



Homo Luctor: struggle as the foundation of the human condition and the civilizing process

Homo Luctor: la lucha como fundamento de la condición humana y del proceso civilizatorio

Valecio Senna Vasconcelos da Silva¹

Abstract

This research, in the form of a philosophical essay, aims to find a theoretical alignment and similarities between the concepts of Homo Ludens and Homo Faber in the evolutionary process. In addition, it seeks proportional adherence to a new perspective of the conceptual matrix of Homo Luctor. Thus, a rigorous integrative literature review was conducted as a qualitative method centered on the Science of Homo Luctor. In addition, it seeks proportional adherence to a new perspective of the conceptual matrix of Homo Luctor. Thus, a rigorous integrative literature review was conducted as a qualitative method focused on Human Motricity Science and the evolutionary movement of the human species to explain the central hypothesis. The results confirm the value and presence of the innate and structural mechanism of human struggle throughout the historical process of human motor development and its civilizational stages, actively participating and also serving as an axis in the construction of the cultural mode of the Homo species. This is a worthwhile, timely study that warrants considerable reflection and academic discussion.

Palabras claves: Biological evolution, fighter, Homo species, motor culture, motor skills.

Recibido: 23 de diciembre de 2025
Received: 23 December 2025

Aceptado: 08 de febrero de 2026
Accepted: 08 February 2026

Resumen

Esta investigación, en forma de ensayo de carácter filosófico, tiene como objetivo encontrar una alineación teórica y similitudes entre los conceptos de Homo Ludens y Homo Faber en el proceso evolutivo. Además, busca adherencias proporcionales a una nueva perspectiva de la matriz conceptual del Homo Luctor. De esta manera, se llevó a cabo una rigurosa revisión bibliográfica integradora como método cualitativo centrado en la ciencia de la motricidad humana y en el movimiento del curso evolutivo de la especie humana para explicar la hipótesis central. Los resultados encontrados confirman el valor y la presencia del mecanismo innato y estructural de la lucha humana en todo el proceso histórico motor humano y sus etapas civilizatorias, participando activamente y también como eje en la construcción del modo cultural de la especie Homo, siendo un estudio meritorio, actual y de gran reflexión y discusión académica.

¹CENSUPEG
valeciosenna1@gmail.com



Keywords: Evolución biológica, luchador, especie Homo, cultura motora, habilidades motoras.

Introduction

This article aims to associate the theme of Man the fighter – also referred to by us as Homo luctor – with the themes of Homo sapiens, Homo ludens, and Homo faber, investigating possible connections through an integrative and linear study of the concepts and their similarities and influences on evolution, motor development, and human culture.

Considering struggle and fighting as structural human qualities, present in our genomes, corporeality and the condition of presence in the world see human movement as more than mere motor action. In other words, it is an important developmental condition of the civilizational matrix, its main source of formation, as the foundation of the human cultural dimension.

Therefore, in the proposal for philosophical-scientific reflection on the concept of Homo that guides this article, elements of the science of human motricity (CHM)², evolutionary anthropology³, philosophy, and physical education are merged in a transdisciplinary research, elements of human motor science (HMS), evolutionary anthropology, philosophy, and physical education merge as an original contribution to the fields of human

sciences and movement, reinterpreting human struggle as a structuring dimension of civilizational development itself and of the human cultural mode.

Thus, the concise epistemological synthesis presented here situates the phenomenon of human struggle (understood here as instinct, practice, and symbol) in the context of the matrix of human-cultural formation, according to a holistic approach that unites corporeality, motor skills, historical development, and bioethics.

This synthesis is supported by bibliographic review research, aiming at conceptual articulation that explains the evolution of human motor skills as a cultural vector. In this process, we sought the appropriate combination of theoretical basis—evidenced in the extensive bibliography—and argumentative coherence, in order to provide subsidies and parameters for the exercise of the proposed reflection, which is permeated by different areas of knowledge, such as evolutionary biology, pedagogy, neuroscience, and philosophy.

The initial theoretical concept

The theoretical purpose of Homo Luctor begins its argument through the masterful

²Human motor science (HMS): a field of knowledge that understands human movement not as a simple mechanical displacement (like that of a machine), but as an expression of existence. While the traditional view of physical education focused on physical performance or the biology of muscles, human motor science focuses on the meaning and intention behind each gesture. This perspective was extensively developed by Portuguese philosopher Manuel Sérgio Vieira e Cunha (1933-2025), who drew heavily on the phenomenology of French philosopher Maurice Merleau-Ponty (1908-1961).

³Evolutionary anthropology: a scientific field that studies the origin, evolution, and variation of the human species. It combines social sciences with biological sciences to understand how humans became what they are today. Unlike cultural anthropology, which focuses on customs and symbols, evolutionary anthropology looks at humans as biological organisms undergoing a continuous evolutionary process.



connection provided by life, in which the most resilient sperm among millions will fertilize an egg, inaugurating the first battle of a Being in a pre-existence to its existence. This raises a relevant question in the quantum and transcendental fields, as well as in the biophysical and molecular fields, inspired by Capra (2006).

Following on from the comments on developmental-evolutionary conception, we note the capacity for defense and readaptation of genetic structures. In other words, there is the potential for resistance of human genes transmitted evolutionarily in a continuous linear process of transformation and survival. This is the pillar of the gladiator man of the world, perceiving the mechanism of birth and survival, fighting against the whole nature of things and even against the human race itself. This process has been evident since the hominid encounters to the conflicts and wars of contemporary man, whose best and most prepared are stronger and always win, according to the words of scientist Darwin (2006).

In this sense, the conceptual framework of this study on human struggle describes it as a structural human quality of essential value in life. The concept is historical and cultural, as it is linked to the human complexity of the natural genomes of power, conquest, and domination of beings and things, whether through knowledge and learning, or through conflict, war, and destruction. This brings us to difficult climatic conditions and the overcoming of drastic circumstances imposed by subsistence, initiating the development of physical and social skills, and of struggle and combat, such as the construction of weapons and tools by hominid species, which preceded the cognitive revolution in humanoid celebration, according to Senna's book (2021).

Concluding this introductory summary of the historical Fighting Man ideology, we face the concrete problems and difficulties of the morphogenesis of human fighting, described by a serial hominid evolution and the excellence of the genetic system. Therefore, in contrast to attacks from the environment, the final product exhibits the constant action of human fighting, influencing the cultural construction and values of modern man, as well as the accumulation of knowledge and wisdom in the thrilling practice of Martial Arts and Combat Sports, which deal with this divine quality of the homo essence.

Method

The philosophical investigation that structures this article was guided by a qualitative approach, as defined by Gil (2008), based on the critical interpretation of ideas, concepts, and theories of authors whose work served as the basis for structuring the research. A bibliographic selection was chosen that balances the rereading of already consolidated works and studies with the reading of those that represent an opening to new paradigms, aiming to deepen the understanding of the proposed theme.

In this context, the qualitative methodology was used to allow for a more in-depth exploration of the interpretative and reflective dimensions, favoring an analytical framework that transcends simple description by establishing dialogues between different theoretical perspectives, as considered by Flick (2009).

In these terms, this section concludes by explaining that an integrative bibliographic review was used as a strategy to aggregate data and differentiated concepts from the research undertaken and constituted here. In short,



it involves not only a survey of references, but a hermeneutical process, in order to guide the study through philosophical interpretation and the construction of meanings relevant to the topic, according to Paiva, Parente, Brandão and Queiroz (2016).

The Problem that Gave Rise to This Study

Through an integrative literature review, we will also use continuous data analysis from the author to reinforce the thinking, highlighting the validity and depth of the arguments proposed in the manuscript.

The Reason for This Study

In the current landscape of academic production on AM&DC Martial Arts, there is a significant pro forma focus on literature review studies, whose discussions concentrate on the university training of teachers and their actual capacity. The disciplinary framework and the sphere of motor learning form an educational practice, accompanied by well-applied, well-defined, and coherent school content and approaches in the teaching-learning relationship.

Current Publications on AM&DC Martial Arts

Thus, analyzing the keyword "Martial Arts," Google Scholar generated 2,500 studies, of which 120 were read and cataloged in the last 15 years. For this integrative and parallel review observation, I specifically cite four studies as a sample. From this quantitative amount of data chosen based on the criteria of text quality, researcher quality, and the journal's Qualis ranking, and recently published, there was confirmation of a massive focus on the research area of fighting and martial arts and combat sports

aimed at teaching procedures, generating a university curriculum that expands the institutional bases and teaching methodologies.

Why is this study necessary?

Confirming the trend, a scientific-conceptual and epistemological basis for Human Fighting was not found, interpreting the history of movement and motor development connected to human motor skills and the civilizing process.

In this regard, a conceptual, philosophical, and evolutionary reformulation is necessary, documented and questioning values, pointing to the roots of knowledge about the issue of Fighting and Combat as human structural conditions. A priori, the value prior to the construction of projects, methodologies, didactics, content, and educational and political guidelines necessary for a good result in practice, as well as its own applicability, is of paramount importance.

Limitations of the study

The limitations of the study are primarily related to the database, with scarce bibliography and specific references on the subject. There is a human and academic difficulty in dealing with new and unusual concepts. This significant, yet natural, difficulty in accepting heavy theoretical purposes, steeped in concepts from different areas of knowledge, is evident.

Internal Logical Coherence of the Study

Initiating the clarification of the problem in question, which gave rise to the hypothetical formulation of this study, the following question was sought: is there a theoretical similarity between the conceptual ideas and the possible unifying holistic reasoning between the theoretical conceptions of homo ludens, homo faber,



and homo luctor? These notions are constructed both historically and sequentially in terms of the evolutionary path of the species, and it is palpable to verify an adherence in the sense of transmission of values and influence of human struggle conditioned, in our understanding, to create and participate in the development of the entire cultural mode.

Thus, briefly seeking an integration into the theory of Homo Ludens, Huzinga (2000) reports that play is the structural element that situates the ludic sense as one of the primitive notions rooted in the genesis of thought. Furthermore, it captures the discovery of oneself, the possibility of experimenting, creating, and transforming the world through play and movement that occurs in the representative mode of our creative, mythological, and fantastical mind. We understand this interpretation as a language of the motor unconscious in cine-fantasy and its interaction with the world, described in the science of human motor skills, which reiterates the value of play and games in human motor culture, considering it a support axis for civilization.

Moreover, to better explain the thematic adherence above, Almeida and Silva (2025) contribute greatly to this respect by discussing theories of this existing correlation between struggles and human struggle. These aspects are embedded and connected to the playful multiverse, hypothetically intertwined in human evolution, corroborating the strong connection between spontaneous and innate playfulness, as another human structural quality of the same nature, the struggle, and the greater meaning of human struggle for everything, for survival and existence in the great game of life.

As a corollary, the theoretical subsidies are sequentially and directly related to the theoretical principles of Homo Faber highlighted by Vinicius, according to Arendt (2013), from which the philosophical concept of making emerges. It signals a driving and cultural root of paramount importance in complementing the evolutionary itinerary, expressing the human subtlety of the unlimited power of creation and recreation around them, from the opposable thumb to the enormous creative mind in the genotypic and phenotypic dimensions. In short, the environment and the nature of things where weapons are built and realities are manufactured, using logos and tools to dominate the environment, have a great influence on human development, also being another axis of the civilizing process.

In this way, there is internal coherence regarding the main hypothesis of a similar evolutionary sequence, with conceptual adherence in line with the theoretical purpose of Homo Luctor. This purpose presents the concept of Fighting as a human-genetic and environmental structural quality of essential life and existence value, being historical and cultural, in the biophysical and psychic dimension of body and mind, within the context of human motor skills. This natural instinctive project of defense and survival mechanisms transforms the civilizational plane as a legitimate bearer of the human motor cultural baggage, conceiving value to human movement and cultural development, identifying the root of the question of fighting, not only as a primordial need of the condition of human existence in the universe, but also with educational and formative purposes, the instinct and the new genealogical line about fighting. (Senna, 2025c).



The scientific review of the study's basis

Initially, the first chapter, entitled "Daily physical activity and its direct interference in biomorphological-hominid evolution" (Silva, 2021, p. 25), takes a deep historical-anthropological "journey," carrying out a reflective retrospective on the evolution of man. There, it highlighted human evolution and the act of fighting, making reflections that take the action of fighting from an act of survival to its transmutation into a civilizing educational means. (Mocarzel, 2025).

Next, the author moves through the fields of anthropology, exploring theories of the evolution of species and human races, going through Darwinism, the formation of races (presenting an evolutionary framework of hominid species and subspecies), in addition to addressing the "Homo" family, the physical activities practiced there that in turn contributed to human development, and also shedding light on what he called the process of "Hominification," focusing on sociocultural paths and the formation of the first civilizations (Silva, 2021, p. 42).

Finally, the emergence of all societies and civilizations is a revolutionary result of a long evolutionary process of rationalization of human movement and its motor culture. These are acquired through practical and personal experiences, following the patterns of Max Weber's ideas, socializing temporal space in the construction of meaning when commenting on the limits in the use of

logical reasoning, also according to Leal (2020).

Discussion of the study hypothesis

Hypothetically, it is possible to associate these three evolutionary conceptual bases of the Homo species, relating them sequentially to the acquisition of brain structures, enabling the action of playing, doing, and fighting, conceived in this research as intrinsic faculties of the Being, innate to the human essence, converging historically in development and survival, generating an impact on cultural formation and the civilizing process.

Development

A synthesis of key concepts in evolutionary biology and their role in the conception of Homo Luctor

In the context of motor science, natural selection³ is not only seen as a biological mechanism of survival, but also as the foundation that allowed the transition from the "animal-body" to the "cultural-body". According to authors such as Manuel Sérgio Vieira e Cunha (2020), natural selection explains why the human being developed a corporeality capable of creating symbols, rites, and values.

Considering the importance of this mechanism in understanding the phenomena discussed here, this paper seeks to discuss: the understanding of natural selection (2006) and the evolutionary human dialectic⁴ in its relation to the selective adaptive genotype⁵

³ Natural selection: a fundamental mechanism of evolution, proposed by the English naturalist Charles Darwin (1809-1882) in the 19th century. It represents the process by which nature "selects" organisms that have the most advantageous characteristics for surviving and reproducing in a given environment.

⁴ Human evolutionary dialectics: an interdisciplinary approach that proposes the study of how human beings evolve not only biologically (genes), but also through the conflict and synthesis of their ideas, culture, and consciousness.

⁵ Selective adaptive genotype: genetic makeup that has been "sifted" over millennia. These are the biological instructions that gave human ancestors



and the severe environmental phenotype⁶, situating these concepts properly within the scope of neo-Darwinism^{7,5}.

In this context, Shapin's studies (2010) account for the communion between corporeality (the condition of human movement of presence in the world for something) and human motor skills (the intentional and conscious movement of the human being towards an objective, culture, and transcendence), which permeates the entire long process of human motor development – a communion also referred to by researchers Haywood and Getchell (2004) (2024).

Regarding the value and relevance of studying the body and movement, according to Gallahue and Ozmun (2005) (2016), understanding the stages of body development is paramount and subordinate to the entire human evolutionary process and the promotion of constant, high-intensity hominid physical activity, such as hunting, fighting, and running, these events being considered extremely important throughout the civilizational journey, as Foley (2003) and Ribeiro (2021) explain.

Thus, the path towards humanization tells the human story, as described by Roberts (2001), whether in the cognitive revolution of cerebralization, or in struggles and the creation of tools. Furthermore, there are rites, language, communication, cinematic fantasy, and hormones, that is, everything in turmoil, expanding neural connections and ensuring the prolonged and safe

the ability to survive (for example, abstract intelligence, bipedalism, and the immune system).

⁶ Severe environmental phenotype: manifestation of biological and behavioral characteristics under conditions of extreme selection pressure.

⁷ Neodarwinismo: también conocido como Teoría Sintética de la Evolución, es la base de la biología evolutiva moderna. Surge a principios del siglo XX

evolution of our organism in extreme and difficult climatic conditions, as Harari (2017) points out.

In this context, the technological advancement of the brain and the consequent leap in human development, according to Papalia and Olds (2000) and Papalia and Martorell (2021), occur even before the end of nomadic life and the beginning of the agricultural revolution. This is a phenomenon that gradually intensifies the advancement of interpersonal relationships, necessary in this new sedentary and domestic stage, as well as the advancement of agriculture and social interaction, which gives rise to the beginning of the formation of large cities and civilizations, as implied in the critical work of Burke (1998).

The Concepts of Corporeality

Recent studies of so-called consensual corporeality highlight the need to broaden the discussion of issues relevant to the pedagogy of movement and the body, both in the academic field and in practice – for example, those by Mujica (2024), Doña (2021), Senna (2024b), and Jiménez (2022).

In this context, both the consensus on a new paradigm of human movement and its conceptual trends, which are transformative in the field of corporeality, have their sense of presence in the world designated for a life project in the figure of the human person. This is perceived through the human body and mind, nature

para llenar el vacío dejado por Darwin: él sabía que los seres vivos cambiaban y eran seleccionados por el medio ambiente, pero no podía explicar cómo surgían esas variaciones y cómo se transmitían. El neodarwinismo resolvió esto al unir la selección natural de Darwin con la genética de Mendel y la biología molecular.



and society, in holistic rhetoric, and in the educational and academic aspirations for a change of direction in a motor and bodily science, as pointed out in the articles by Galo (2017), López (2019), Senna (2024c), and Quintas (2018).

In this context, the scientification of human movement, proposed by Cunha (2023), interprets corporeality with significance and meaning and represents a hidden language. This language is revealed by human motor skills, carrying in the human body all the important cultural baggage, variable in modern educational treatment, which has been advancing in the area of motor science and in the branch of transformative physical education, as confirmed by studies in the area carried out by Johnson (2023), Reyes (2019), Senna (2024a) and Doña (2021).

In conclusion, the relevant capacity of the human body to aggregate knowledge in its motor skills is summarized, in part, in the relationship between the body and the human dimensions that enable social interaction with the acquisition of human culture, as published by Senna (2022) in a collection. The body gathers knowledge through its motor skills, using the mind, senses, and perception to communicate and integrate with the outside world (that is, the universe of things and beings), which allows it to interact meaningfully and significantly in intrapersonal and interpersonal communication (whether in areas of need or in biophysical, biosocial, bioethical, biopsychic, and biotranscendental dimensions).

The Concepts of Human Motor Skills

This brief topic seeks to clarify and deepen basic theoretical concepts of the science of

human motor skills, disseminated by the philosopher and educator Manuel Sérgio Vieira e Cunha. In this process, it is fundamental to explain the intentionality of motor behavior⁸, in order to unveil the fabulous human motor practice situated within an epistemic-paradigmatic framework. This framework utilizes an executive-theoretical-practical archetype of motor behavior, as affirmed in Cunha's theory (2018).

These are the fifteen topics that provide the basis for the interpretation of human movement according to the parameters of the science of human motor skills, summarized in the executive-theoretical-practical archetype postulated in a recent study on the subject by Senna (2025a):

- **Motor skills:** adaptive, evolutionary process.
- **Corporeality:** condition of presence, participation, and meaning.
- **Motor behavior:** act or effect of moving freely in time and space.
- **Motor conduct:** motor behavior that carries meaning and a sense of value corresponding to the intentionality of an expressed and operative consciousness.
- **Motor communication:** human body language; autonomy in the imaginary and concreteness of a sense of lived experience.
- **Kinesiology:** motor unconscious making use of particular history and instinct, in the pursuit of affect and pleasure within the cultural context of human behavior.
- **Motor culture:** level of humanization achieved through the assimilation of

⁸ Intentionality of motor movement: in the science of human motor skills, intentionality is the central

concept that transforms simple "movement" into "motor skills".



systematically and freely acquired motor behaviors, through instruction and education, being the set of behaviors and conducts representative of a given society or social group. Culture implies an acquisition of knowledge and at the same time results from it; it requires work of assimilation and interiority.

- **Motor education:** pedagogical branch of the science of human motor skills. It determines personal development through motor skills, from simple body expression – with awareness and freedom, in the fields of sports, games, gymnastics, dance, circus, re-education and body readaptation in a playful way – to healthy creativity through physical activity.

- **Ergomotricity:** motor behavior considered work by society and observed and controlled from the angle of performance and productivity.

- **Ludomotricity:** motor behavior typical of playful activities; it is carried out, for example, through play, which is seen as a dimension of life itself that generates culture, art and sport.

- **Ludoergomotricity:** motor behavior typical of sports, dance, circus and training required by these activities when they demand high performance. It occurs in play and work.

- **Human praxis:** human action conceptualized as a transforming agent of reality. Resulting from the practice of materialized theory, it is formalized by motor conduct.

- **Operative intentionality:** dialectic and dynamics related to the subjective organization that precedes movement.

- **Ethics:** personal and interpersonal behavior.

- **Transcendence:** the human capacity to go beyond one's own afflictions, problems, and difficulties to assert the right to a full and satisfying life, determined for every Being of man.

A Historical Perspective on the Human Cultural Journey

In this section, we will begin with an opinion given by the prolegomena of the science of human motor skills, in order to understand the subtle and abstract meaning of "cinefantasy," comprehending it as the metaphysical quality of the expansion of ideas and thoughts simplified in the text below.

“The body, its motor communication or human body language, is the autonomy in the imaginary and in the concreteness of a meaning through the connaturality of lived experience, which is revealed to us by cine-fantasy as a motor unconscious, using particular history and instinct in the search for affect and pleasure in the culturality of human behavior, understood as motor culture, which can be measured by the level of humanization achieved by the assimilation of systematic and freely acquired motor behaviors, through instruction and education, being the set of behaviors and conducts representative of a given society or social group.” Senna (2025a, p. 9).

Following what has been discussed about human evolution, it is important to consider that the maturation of cognitive structures facilitated the use of the human bioethical apparatus, responsible for judgment, discernment, and choices that substantiate and sustain, through language, the first steps towards the encounter with a culture, also according to current studies by Raimondi (2022).



With this, the cultural dimension inaugurated the advancement of social relations of coexistence, sustained by rules, customs, and routinely adopted behaviors, building models and levels of consciousness, as commented by Alvarenga (2018). In communion with the role they play in cultural factors, human behavior and its evolution are understood as demarcated by a standard continuity, as referred to in Silva's article (2019).

Thus, human cultural formation, centered on the bodily dimension and the advancement of cooperation, seeks a common principle of utilitarian order. From this perspective, human cultural formation unifies customs, habits, and knowledge through cinematic fantasy and movement. This results in a rich heritage of continued traditions of acculturation, ranging from natural formation to social groups, as highlighted in the studies by Morais (2017) and Petry (2021).

Finally, this synthetic topic involving the study of art that consists of the process of human culturalization, according to Carvalho's commentary (2023), leads us to the theme of social development, currently configured based on the paradigm of globality and complexity, subscribing to the past the difficult social interactions necessary for full evolution. Broadly speaking, there is interactivity in the social field of the human psyche and mind, as reported in Maturana's research (2001).

The Fighting Concept That Dwells Within Us

The growth and development of any person is, like the course of evolution itself, a struggle. Biological evolution is a struggle between different plants and animals, while the evolution of the human individual is a struggle between various talents (Burke, 1998).

In this last topic of the article, we seek to broaden the understanding of the phenomena of human struggle and fighting in the course of human evolution, based on civilizational and personal values, in the sense of forming a complex human motor culture, greater than existence itself, accompanied by the motor dynamics that tell the evolutionary story of humanity, as Senna (2021) implies in his work.

In this way, the invisible movement of the gladiator man emerges, of a conquering nature and an innate thirst for will, molded to adapt to situations, the environment, and designed to transcend difficulties, resolving them or fighting, through discussions and conflicts, combats and great wars, often causing destruction. This movement of the gladiator man is characterized as invisible because it is guided by the natural genomes of human power and pleasure in the domination of all beings and all things; that is, because it is understood, now, in its invisible intentionality⁹, according to Senna (2023) (2025c).

⁹ Invisible Intentionality: For CMH, the human being does not "have" a body, he "is" a body. When an athlete runs or when a musician plays the piano, there is not just a biological "machine" at work. Invisible intentionality is the set of meanings, desires, projects, and values that guide this movement, but which cannot be seen with the naked eye. Thus is the "invisible" in movement:

while biomechanics focuses on what is visible (the angle of the arm, the force of the contraction), invisible intentionality focuses on the why: the meaning (why does the individual move? Is it for overcoming challenges, for fear, for artistic expression, or for health?); transcendence (movement is seen as a way for the human being to transcend their biological condition to achieve a



Therefore, the conceptual fertilization of human fighting lies in the structural quality of defense and survival mechanisms, becoming essential for understanding and studying fighting within the approach of the human sciences. This way of looking at human fighting also appears in the use and application, with gains and benefits, of the practice of fighting that makes motor cognitive development historical and cultural, according to the interpretation of human movement proposed by Senna (2024).

According to Senna (2025b), the synthesis of the so-called historical fighting man reveals him both as the bearer of his body and his movement (which should be seen as protagonists of this body's belonging to the world) and identifies him in the form of a life project in which human fighting is valued as the essence of cultural construction, of the values transmitted in the educational, moral, and social dimensions. In this context, the evolutionary perspective effectively transforms the support of knowledge, in line with thoughts pertaining to the status of the science of human motor skills, proposed by Cunha (2020).

Reaffirming, at the end of this study, which sought to present a synthesis of the theoretical purpose of *Homo luctor* that resides within each human being, it is emphasized that the development of the body and the evolutionary system of culture are sustained by the human structural quality of fighting. Struggle is thus understood as a civilizing and developmental factor, a builder of values and an accumulator of knowledge and know-how, which are observed through human praxis and in the study of the emerging paradigm of human movement,

cultural or personal goal); subjectivity (two players can perform exactly the same technical movement,

according to Senna's understanding (2024d).

In this sense, it is worth mentioning a brief description of human struggle made by Senna (2024e), contained in an international conference held at the University of Coimbra and compiled into a theoretical summary, in the form of a book:

This is a longitudinal study that addresses the process of human evolution and development, highlighting the natural course in the greater sense of struggling for existence and survival, as well as the struggle itself, which is also considered a developmental and civilizing factor and which, through the body as a legitimate bearer of human cultural baggage, gives value to human movement and to the knowledge of all human motor culture, identifying the root of the issue of fighting, not only as a necessity, but also with educational and formative purposes, understanding the instinct and genetics of fighting (p. 50).

Final Considerations

The central objective of this study was to investigate the possibility of theoretical and epistemological alignment between the conceptions of *Homo ludens*, *Homo faber*, and the proposed conceptual matrix of *Homo luctor*, seeking to understand whether human struggle can be interpreted as a structural, innate, and historically constructed quality, constitutive of the motor, cultural, and civilizational development of the human species. To this end, a qualitative approach of a philosophical nature was adopted, supported by an integrative bibliographic review and a hermeneutic analysis of the

but the "intentionality" behind each one is unique, based on their life stories).



main references in the science of human motor skills, evolutionary anthropology, philosophy, and physical education.

The research results confirm the hypothesis initially formulated, showing that human struggle runs throughout the evolutionary path of the Homo species, manifesting itself as a bioadaptive, symbolic, and culturally re-signified mechanism throughout history. It was found that fighting is not limited to episodes of physical conflict or war, but is expressed as an organizing principle of human action, present in survival strategies, in the construction of tools, in social organization, in playfulness, in educational praxis, and in the formation of cultural values.

The theoretical analysis allowed us to identify a clear conceptual adherence between Homo ludens, as an expression of play and ludicity as a cultural foundation, Homo faber, as an agent of making, technique, and transformation of the world, and Homo luctor, proposed in this study as a synthesis and continuity of these processes, by recognizing fighting as a structuring condition of human corporeality and motor skills. In this sense, fighting proved to be not only compatible but complementary to the other conceptual matrices, configuring itself as a civilizational axis that articulates instinct, consciousness, culture, and transcendence.

From the perspective of the science of human motor skills, the findings reinforce the understanding of the body as a legitimate bearer of humanity's cultural baggage, with human movement—intentional, symbolic, and historical—being the means by which processes of adaptation, resistance, creation, and overcoming are expressed. Fighting, understood in this broader perspective, emerges as a developmental and educational factor, capable of contributing to the integral formation of the human being, both individually and collectively.

It is concluded, therefore, that the concept of Homo Luctor presents theoretical consistency and epistemological relevance, offering an original contribution to the contemporary debate on human evolution, motor culture, and the role of movement in the civilizing process. By recognizing fighting as an essential dimension of the human condition, this study broadens the interpretative horizons of fighting, martial arts, and combat sports, shifting them from a merely technical or instrumental view to a deeper, educational, and culturally grounded understanding of human movement.

References

- Almeida, Marcos Teodorico Pinheiro de; Silva, Valécio Senna Vasconcelos da. (2025). In: Almeida, Marcos Teodorico Pinheiro de et al. O multiverso lúdico das artes marciais, lutas e esportes de combate: teorias e práticas. [livro eletrônico]. Fortaleza, CE: Instituto Nexos, p. 14-35.
- Alvarenga, M. Z. (2018). As sete dinâmicas de consciência, a hominização, a inteligência espiritual e o processo de individuação. *Junguiana*, 36(2), 7-22.



- Arévalo, S. A. T., & Doña, A. M. (2021). Educación Física como categoría colonial y neoliberal: transitando hacia la motricidad humana pensada en y desde Abya Yala. *Ágora para la educación física y el deporte*. Vol. 23, 199-217. <https://doi.org/10.24197/aefd.0.2021.199>
- Burke, J., & Ornstein, R. (1998). O presente do fazedor de machado: os dois gumes da história da cultura. *Bertrand Brasil*.
- Carvalho, C. D. M. B. Carvalho, K. D. Cutrim, I. D. S. G. Cutrim, K. D. G., & Lima, R. N. (2023). Globalização e culturalização nas cidades contemporâneas: as novas matizes do planejamento urbano. *Boletim de Conjuntura (BOCA)*, 15(43), 595-607.
- Cunha, M. S. V. (2018). Para uma epistemologia da motricidade humana. *Nova Vega*.
- Cunha, M. S. V. (2020). Uma reformulação da ética e outros escritos. *Afrontamento*.
- Cunha, M. S. V. (2023). *Obra Seleta: Volume I: Ciência da motricidade humana*, de Gustavo Pires. *Afrontamento*.
- Da Cunha, R. S., Detanico, D., & Breschiliare, F. C. T. (2025). O conteúdo de lutas no ensino da educação física escolar: uma revisão sistemática. *Caderno de Educação Física e Esporte*, 23, e34188-e34188.
- Darwin, C. (2006). A origem das espécies. *Martin Claret*.
- Doña, A. M., Arévalo S. A. T., S., & Rivera, E. (2021). Corporalidad activa: el "cuerpo entero" de Violeta Parra. In Galak E., & Gomes I. (Eds.), *Cuerpos, política y estética* (pp. 61-71). Traducción al portugués de Maryllu de Oliveira Caixeta. Biblos.
- Ferreira, C. D. S., Cardoso, T. N., Cardoso, N. M. N., Mariante Neto, F. P., & Vasques, D. G. (2024). Uma revisão sistemática sobre o ensino das lutas na Educação Física escolar. *Lutas na escola: reflexões e possibilidades metodológicas. Porto Alegre: GESOE, 2024. p. 38-61.*
- Flick, U. (2009). Introdução à pesquisa qualitativa. *Artmed*.
- Gil, A. C. (2008). Métodos e técnicas de pesquisa social. 6. ed. *Atlas*.
- Gomes, Mariana & Mocarzel, Rafael. (2024). Lutas, artes marciais e esportes de combate na educação física brasileira: avaliando e reavaliando perspectivas. *Revista Didática Sistêmica*. 25. 50-67. 10.14295/rds.v25i1.14955.
- Foley, R. (2003). Os humanos antes da humanidade. *Unesp*.
- Gallahue, D. L., & Ozmun, J. (2005). Compreendendo o desenvolvimento motor. *Phorte*.
- Galo, L. E. (2017). Uma didática performática para educar (a partir do) corpo. *Revista Brasileira de Ciências do Esporte*, 39(2), 199-205.
- Harari, Y. N. (2001). *Sapiens, uma breve história da humanidade*. (29a ed). *Harper*.



- Harari, Y. N. (2017). Reboot for the AI revolution. *Nature*, 550(7676), 324-327.
- Haywood, K. M., & Getchell, N. (2004). Desenvolvimento motor ao longo da vida. *Artmed*.
- Haywood, K. M., & Getchell, N. (2024). Life span motor development. *Human Kinetics*.
- Huizinga, J. Homo Ludens. 4ª ed. São Paulo. *Editora Perspectiva*, 2000.
- Jiménez, R. G., Fuentes, C. C. F., Ugalde, P. A., Cisternas, C.C. R., Silva, C. A. S., & Cerda, P. M. V. (2022). Corporeidad en educación infantil: visión crítica de su (in)visibilización en contextos sobre escolarizados. *Perspectiva Educacional*, 61(2), 117-141.
- Johnson, D. (2023). Los estudios curriculares. Una reflexión sobre la experiencia educativa. *Escaparate*.
- Leal, E. (2020). A Modernidade e suas Lutas Civilizatórias. *Editora Appris*.
- López, L. M. (2019). La pedagogía crítica como propuesta innovadora para el aprendizaje significativo en la educación básica. *Revista de Ciencias Humanísticas y Sociales*, 4(1), 87-98. <https://revistas.utm.edu.ec/index.php/Rehuso/article/view/2120/224>
- Maturana, H. R. (2001). Cognição, ciência e vida cotidiana (pp. 19-124). *UFMG*.
- Morais, J. P. (2017). Saberes e culturas populares nas contradições da culturalização da sociedade. *Revista de Educação Pública*, 26(62/2), 493-508. Moraes, J. P. (2017). Saberes e culturas populares nas contradições da culturalização da sociedade. *Revista de Educação Pública*, 26(62/2), 493-508.
- Mocarzel, Rafael Carvalho da Silva; Gomes, Mariana Simões Pimentel; Rufino, Luiz Gustavo Bonatto. (2025). Lutas, artes marciais e esportes de combate do Brasil: categorizações técnico-metodológicas e implicações para o campo da educação física. *Corpoconsciência*, Cuiabá, v. 29, p. e19227. DOI: [10.51283/rc.29.e19227](https://doi.org/10.51283/rc.29.e19227).
- _____, R. C. da S. (2025). Resenha do livro “O judô na escola: a busca do equilíbrio no desenvolvimento humano”. *Cadernos do Aplicação*, 38. <https://doi.org/10.22456/2595-4377.145158>
- Mujica, F. (2024). Corporalidad subjetiva, histórica y cultural en torno a la Educación Física latinoamericana. Una perspectiva epistemológica, curricular y decolonial. *Dilemas contemporáneos: educación, política y valores*, 11(3), 1-15. <https://doi.org/10.46377/dilemas.v11i3.4097>
- Ozmun, J. C., & Gallahue, D. L. (2016). Motor development. *Adapted Physical Education and Sport E*, 6(375), 375-390.
- Paiva, M. R. F., Parente, J. R. F., Brandão, I. R., & Queiroz, A. H. B. (2016). Metodologias ativas de ensino-aprendizagem: revisão integrativa. *SANARE-Revista de Políticas Públicas*, 15(2).
- Papalia, D. E. & Olds, S. W. (2000). Desenvolvimento humano. *Artmed*.



- Papalia, D. E., & Martorell, G. (2021). *Desenvolvimento Humano*. (14a ed). *McGraw Hill Brasil*.
- Petry, F. F. (2021). Do nacionalismo cultural à culturalização da nação: a Revista do Livro. *Caligrama: Revista de Estudos Românicos*, 26(3), 107-123.
- Quintas H. A. (2018). O empirismo esclarecido como precursor da pedagogia corporal moderna. *Revista Internacional de Educação e Aprendizagem*, 6 (2), 61–67. <https://doi.org/10.37467/gka-revedu.v6.1675>
- Raimondi, V. (2022). Consequências da hominização e a coevolução da socialidade e da linguagem. (B. Vianna, & V. Cardoso Trad.). *A Palo Seco – Escritos de Filosofia e Literatura*, Ano 14, No. 15, 74-74. <https://periodicos.ufs.br/apaloseco/article/view/18654/13715>
- Reyes, A. (2019). Percepción de los profesionales de la educación física, actividad física, deporte y recreación sobre el impacto de estos campos en América Latina. *Revista Paradigma*, XL(1), 28-55. http://revistaparadigma.online/ojs/index.php/paradigma/article/view/718/71_4
- Ribeiro, D. (2021). As Américas e a civilização: processo de formação e causas do desenvolvimento desigual dos povos americanos. *Global*.
- Roberts, J. M. (2001). O livro de ouro da história do mundo. *Ediouro*.
- Senna, V. (2021). O judô na escola: a busca do equilíbrio no desenvolvimento humano. *Paco*.
- Senna, V. (2022). A importância dos desportos de combate e artes marciais no processo de formação e educação infantojuvenil. In R. F. Pinto, V. B. Pinto, A. S. L. Silva, & M. A. B. Santos (Orgs.). VII Fórum Internacional de Conhecimento & Ciência. IX Encontro Científico do Grupo Pesquisas & Publicações – GPs. I Semana Acadêmica do Curso de Graduação em Educação Física (GEDF/UEPA). I Caminhada da Conhecimento & Ciência – Caminhando para a Saúde (325-338). *Editora Conhecimento & Ciência – Belém-PA (Brasil)*. <https://doi.org/10.16887/99cy1532https://doi.org/10.16887/fiepbulletin.v94i1.6740>
- Senna, V. (2023). O movimento invisível humano. In *I Congresso Filosofia do Desporto – Livro de Resumos* (pp. 78-79). *Faculdade de letras da universidade de Coimbra*. https://www.uc.pt/site/assets/files/780642/filosofia_do_desporto_-_livro_de_resumos.pdf
- Senna, V. (2024a). *Corte epistemológico nas ciências humanas*. *Fiep Bulletin On-line*, 94(1), 721-725. <https://doi.org/10.16887/fiepbulletin.v94i1.6740>
- Senna, V. (2024b). Reflexão sobre educação física e movimento na ciência da motricidade humana. *Revista Acadêmica Internacional de Educação Física*, 4 (5), 24-32. <https://doi.org/10.59614/acief42024196>
- Senna, V. (2024c). Uma breve reflexão sobre a corporeidade e motricidade humana. *Fiep Bulletin On-line*, 94(4), e7037. <https://doi.org/10.16887/d7997k95>



- Senna, V. (2024d). O paradigma emergente do movimento humano. Fair-play, *Revista de Filosofia, Ética y Derecho Del Deporte*, n. 26, dez. 70-78. <https://raco.cat/index.php/FairPlay/article/view/9900521/526789>
- Senna, V. (2024e). A luta humana até o evento do Mix Martial Arts. In C. P. Martins, & A. M. Luz (Orgs.), Conferência Internacional 2024: Da Luta – Livro de Resumos (pp. 48-49). *Universidade Federal de Santa Catarina (Brasil) e Universidade Aberta (Lisboa)*. [https://uvadoc.uva.es/bitstream/handle/10324/67981/Livro%20de%20resumos_%20Book%20of%20Abstracts%20DA%20LUTA_%20ON%20FIGHT_%20DE%20LA%20LUCHA%20vers%C3%A3o%20final%203%20\(1\).pdf?sequence=1](https://uvadoc.uva.es/bitstream/handle/10324/67981/Livro%20de%20resumos_%20Book%20of%20Abstracts%20DA%20LUTA_%20ON%20FIGHT_%20DE%20LA%20LUCHA%20vers%C3%A3o%20final%203%20(1).pdf?sequence=1)
- Senna, V. (2024f). Uma breve interpretação do movimento humano. In book: VIII Fórum Internacional de Conhecimento & Ciência. XVII Encontro Científico do Grupo Pesquisas & Publicações – GPs. XXIV Caminhada “Caminhando para a saúde” (pp.233-239). *Editora Conhecimento & Ciência*; Grupo Pesquisas e Publicações (GPS); ENEAP; Uniasselvi – Belém-PA (Brasil). <https://publicacoes.even3.com.br/book/viii-forum-internacional-de-conhecimento-ciencia-e-xvii-encontro-cientifico-do-grupo-pesquisas-publicacoes--gps-4495925>
- Senna, V. (2025a). Os prolegômenos da práxis humana. *Fiep Bulletin On-line*, 95(1), e 7088. <https://doi.org/10.16887/99cy1532>
- Senna, V. (2025b). O movimento invisível humano. *Athletica: Revista de Filosofia do Desporto – AFDLP*. L. Á. Costa, & C. P. Martins (Orgs.), Vol. 1: mar. 2025, 17-23. https://www.afdlp.org/?page_id=652
- Senna, V. (2025c). A luta humana até o evento do Mix Martial Arts. *Athletica: Revista de Filosofia do Desporto – AFDLP*. L. Á. Costa, & C. P. Martins (Orgs.), Vol. 2: jul., 160-169. ISSN: 3051-6633. https://www.afdlp.org/?page_id=652
- Shapin, S. (2010). O show de Darwin. *Novos estudos CEBRAP*, 159-179. <https://www.scielo.br/j/nec/a/PCdNmbPcMspQ8xLBKDFw6kp/>
- Silva de Souza, Vinícius. (2013). *Homo faber according to Hannah Arendt*.
- Silva, M. (2019). A emergência de um novo paradigma: a ciência pós-moderna e os efeitos no conhecimento. *Revista Científica do Instituto Ideia*, 91(1), Ano 8. ISSN 2525-597. <https://doi.org/10.24197/aefd.0.2021.199>