-reflective concept, Carmo (2004) commented on the children's experience. Children, before thinking, notice the world around them. They thus realize exactly the world before being reflected by our thoughts. He emphasizes that this process that begins in the world before reflection (pre-reflective world) and provides the arguments for us to understand the awareness process. All forms of pre-concepts and pre-judgments should be eliminated so that we can begin to reflect on things.

Scientific knowledge as a criterion of truth, provides us, in a partial way, with a standard view of things. What appears to be a table, according to Sokolowski, (2004) for science "[...] is actually a conglomeration of atoms, force fields, and empty spaces. Atoms and molecules, the forces, the fields and the laws described by science are considered the true reality of things". Our perceptions, desires and needs that are related to the world we live in are mere stimuli coming from our minds through our senses, and are biologically and automatically transmitted to objects. Our experience in the world of science is not worth anything. The scientific culture produces an ideological power over people who think that the truth of things can only be described by science. Even purely human issues as consciousness, reasoning and language should be reduced in principle to be understood by science correspondents in the area.

We can see that there are two distinct worlds. The world which we live in is the world described by science that understands the mathematical reality as objective truth, and the world of life that is perceived as being purely subjective and as mere phenomenon. For Sokolowski (2004), the world of life was the only one there. This means that he appeared before science, but was dominated by it. The pre-modern science emerged with the intention to simplify the reality by the exact description and definitions of things we see in the world. The author points out that the mathematical sciences have their origins in the world lived by people. "They are based in the world of life" (Sokolowski, 2004, p. 158). Accordingly, Dartigues (2003) also commented on the divorce between the world of science and the world of life. The world of science, according to the strict method, is diluting its power and its sense, and has been increasingly closing itself. The world seeks a life of unfindable rationality.

Modern science appeared to interpret the world we live in. But we can interpret the world through our subjectivity and make it a valid and reliable interpretation. Science, however, with its simplified method, transformed the experience of things directly into mathematical objects. Developed a form to identify reality that can be explained numerically. For Sokolowski (2004), it seems that science discovers a new world, but as phenomenology, what she did was create a new method to the ordinary world.

The promises that reason based on science and therefore the discovery and domination of nature, would promote a revolution in men's life in relation to the common good were broken. Reforms sought in all humanity as the philosophy of education in social and political aspects are still to be

met. The purposes that are intended for scientific discoveries are things that scientists themselves do not know, depending on the fragility and fragmentation of their methods.

For Sokolowski (2004), our world is the world of life, the one which deals with our basic experiences and features its own form of truth and verification. We could not live in a world completely designed by science. It can only supplement this truth consisted in the world of life. Thus the sciences are derived from the lived world and what there is in it, this world is the basis for science. Phenomenology wants science to claim a place in the world of life, but can never replace it. To the author, phenomenology recognizes science and its mathematical value, but never overvalues them because it is built on things that are given to us in a pre-scientific way.

We can say that the exclusions and limitations which science is intended to in the cultural, subjective and practical aspects, become lifeless. It ignores our most intimate and genuine expressions of happiness and joy. Our perceptions of time, the act of playing and having fun before nature to the science is worth nothing. These real human expressions and certainly the most significant that we can have, science cannot understand. The world of science "is a material system, and real danger, is an uninhabited and uninhabitable world" (DARTIGUES, 2003, p. 78).

To phenomenology the objectivity of science should not be renounced, but integrated into the world of life. However, how can we perceive the lived world, as it appears to us? As the lived world is described in the plan of ideas, self-reflection becomes the very object of thought. According to Merleau Ponty (1971) the outside world is placed in brackets, reflection seeks a retreat in the world, but it is never cut permanently, or as the author said "it distend the intentional wires that connect the world".

The ideal things are the main foundations of modern science. For Sokolowski (2004), these objects designed by science would never be experienced in the world of life, according to our perception and imagination. Science, using its methods, transforms concrete objects we experience in idealized ones and we start to list them. So, as it happens nowadays, the idealized objects become perfect copies of what we understand, they are more accurate and therefore more real. Sokolowski finishes saying (2004) "[...] that what we realize seems just like inaccurate copies of the perfect pattern" (p. 160).

As these idealized objects are perfect, they are the same everywhere they are found. Thus they come in contrast with the many variations that exist in our perceptions of reality. As science exclude variations that pass through all things in the world, it will always be limited and a servant

in the world of life. The standards developed by it are far from taking into account individual differences. The difference is not significant to the world of science. "We geometrize an object that was once something perceived in the world". (SOKOLOWSKI, 2004, p. 161).

All this lived experience happening in the world of life is corporal, to Merleau Ponty (1971). It retrieves the body that has been overlooked by traditional philosophy and places it as the foundation of all knowledge. This body which Merleau Ponty speaks of, is not that body designed and understood by science, through mechanical relation of stimulus and response, but a being encouraged by an imaginary relationship with the world. The body is nature and the very culture by providing the opportunity for man to live, create and discover the world. It is not something we think likely, but what gives us the opportunity to be in contact with others and with the world. We can see that the original perception of the world is done by the corporality.

### **3 CORPORALITY, EXPRESSIVENESS AND HUMAN MOVEMENT**

The body understood by modern science is a body mass made to obey who commands it. We can notice this relationship in many jobs, it depends on the size of the athletic body and his physical strength to secure a one. Even if the employer knows the effort required at work is greater than the human capacity can support or, as guinea pigs for tests or physical labor with the intention of scientific improvements. To finish, we mention also the everyday activities, where the forms of movements whether in entertainment, sports or even in schools, are given to us ready, as if we were all equal.

Science through media thinks for us and ideologically gives us orders to do or copy this activity. Thus we can say that this science and its methods and theoretical models deal with dead bodies. They can deal with statistics and the percentage differences of events, but could never understand the meaning of a living body, which is expressed and communicates with the world through their movement. A body that cannot be understood by mathematics, but by the silence of being able to hear its speech and understand what it wants. This desire means understanding oneself as a being in the world.

This idea of understanding the body with life and owner of feelings is far beyond us thinking as just a simple object. The body now is what I am, it is what makes me human. This body dreams, plays, works and does everything else to describe my experiences in the world. It is this body that shows our creation and expression potential before the world I perceive. This is the

real way of being human. This is corporality, a corporal unity that cannot be separate of human movement, which provides the construction of the world of life with all the possibilities and dimensions.

Based on this idea, phenomenology understands expression and corporality as being synonymous. According to Merleau Ponty (1971) our way to express ourselves and communicate with the world occur in our body. It is in the experience with our body, with the other and with the world that we can understand the phenomena in an organized and spontaneous way. It is in our body that existence takes place. We can say that the expression is a link between sensitivity and significance.

In relations among the self, the other and the world, the meaning of things appear. The world is always building itself. The link of my body with the phenomena of the world through experience provides the real perception of all things. This perception is based on my experience in and/or with the world. Our body has the power of expression and movement, which turns our intentions into affective actions. Thus, our body must be understood as a whole where thought, word and move exist for each other, there is no possibility of one existing without the other. Our thoughts come to life by movements, which are embodied by word and speech. There is thus an interdependence between the word and the intentional act. Intentional acts can only be expressed through word and words are only meaningful through intentional acts.

Merleau Ponty (1971) considers the human movement as a reflection, which would refer us to a pre-reflexive rule by which subjectivity and objectivity would be constituents. Human feelings would be located in the body. This would be a field owner of the ability to feel and be both subject and object. The body in this sense must be understood as the own one and thus as corporality. The corporeality can only be understood as a human experience that intends to make the world appear to us through our conscience. The body in the words of Merleau Ponty (1971) became the subject of perception.

We can understand the sense of unity among the dimensions of expressiveness and corporeality. The expression is the operation of intentionality. In the concept of expression, sensitive has an immanent sense, i.e. the sense lives within the object. The expression is held by the natural union of moments that communicate internally regarding time. On the issue of unity Merleau Ponty (1971) says the following:

[...]we only learn the unity of our body in the unity of things, and it is from things that our hands, our eyes, all our organs of senses appear to us with so many replaceable instruments. The body by itself, the body at rest is just a black mass, and we perceive it as an identifiable and precise being right when he moves towards something.

The body is characterized by its ability to move. This body, understood as being body-subject, moves as an intentionality that perceives things living them. We can say that this movement alive and free is an expressive, meaningful and unique act. The expression can be achieved only through our body. It has the ability to reveal the sense of our pure experiences.

According to the corporality, Santin (2005, p. 103) comments that it should be confused as an organization of both material and cultural orders. Thus we can talk about "[...] a corporality that is social, doctrinal, legal, professional, etc.". The author defends the idea that both corporeality and body must be understood as having the same meaning. This idea must be based on understanding the human being as a body, as the thought of Merleau Ponty (1971). Merleau Ponty speaks of "a body" as something real and existential of human beings. The corporality thus must go beyond the abstract idea of the body, but as the body that is individual, indivisible and inalienable. The expressiveness of the body is like real and spontaneous experience and demonstrates that the human lives the body and the world at the same time, as an inseparable unit.

Corporality is human reality that is constructed at each moment in the world. The man is his own corporeality, a unique way to live a bodily reality. Thus he is the creative movement, which has unlimited possibilities of experiences that produce gestures and expressions also unlimited that make the relationship with the world meaningful and full of senses. The presence of man in the world can be understood through This corporality is linked to the internal intentions of the man. It means having to run away from purely material and limited understanding of the human body. That limitation makes the man a mere instrument with external and conflicting objects to his desires and capabilities that make him his own owner. The creative movement is always new, it is like a gesture that when is creatively expressed, speaks and communicates with others and with the world.

The human intentions provide a more direct and more creative experience of reality. This direct experience of the lived world is where our ability to conceptualize the world and seek to understand it in a rational way should arise. Rationality is created by us and offered not ready to

the scientific language. Thus, the human movement should be directed to the world without standardized restrictions. The direction to the lived world should be emphasized as something new that is always evolving.

Body expression must be a creative space. It is presented as a proposal to work with the human movement in a way that seeks to establish a reflective relationship with the body. To Schwengber (2005), the conceptual axes explained by body expression are ingenuity, spontaneity, sensitivity, body freedom and creation. The expression can also be understood as a pedagogical practice that works the "movement as art - art (of the movement), in a link between technique and creativity" (p. 192-193).

This pedagogical practice that is body expression values all the possibility of inventiveness of the movement. It understands the movement as a holder of numerous interpretations and makes all subjects special for having, each, their individuality in various ways to perform movements. It shows that people are alive and are able to create and not just imitate already existing forms of movement. "Expressing oneself bodily assumes the work of an individual about themselves, a game between internalization and externalization, producing significance (SCHWENGBER, 2005, p. 193). It understands the dynamics of unitary form of factors such as body, pleasure, affection, both individual and social. It is the very body language becoming aware of the real possibilities, opening the door for humans to communicate with the world. So that everybody is aware of their actions through the conduction of their significant movements and gestures.

The gesture, to Merleau Ponty (1971), is never given, but understood. This understanding is linked to another, this reciprocity of intentions not only of my gesture. but also of others who are confused. About the meaning and direction of the gesture, Merleau Ponty (1971) comments:

The gesture, which I am a witness of, thoroughly means an intentional object. This object is current and is fully understood when the powers of my body adjust to and recover it. The gesture is in front of me as a question, it indicates some sensitive points of the world, and it invites me to find it there. The communication is complete when my conduct meets its own way. There's the confirmation of another for me and of me for another. [...] It is by my body that I understand the other, as it is by my body that I understand things. The meaning of the gesture thus understood is not behind it, it is confused with the structure of the world that the gesture means and that returns at will, it opens itself for the very gesture (p. 195-196).

In the same perspective, Merleau Ponty (1971) comments on the issue of habit. Generally we believe that the body gets used to, i.e. automates a movement by any of numerous attempts and after being automated, it begins to act blindly, without thinking of the movement needed to perform a specific act. The author claims the contrary, he shows that through the body, the habit learns and reflects and will never be explained as a purely automatic act or as an intelligence operation. The author cites the dance, in which he says that the body understands and captures the movement that is the seizure of a motor significance. Because the body has the power to learn and reflect, it is not restricted to situations that are fixed forever. In habit, we can see that the body always acts initially in a pre-reflexive way. This action is independent of the orders we receive. The issue of learning in this sense does not mean the body potential will repeat the same gesture several times, but that it provides several answers to the same motor situation.

For Merleau Ponty (1971), we cannot be separate from the world as, in fact, we are one being in the world. The habit has the potential to expand our experience in this world and may even make us change our way of life. The body becomes an open field for all types of situations, whether real, virtual, imagined and more that we can identify because they are very small, but significant. It is the body that puts us in direct contact with the world and allows us to change it. So the body cannot be compared to a physical object, but to a "masterpiece. In a painting or a piece of music, the idea may be communicated by unfolding colors and sounds" (MERLEAU PONTY, 1971, p. 161). So, showing the whole body as an expression of the primordial experience live in the world.

The man, being his corporality, is expressed in an original, creative and intentional way. This expressive movement is subjectively and inter-subjectively directed to the things that inhabit the world. In this relationship of totality, where there is no possibility to think parts separately, the man reveals all the meaning of the world.

## **5 FINAL CONSIDERATIONS**

The intent of the human movement lives throughout the ability to move, for being men who move. When moving, the man gets to know the world around him and as well as himself. In this dialogue, he identifies significance and meaning of things and other people. The movement is a form of knowledge that allow us to identify the significance of the movement. The forms of movement do not exist. The dialogical relationship between man and the world enables him to

build his own movements, which will receive significations and senses appropriate for each application.

The movements must be tested by the performer through their feelings. Based on the theory of Gestalt or the theory of perception, the structure of the human being should be considered. The subjectivity should be paramount in the exchange between humans and the environment. This relationship between man and the whole world is fundamental to human existence. The man is to the world what the world is to the man. This intentional reciprocity is the essential support toward understanding the world and all living things and their relations. The phenomenological view seek to broaden the understanding of the movement beyond the empirical - analytical. It shows that the movement is a relationship between people and the world. With phenomenology the movement must have its own meaning and intentionality. The importance here given to the movement is in humans. Thus, the construction of movement is fundamental for students to give meanings to their actions and use it for experimentation. The learning process should be presented as subjective, human and open to individual experiences.

Physical education as a discipline that is part of the education system needs discussions that reflect about their practice. The issue of understanding the human movement as whole is a matter of great relevance in our time. The alienable and ideological character impregnated in modern mass media developed by technology advances in science as a curtain between the human being and reality, making it a mere object of the system, dominated and without life. This way of living imposed by the modern world of scientific rationality, prevents us from being ourselves, creative, autonomous, expressive and possessor of the world.

We believe that physical education must change to be understood as a pedagogical discipline that values the human being. This change can only happen through a new understanding of the human movement. The current view limits the movement in simple phenomenon of movement and a set of joints and strength. We need to extend this view of the human movement and disseminate it. This extension must be developed through a reflection, which relates physical education and man as units that interact. Physical exercise is not only physical but also human and in that human, significant experiences are unveiled, seeking the real value transmitted by the human movement. Movement that understands the world by the action, the world understood as a world which we live in through our experiences.

Freire (1981) argues that a child possesses knowledge, when they rediscover the world and relate to concrete experience. Then we can say that the real learning happened. So we have to bring the reality of the lived world closer to the world of movement of students. Physical education as education intends to act on man and transform him. This transformation can only be understood through the entire practice. Accordingly, Kunz (1994) says that we must broaden the discussions on the dialogue between man and world, emphasizing moving as phenomenological event, i.e. relating in an intentional way the significant actions and that these actions have educational consequences for life. In this sense the author comments that

:

It is not about only training people to know themselves better, but to train conscious people that will never know everything about themselves, that is why it consists of knowing humanity and the world. It is essential to initiate a process of self knowledge through human values found in each individual, enabling conditions for each student to find, by their internal referrals and not just in the outside world or the world of others, what they really are in relation to the world, to others and themselves. (KUNZ, 1994, p. 15)

### **Phenomenology as the Grounds to the Significant Human Movement**

**Abstract:** Our work had as the main problematic, to investigate about the theoretical argumentation that the phenomenology proportions to the understanding of the human movement as significant. This theoretical and qualitative work had as basis Edmund Husserl's and Merleau Ponty's phenomenological thoughts. The phenomenological vision of the human movement proposes that the subject is his/her own movement author rather than just an object that receives orders to imitate patterns of pre-established movements. The movement must be understood as a dialogue between the human being and the world where the human being understands the world through the action. This dialogical movement is expressive and communicative which manifests itself in a creative gesture with the possibility to know and transform the world. This understanding of the human movement must orient the work in the Physical Education so that it can recuperate its real sense and meaning in the educational process.

**Key words:** Phenomenology. Movement. Knowledge. Physical Education.

### **La Fenomenología como Fundamentación a el Movimiento Humano Significativo**

**Resumen:** Nuestro trabajo tenía como cañería problemática, investigar en la discusión teórica que el fenomenología proporciona para el acuerdo del movimiento humano como significativo. Este trabajo teórico y cualitativo tenía como base que el fenomenológico pensó en Edmundo Husserl y Merleau Ponty. La visión del fenomenológica del movimiento humano considera que el ciudadano es el agente de su movimiento apropiado y no sólo de un objeto que reciba órdenes para imitar estándares de la precolocación del movimiento. El movimiento debe ser entendido como diálogo entre el hombre y el mundo, donde el ser humano entiende el mundo para la acción. Este movimiento del dialógico es

expresivo y comunicativo que si es manifestado como gesto creativo, con la posibilidad para saber la transformación del mundo. Este acuerdo del movimiento humano debe dirigir el trabajo en la educación física, de modo que éste obtenga para recuperar su verdadero y significado sensibles en el proceso educativo.

**Palabras clave:** Fenomenologia. Movimento. Conocimiento. Educación física.

## REFERENCES

- BELLO, A. A., **Introdução à Fenomenologia**. Bauru: EDUSC, 2006.
- BRACHT, V. **Educação Física e Ciência: cenas de um casamento (in)feliz**. Ijuí: UNIJUÍ, 1999.
- CARMO, P. S., **Merleau –Ponty: uma Introdução**. São Paulo: Editora EDUC, 2004.
- CHAUÍ, M., **Convite à Filosofia**. São Paulo: Ática, 1994.
- DARTIGUES, A., **O que é fenomenologia?** 8. ed. São Paulo: Centauro, 2003.
- CREMA, R. **Introdução á Visão Holística**. São Paulo: Summus, 1989.
- FREIRE, P. **Educação e Mudança**. 3. ed..São Paulo: Paz e Terra, 1981.
- HUSSERL, E., **A Idéia da Fenomenologia**. São Paulo: Edições 70, 1986.
- \_\_\_\_\_, **Meditações Cartesianas**. São Paulo: Madras, 2001.
- \_\_\_\_\_, **Investigações Lógicas: sexta investigação: elementos de uma elucidação fenomenológica do conhecimento**. São Paulo: Nova cultural, 1991.
- JAPIASSÚ, H., MARCONDES, D., **Dicionário Básico de Filosofia**. 3. ed. rev amp. Rio de Janeiro: Jorge Zahar, 1996.
- JAPIASSU, H. **As paixões da ciência: estudo de história das ciências**. São Paulo: Letras e Letras, 1991.
- KUNZ, E. **Educação Física: Ensino & Mudanças**. Ijuí: UNIJUI Editora, 1991.
- \_\_\_\_\_. **Transformação didático: pedagógico do esporte**. 3. ed. Ijuí: Editora UNIJUI, 1994.
- \_\_\_\_\_. A relação teoria/prática no ensino/pesquisa da educação física. **Motrivivência**, Florianópolis, v. 7, n. 8, 1995.
- MERLEAU-PONTY, M. **Fenomenologia da Percepção**. São Paulo: Freitas Bastos, 1971.
- SANTIN, S. **Educação Física: Uma abordagem filosófica da corporeidade**. Ijuí: UNIJUÍ, 1987.
- \_\_\_\_\_. **Educação física: Temas pedagógicos**. Porto Alegre: EST/ESEF, 1992.
- \_\_\_\_\_. Corporeidade. *In*: GONZÁLES, F. J., FENSTERSEIFER, P. E.. (Org.). **Dicionário Crítico de Educação Física**. Ijuí: Editora Unijuí, 2005. p.103-104.

SCHWENGBER, M. S. V.. Expressão Corporal. *In*: GONZÁLES, F. J., FENSTERSEIFER, P. E. (Org.). **Dicionário Crítico de Educação Física**. Ijuí: Editora Unijuí, 2005.

SOKOLOWSKI, R. **Introdução a fenomenologia**. São Paulo: Loyola, 2004.

VAZ, A. F., A filosofia na Educação Física: soltando as amarras e a capacidade de ser negatividade. *In*: NETO, A. F.; GOELLNER, S. V.; BRACHT, V. (Org.). **As ciências do Esporte no Brasil**. Campinas, SP: Autores associados, 1995.

Received on: 03.06.2008

Approved on: 02.16.2009