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ORIGINAL

IDEAS TO (RE)FORMULATE A CRITICAL PHYSICAL EDUCATION

REFLEXIONES PARA (RE)FORMULAR UNA EDUCACIÓN FÍSICA CRÍTICA

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ABSTRACT

This article aims to develop an analytical sketch intended to re-think a critical physical education (EFC). From a methodology focused on the analysis of the critical theories, we reflect on the meaning of physical education in school. We offer suggestions for teachers are given in order to reflect in the possibilities of a shift towards a more democratic and emancipatory education of people. We discuss ideas that can illuminate a change: didactic, methodological, and educational too. It should be more conscious and deep that has been evident so far. Results show a low reflective-critical attitude in -physic- education that is caused for non-intentionality critical of proposals. Critical proposals must allow change. We criticize the recent methodologies that call themselves new and claim to promote freedom of students, but from the practical dimension and blind obedience to the curriculum. We propose to open the debate towards a more incisive EFC against the neoliberal ideological bases that support the current educational system We insist on the fact that teachers have to help this paradigm shift through classroom intervention.

KEY WORDS: education, critical pedagogy, critical physical education, critical theory, school emancipation.

RESUMEN

El estudio tiene por objetivo elaborar un bosquejo analítico para re-pensar una educación física crítica (CPE). Mediante una metodología centrada en el análisis de las teorías críticas, se reflexiona sobre el sentido de la educación física escolar y se aportan reflexiones para potenciar una educación más emancipadora. Se aportan ideas promovedoras de un cambio didáctico, metodológico y pedagógico consciente y profundo. Los resultados muestran una baja actitud reflexivo-crítica en la educación –física– a causa de la no-intencionalidad crítica de propuestas. Por todo ello, censuramos las recientes metodologías autodenominadas renovadoras y que dicen promover la libertad –solamente desde la dimensión práctica y de la obediencia ciega al currículo–. Proponemos abrir el debate hacia una CPE más incisiva contra las bases ideológicas neoliberales que sustentan el sistema educativo actual. Incidimos en el hecho que los docentes tienen que ayudar a este cambio de paradigma, mediante la intervención en el aula.

PALABRAS CLAVE: educación, educación física crítica, emancipación escolar, pedagogía crítica, teoría crítica.

INTRODUCTION

It is an obvious fact that the dominant powers of society develop, help and perpetuate the promotion of a social model based on the submission of the non-powerful classes. In this vein, Chomsky (2005), referring to James Buchanan, the Nobel Prize in Economics, asserts that everyone is ideally trying to dominate a world of slaves. Among other things, the lack of control over working time is a good way to mentally kill people. At the same time, economic and capitalist interests promote proposals which favor the optimal adaptation of the individual in society. It promotes, in short, to maintain the social order and lead the masses to conform and provide continuity to this beneficial operation for only a few. This is done from multiple actions and fields: norms, morality, media, education ... And this philosophy is based on a set of actions that continuously monitor, control and punish those who deviate from the objectives of power. It will be necessary to thus look for ways to promote social change (Alvarez-Uría, 2007; Alvarez-Uría and Varela, 2009; Apple, 2011; Bauman, 2005; Chomsky, 2005; Dussel, 2016; Foucault, 2005; Gimeno, 2001, 2005; Habermas, 1986; Larena, 1976, 1983; Stuart, 1970, 2002).

Following these thoughts, the objective of education is to educate the children and give them the knowledge and habits necessary to adapt them to the productive world. Freedom is thus limited to freedom as consumers. School becomes an intensive experience in institutional life (Silberman, 1970) and, through it, the educational process seeks a methodical socialization of new generations (Durkheim, 2013). This idea is reflected in different aspects like the same school laws anchored in the past. There are also different methodological forms, contents and educational strategies, which claim to be promoting the freedom of the child - and teach a lot of knowledge - although the bottom line is in no case the objective. One might equate the current man to what Ortega y Gasset (2004, p. 11) once described: "the present is smarter, more intellectual than any other age. But that capacity is of no avail; In fact, the vague sensation of possessing it serves only to close more in itself and not to use it. " Therefore, education often promotes a model of human beings with characteristics similar to the Ortegian mass-man, with much knowledge but without the capacity to reflect, dialogue and doubt. And it is that: "he encounters 'ideas' within himself, but he lacks the function of devising" (Ortega, 2004, p. 114).

Nowadays, concepts such as autonomy, cooperation, self-management of learning, etc. are discussed, but at the same time the hours of subjects that allow a work of understanding, of critical thinking such as philosophy or ethics are reduced. The truth is that the current educational model, rigorously planned, with its schedules and its subjects is limiting and contradicts this idea. This fact is justified, just by looking at some models of the late s. XIX and early s. XX, which although also dominated by some powers, promoted many more autonomous and reflective ideals than any proposal we can find today - and that appear in the media as the "great modern proposals", reflective in favor of children -.

There is also another factor that enhances the dominant class: the less demand we place on the students, which "leads to an uncritical and indifferent activity on the part of the users" (Sennett, 2001, p. 75). And that is what happens in the current educational model, where it is increasingly easier to pass without effort, for the simple reason of eliminating failure, which leads, logically, also to the elimination of success, since everyone are equals, it becomes analogous, uncritical, and often with low enthusiasm for learning.

But how can we get rid of these rails that make it impossible to create a critical model? Firstly, we should ask ourselves: What teaching must be promoted, and what characteristics does it have to have, in order to instill a critical pedagogy in students? From this question, we derive the following: Does the teacher have to be neutral in its content transmission? This last question is justified to the extent that it is the teacher who in the last case has the power and, therefore, who can cause this change and instill a critical spirit in their students.

In the field of physical education, there are different thinkers who reflect on the very meaning of matter. They see in the matter some ideals and a hidden curriculum that promote aspects of domination, hierarchy, but also of little reflection, with the aim of maintaining social models that favor the theory of reproduction and the difference of classes. Likewise, the sexual element also appears in physical education with a strong and dominating masculine ideal, and one of feminine, dominated and that is transformed into a sexual claim. (Brasó and Torreadella, 2016; Devís, 1998, 2005, 2012, Fernández-Balboa, 1993a, 1993b; Kirk, 1992; Vicente, 1997, 2005, 2007a, 2007b, 2013, 2016; López and Gea, 2010). The model thus promoting physical education is well removed from the individual freedom of students.

Faced with this educational problem we have just discussed, this study aims to interfere in an analytical discourse aimed at re-thinking - or re-formulating - a Critical Physical Education (CPE) that empowers teachers - and also the Educational community - to glimpse the possibilities for a paradigm shift that truly identifies a more democratic education. Specifically, reflections, thoughts and modes of action are offered in favor of a critical model for physical education, with a null -or the least possible- subordination to the dominant powers that seek educational control to maintain and increase their own social status. The studies and ideas in CPE of relevant figures such as Miguel Vicente Pedraz, José Devís Devís or David Kirk are complemented by other minor contributions, both in the theoretical-reflexive field and in reference to the applications that can be given in the classroom. Based on these contributions, modes of action for teachers of the subject under study are detailed and suggested.

The methodology has been based on a bibliographical review - always limited - of those works and authors that, being or not, specific to the field of physical education have transcended in their analysis towards ideological approaches regarding Theory and Critical Pedagogy, that is to say they have defended societies and an education in favor of individual rights and freedoms. To the ideas and modes of action of these authors we have linked them to a critical discourse in the teaching field of physical education and to the current proposals that promote critical models. The search - with the words critical physical education - has been done through the databases of Google Scholar, Dialnet -Universidad de la Rioja- and Redalyc -Red of Scientific Journals of Latin America and the Caribbean, Spain and Portugal. Also, the catalogs of the Library of the CRAI (University of Barcelona) and of the Autonomous University of Barcelona have been used.

THOUGHTS FOR A CRITICAL SOCIETY-EDUCATION

Plato (1979) already remarked that the city is born so that there can be help among men: if man lived alone, he would lack many things. And in the educational field, Freire (1972, p. 33) postulates that "there is no education

without human society and there is no man outside it." As a consequence, the human being has to subsist and help the community.

Stuart's (1970) analysis - influenced by Humboldt (2009) - is key to laying the foundations of a critical education society. He stressed that the fact of benefiting and living in society implies that we must return to this part of this perceived benefit, which means fulfilling obligations – that is, just enough so that the individual can be as free as possible. The object of education is the cultivation of esteem, both for the individual and for society. With this, the philosopher seeks a maximum individual freedom, limited by the fact of not forcing another individual to do the will of the first, which has to allow a self-realization in human actions. Thus, an action will be good if it promotes happiness. Ideally, it would be necessary to look for Schiller (1928), a state, rather than ethical, aesthetic, that enhances beauty, which will provide a union with society (Abellán, 2003).

The utilitarian idea of Stuart (2002) specifies it when he says that happiness has to be directed to the whole of society, and not only to the subject who performs the action. It seeks general happiness based on shared solidarity and proposes the creation of cooperative societies, managed by the workers themselves. For this we must work the nobility of character, and have a cultivated spirit. In addition, one has to cultivate the habit of acting well, which means being autonomous and not being overly influenced by the environment. It seems then that it will be necessary to propose an education that enhances different aspects that allow an individual to have happiness but also a promotion of a happiness altogether for an optimal coexistence with society. Although Stuart proposes that this freedom appear with maturity, according to the laws of his time, his ideas are related to this autonomy and freedom in favor of the student and proposals of critical pedagogy such as Habermas (1974, 2010), Freire (1973), Carr (1990), Kemmis (1990), Giroux (1994, 2013) or Dussel (2016). It will also have to protect minorities, and tackle the possible tyranny of the majority - this is the problem of democracy. And for this, it will be necessary to understand that diversity in society, in school and in the classroom, is not an evil, but a good. But it will also have to criticize the different ways of acting, captive by political and economic powers, promoting a maximum freedom and autonomy of each individual, and questioning and protecting against the tyranny of opinion and all ideas, Tendencies... that society-powers want to impose (Devís, 2012; Foucault, 2005; Gadea, 2013; Marcuse, 1993; Nietzsche, 1981).

A society understood in these ideas would have to be directed, for example, not to damage either of the same species, nor the living beings, nor the objects with which the beings are related; To help those of our species; Cooperate with individuals, or care for the world in which we live, promoting optimal recycling, responsible consumption. Transferring this idea to the educational world, one must stop to reflect on the current school model, marketed by the powers as an entity that enhances the autonomy of the student, but being in fact a great factory to produce disciplined people, who cooperate in favor of these powers, without questioning at all this model.

And it is that public schools that "can not be considered as simple educational sites" (Giroux, 1994, p.19), can not in any case be neutral, since they represent a questionable and critical social model. Teachers and educational institutions will have to face this threat that capitalism is about, in terms of values such as justice and democracy. It will be necessary to avoid the reductionism that limits teaching to the learning of a technique through a method and to approach it from the critical pedagogy "the real social needs, imbued with a passion for democracy and create the conditions for the expansion of democratic forms of Political and social action "(Giroux, 2013, p. 60). Pedagogy can not be understood as a set of decontextualized principles: it must be related to the specificity of the place; It is necessary to address the problems in the different spaces and areas, therefore, it is necessary for the students to reflect on society, but also on the functions of the school itself, the subject, its methods and activities, and, of course, on the function, beliefs and actions of the teacher. With all of this, students will have "the opportunity to learn how to shape and govern public life" (Giroux, 2013, p. 63) and, usefully, will be the very agents of social change.

In this line, Bain (1975) analyzes the hidden curriculum in the United States and proposes a new physical education that meets the official curricular objective - that looks for children, busy, happy and good, and sees the body in a machine sense, which implies that it has to become an instrument and object of manipulation.

According to this body-machine, another example of domination and submission to the state are the school hours themselves, temporarily regulated by subjects that start at one hour and must be completed when the clock says so. They symbolize this industrialization of teaching and this preparation for a working world of work and scarce thinking. This problem was already reflected a century ago, proposing a didactic flexibility, that is, adapting the study times and the spaces of schooling to the interests of students (Masó, 1930).

But how to get rid of this mode of operation, when protective tools of the current official model appear? The curriculum, the subjects and their contents, the students grouped by age, the exams ... all this works like a clock that the only thing that pretends is to regulate, to guide and to obtain models of children-men with a similar mentality – not critic enough - with this one environment. In addition, in society and in the educational field, the subjects themselves control - and control themselves - so that all their environment complies with this imposed model. We could refer to the postulates of Ortega (2004): it is the mass itself that monitors that no one is different.

In this way, it is not neutral, but is "affected by, and at the same time affecting, certain concrete political and social circumstances and ideologies" (Fernández-Balboa 1993a, 75). Likewise, the innovations promoted in most areas, including

the educational ones, are regulated-guided-by all this eagerness to dominate a few over a few. Clear examples we have in the educational contents and proposals that periodically appear.

In this idea of controlling the students, but without appearing it, lately it is advocated by the models by projects - coming from beginnings of the s. XX in pedagogical renewal. It is more than debatable its use as a procedure to promote freedom. The method is of little interest if we do not look for the theoretical-ideological essence about the practice, that is to say the concept of a theoretical education "that implies an insertion in the reality, in an analytical contact with the existent, to verify it, to live it fully, practically "(Freire, 1972, p. 110). Thus, a critical thought is needed, contrary to the unique thought that from different environments is promoted (Ramonet, 1998)

Therefore, with regard to project methods, we ask ourselves: What is the meaning of using this methodology if the teacher - and students - does not present a critical attitude, reflective and, ultimately, without addressing the real problems that serve to make a better world? Do they really promote the freedom of the individual? Why are the dominant classes so interested in this inculcation of these methods? Why is it intended to impose that good teachers are only those who use methods by projects?

We refer to Detaille (1930, p. 15) when he says that "the method must not bind the teacher but must respect his personality and stimulate his initiative." And it is that "El bon mestre fa la bona escola" (Homs, 1936, p. 71), therefore, it will be necessary to strengthen all their capacities for the benefit of the students. Each teacher will have to determine their optimal methods of transmission, which as in critical education, will be different in each group, school, territory. The use of one or another methodology that promotes a critical education has to take into account factors such as: personal; The ideas to be transmitted or reflected, the type of students, the way ideas appear, the resources available ...

Following this idea, in the last years still more has been advanced in this eagerness of control of the education through the submission, domination and domestication. Thus appear proposals from the business world, which claim to promote an autonomous education, but in reality are a form of control and involve a decision-making of the student, within parameters very well stipulated and delimited - and masked. This is the case, for example of gamification, a concept that pretends to make teaching fun, thus simulating business proposals to attract customers (Rodríguez and Santiago, 2015; Schönbohm and Urban, 2015). In no case do we postulate that it is not a valid method for a critical education, the problem is that this explicit will does not usually appear for a new social construction; indeed, the current capitalist-consumerist model is fomented.

Kemmis (1990) even rejects some critical pedagogies that are only an ideal model and also legitimize the interests of the state and capital; Even subject education to the interests of the state. He therefore advocates a much more critical education. This has to aim to unmask the interests of current education, and strengthen and support education as a source of knowledge and social order.

TEACHERS: RESEARCHERS AND CREATORS OF A SCIENCE OF CRITICAL EDUCATION

In order to generate a truly critical education, Carr (1990) and Kemmis (1990) postulate that there must be a joint development between educational practice and educational theories. This means going against the current model, based on the division of labor, where some people theorize, postulate and devise theories, advice ... and others that are the practitioners - who often see in theory, and their procedures, some Unintelligible ideas, far from reality. Kemmis adds that there is in addition a superiority in the first theorists, on the second-practical, made very criticable by these thinkers. It should also be noted that these theories in most cases analyze a globality, from a way of operating-operate and from a specific point of view: philosophy, psychology and sociology. In addition, the plethora of propositions causes numerous contradictions to be found, both between these disciplines, and between the same discipline. Thus Carr concludes that the way of understanding the theory of education is wrong. He claims that what should be done is "to develop theories of educational practice that are intrinsically related to practitioners' own reports of what they do" (Carr, 1990, p. 66).

These thoughts are based, among others, on the philosopher of the Frankfurt School, Jürgen Habermas (1971, 1974), who starting with Aristotle, in terms of modes of reasoning, states that different forms of science not only employ different modes of reasoning but at the same time serve different kinds of interests through creative or constitutive knowledge. In a similar vein, Holt (1967, p. 193) states that what is really necessary is for the school to "be a place where the child learns what he wants most to know" and not "what we think he should know." One of its justifications is related to ignorance of the kind of knowledge the child will need for the future. This is an education where the simple desire to learn arises and the possibility of acquiring new knowledge, when necessary.

In addition, looking at the critical postulates of the Frankfurt School, he seeks a "critical social science in which the values of justice and freedom (interpreted in terms of participation and democracy) are as indispensable to the character of scientific work as the values of Truth and rationality "(Kemmis, 1990, p. 27). Thus, ideals of emancipation are sought based on free, just, rational, and, ultimately, democratic actions. And it is that "We can not have real learning in school if we think it is our duty and right to tell children what they should learn"

(Holt, 1967, p. 197). This way of looking at education puts the focus on the teacher, who will have to do educational research from practice. These are, in short, the ones that are within the action. From this it is necessary to create educational theories, and not the other way around as it is currently being done.

Carr (1990, p. 40) argues further that education has to be again, as it was: "a moral activity in which teachers try to realize their educational values through practice", and that educational action has to be, from a critical perspective, an "essentially ethical activity guided by basic educational values rather than petty instrumental or utilitarian interests" (p. 81). This work will have to be done by the teacher, establishing means and ends that are away from this current utilitarian and interested model. This will be achieved according to the author promoting a social and moral practice of maximum autonomy - self-knowledge - rational practitioners. This fact implies emancipating practitioners of ideas or beliefs preconceived and inherited from tradition, customs and the dominant ideology.

The dominant interests of society must be tackled. Already Foucault (2005, p. 161) questions: "How to capitalize the time of individuals, accumulate it in each one of them, in their bodies, in their forces or their capacities and in a way that is susceptible of utilization and control?". This issue is well resolved by society, also in school. These organizations involve a curriculum sequenced for years, in subjects, by levels, well subdivided and learned contents, well analytical and sequenced, and with exams that classify the most apt. In this way individuals learn obedience and hierarchy. And all this is framed at the same time in a control of the time that there is always to obey, and a penalty-punishment if someone violates the norm. This allows discipline and preparation for bodies to be social products, useful to society (Bourdieu and Passeron, 2001). Even in the classroom, individualized work, according to Foucault (2005), serves even more to specifically control each individual.

It is therefore a question of opening the door to a critical education, which faces the above questions in order to move from "irrationality to rationality", from "ignorance and habit to knowledge and reflection" (Carr 1990, p. 84). This will bring about a transformation of the understandings of individuals so that they will depend less on irrational, institutionalized forms of thinking (Peters, 1977). And it is that "technologization and institutionalization effectively achieve that education is now understood as a primordially instrumental activity aimed at utilitarian ends rather than as an ethical activity oriented toward morally desirable ends" (Carr, 1990, p. 99) From here on, education theory would have its usefulness to the extent that it would be a key instrument for teachers to be critical thinkers, independent minded and autonomous. Teachers, if they intend to do research to solve educational problems, in addition to making interpretations to practitioners, critically evaluate and look for alternatives to the results obtained. Carr advocates a science of education that has to be a moral and reflective science. It would, therefore, oppose the current idea - criticized by Unamuno (2006) - based on the fact that the only way to create knowledge is through a procedure related to some method. Seen from this point of view, the

science of today's education becomes a form of technical ability which also seeks to understand complexity - school, child ... - from a very specific point of view, and satisfying different interests and human needs (Giroux, 1994, 2013, Habermas, 1971; Imbernón, 1999). Thus, education has to be a way of acting with "a load of values related to the promotion of human values and social ideals" (Carr 1990, p. 145).

All these arguments lead us to promote a classical education with Greek origins that encourages reasoning, the critical spirit-make people more human-and combat the parasitism of rigid instrumental and specialized knowledge, socially considered the only Valid It is thus intended a rational autonomy of thought, but also a self-consciousness (Boladeras, 2001; Habermas, 1971; Peters, 1977), that is, to know himself, which advocated Socrates.

The task of teachers is, in a first step, to reflect on a set of traditions, beliefs, ideologies, habits, attitudes, prejudices, superstitions and hopes, imposed and accepted socially (Hobsbawm and Ranger 1983; Smyth, 1991). It is therefore necessary to seek an emancipation - it will give rise to a critical social science - of these elements that hinder the freedom of the people and prevents them from a complete rational autonomy (Habermas, 1971). And it will be necessary to educate to foster the liberation of the mind and a creative impulse, which implies to treat the principles of freedom, tolerance, equality and respect (Carr 1990; Chomsky, 2005; Peters, 1977). But it will also be fundamental to continually learn to question, criticize and argue: "Without the right to argue, man immediately sacrifices his creative capacity" (Freire, 1972, p. 41). In this way the citizen will have a critical attitude about the problems imposed on him by life, society and the environment. With this character of action, education will provide the students with the instruments to resist and confront the powers, being all this process an act of production and construction of knowledge (Gadotti, 2002). With this essential idea of doubt, of constant change, it will be possible to move towards a more democratic society. It will therefore have to reflect on how to achieve these principles in the classroom, school, society.

RE (THINK) PHYSICAL EDUCATION: SPORT-ECONOMIC AND DOCILE BODY

From the field of physical education, Fernández-Balboa (1993a, 1993b) or Kirk (1990, 1992), already detail this non-neutrality of the subject, closely related, at the same time, with economic, political and since time is obvious. In addition, the intimate relationship between physical education and sport makes this subject, often organized in the form of competition, a way of training for adult work life, which implies a continuity in the devices of class domination Powerful. And as a consequence of this economic and political influence, a major environmental impact has been triggered - mainly since the industrial revolution. An example is Fernández-Balboa's (1993a) analysis of different activities practiced in nature, questionable as much as individual benefit, as well as

sustainable, and different ways of acting, named as healthy, but at the same time, have altered and harmed the Planetary environment. The author proposes a series of debating issues in physical education class and also initiatives that can address the students related to a critical conscience.

Likewise, López (2000) finds inconsistencies between the curricular framework and what should really be treated in the physical education class, but also between the latter aspect and the evaluated one. It proposes a new way of doing, where physical education has to be directed to an educational model and participatory rather than as usually happens, of performance. The proposal is an element of reflection and progress towards an CPE. It is basic, therefore, that any teacher reflects on these aspects.

And all this participatory and emancipatory model for physical education would have to be based on the thoughts of figures already mentioned as Stuart (2002), where the human being, besides freedom and equality, has to learn to feel, to sympathize with his peers, and to communicate with nature and with living beings. Therefore, there must also be pleasure, beauty and aesthetics. The ultimate goal will be to contribute to human happiness based on these ideas and where self-government and the participation of all are an indispensable condition.

At the same time, for this new physical education, it must be borne in mind that "in every society, the body is trapped within very tight powers, imposing constraints, prohibitions or obligations" (Foucault, 2005, p. 140). These disciplines, that is to say the techniques of meticulous control-disciplinary devices-that operate on the subjection of the body to obtain docility-utility, have become forms of subjective domination. In this way a manipulation of the body - gestures, behaviors, corporal attitudes ... -, since "a disciplined body is the support of an effective gesture" (Foucault 2005, p. 156), obedient and useful to the State and the economy. The body, understood as such, is an instrument, a machine manipulated by the State. Here it could be understood the disciplinary power that physical education has to generate a reproductive and productive transfer of the sports stock for usufruct of the profitability of the national symbolism.

In this line, Vicente and Brozas (1997) affirm that the body is a social product, in which are represented many aspects: techniques and habits of corporal presentation, food, nonverbal communication, sexual or work activities, between Many other aspects. And to these elements must be added social rules that distinguish the sexes, age, profession or social classes. One of its conclusions is that physical education helps to impose the model of sensitivity that society promotes. This implies a reflection on the body itself and its use, and the questioning of the objectives and contents of physical education (Vicente, 2007a). To these aspects, we must also add the social, political and economic will to promote a healthy body model (Vincent, 2007b) -prepared to consume all

kinds of regulators that lead to an ideal body. Therefore, it is basic to reflect on this ideal-use of the body influenced by society and the economic-political powers. The body thus becomes an element of class distinction, but also as an element to show the differences between subjects - between legitimate and illegitimate bodies. Hence, as Vicente (2005) points out, physical education is an element of power that imposes a cultural ideology of the body from a pedagogical arbitrariness to a population group.

The very postulate of physical exercise as basic for health is well arguable (Vicente, 2007b). Exercise and physical education are political elements, as is medicine. On this construct, in the concept of health the ideologies of the dominant classes are hidden. In the line of authors such as Bourdieu, Boltanski, Dunning and Vigarello, Vicente (1997, p. 4) states that a health is sought from meritocratic optics and as a factor of productivity and consumption rather than as a condition of well-being and well-being". Thus, this body-sick is materialized in that we are "too fat, too thin, too low, too tall, too active, too passive, too timid, too irascible", which implies that it will have to be fixed, standardized, And to be in the hands of power, to use it in its own way (Vicente, 1997, p. 10).

Linking physical education with the proposals of Freire (1973), Hooks (1990) or Giroux (1994) for literacy, and being realistic as to what the school represents, its structures, laws, norms and curricula - And the impossibility of making big changes in a short time - we propose a physical education as a way of doing politics through an ideological critique. All contents, methodologies, subjects, activities, can be critical, even if they are framed within the curriculum. With this type of actions, the teacher can achieve diversity, equality, social justice, freedom, democracy, responsibility ... and ultimately an alternative to current physical education.

PRACTICAL PROPOSAL FOR THE START OF AN CPE IN THE 21ST CENTURY

From different fields it is possible to promote a critical education. Critical ideals could be embodied in two possible models for physical education (Bain, 1975). On one side there are proposals for a social development that incites the students' reflexivity. In this case, an individual commitment is promoted, rather than a social change. On the other hand, there is an active research model. This is a process that involves collaboration and participation among participants. Different authors consider the latter to be more useful, since it promotes critical discourse, and allows one to focus on the goals proposed by the students (Bain, 1975; Hellison, 1985). In any case, this last model, more radical and effective, implies a difficulty in being carried out due to the normative parameters, regulators of the schools. Teachers, as educational transmitters, are the potential promoters to construct a practical and reflective physical education to the present times, but we know that this aspect is blocked

by obedience as workers who are of the State and the fulfillment of the commitments that are Requires (Chomsky, 2005; Vicente, 2016).

It is also convenient to refer to the different possible areas to encompass the CPE that date to Devís (2006, 2012), centered on two lines: socio-cultural analysis and critique and participatory or empowerment research. In order to approach an organization of the subjects treated in CPE, Devís makes a classification centered in three basic axes: the social construction of the physical education and the training of the teachers; Professional socialization; And politics and practice in the profession.

Following this theme, in the last decades physical studies and didactic proposals have been produced in the physical education as a product of the experimental concerns of committed teachers, who face the hidden curriculum imposed (Devís, 2012; Devís, Fuentes and Sparkes, 2005; López and Gea, 2010; Vicente, 2013); Some of these ideas are part of the CPE. However, the challenges of physical education in the 21st century remain, but there is also a comfortable option to continue to "flap the pace of fashion or develop inconsistent practices with the most basic and fundamental educational principles" (López, Pérez, Manrique and Monjas, 2016, p. 186).

Of the different didactic experiments that present themselves as innovative, the models of teaching as the one of personal and social responsibility stand out; Formative and shared assessments; Ideas for the didactic improvement, with use of transversal themes, besides the whole set of thoughts, reflections and proposals for a critical conscience of the teaching staff. All of these proposals that promote autonomy and responsibility in students are perfectly capable of conforming to the CPE paradigm. But, for an education, and CPE are certain aspects indispensable. Vicente (2016) cites the opening and diversification of contents, methodology and objectives; The contextualization of teachings; The democratization of the pedagogical process, and the granting of the word and will to the student.

It will be necessary to promote, from physical education, new activities, different from those imposed by society; Where there may be different types of peer cooperation; Where one reflects on the body, its use and its relation with the consumption and the society; Where there is a real democratization, with a plural physical education that includes the social corporal differences - ethnics, classes, cultures or gender; Where the use of the word, and in the line of Stuart (1970), also have the minorities, and the right to the identity and to the difference appears.

There are several proposals that allow us to move towards an CPE. In order to strengthen one's own freedoms and not to impose them on others, a physical education centered on individual interests and wills should emerge, knowing how to put aside the will of society, represented in the media, around a

Consumerist, sexist and classist practice. These aspects are verified, for example, in the dominion of soccer-masculine, as king sport, absolute dominator of all the means of communication, which generates a constant announcement for the consumption of everything that involves this type of sport. At the same time, it would be necessary to relate each curricular objective, content, didactic unit or educational project - regulated by decrees - with some element that addresses any social problem, through a critical pedagogy: different values, sustainability, Conflicts between countries, the problem of immigration, inequalities or social differences of gender and all kinds of violence. It is evident that it is basic to seek this transversality in the matter of physical education.

Therefore, different approaches can be made to students, such as the promotion of responsible consumption or the maintenance of the environment. At this point we question activities such as skiing or motor sports. Is your practice lawful? Under what conditions do you have to practice it? What alternatives of leisure, or healthy practice appear that do not malbaraten, or to a lesser extent, the environment? At the same time, it will be necessary to promote integrative models that promote equality for undervalued groups.

The possibilities of acting in the classroom are very diverse and of different magnitude. We propose some examples, although the most important is the critical intention-will of the faculty, the students and the activity:

- Practical experiences for leisure, health ... through non-commodified marginal sports and traditional games in disuse.
- Practice on the part of the whole world, without distinction of sex, of all the proposed activities ...
- Discovery of games and dances from around the world.
- Practice of free play and organized by students, based on individual interests, consensus among the whole group, but also promoting student-minority preferences.
- Proposed sports that can not be practiced in the center and respectful of the environment.
- Discovery of activities that promote creativity, enhancing personalities of each individual, concerns, values...

Finally, it is relevant to influence a generalized type of activity in physical education classes. We refer to the competitive activities and games in physical

education, where many authors consider that they are out of place because they are models that instill a preparation for adult life, for work. While it is true that in the working society these aspects of competitiveness, rivalry ... appear, it is also true that this does not imply that they can not benefit from education with a positive meaning. After all, their inclusion might be justified by saying that they prepare these games for the struggle of life, in the face of diseases, accidents that may happen, discussions-conflicts between people, etc. In addition, this competitive element of rivalry is innate in living beings (Bovet, 1922; Huizinga, 1972). At the same time, in the free play of the students, if we observe it - as Locke (2012) proposes insistently for the discovery of their attitudes - we will see that many of them take part in struggles - real or simulated. As a consequence, why should children be deprived of this concern? If this combative element is well channeled (without violence), which means doing a task of reflective analysis in many different aspects, we can draw many positive benefits.

We could infer, after all this, that the motor itself is neither good nor bad. In any practice, if the teacher does not intervene and is not critical, the external factors that society encourages to promote - branding, sexism, racism, wealth, hierarchy, docility ... - make a subject not positive for citizens to be free. Therefore, from the educational field we must intervene.

There are several proposals and experiences in this critical line of promotion of the emancipation and autonomy of the students, which certainly show these difficulties to change the paradigm to which teachers, students, families ... are accustomed (Martos, Tamarit and Torrent, 2016; Torrent, Durbà, Saiz and Tamarit, 2014; Tornero-Quiñones, Sierra-Robles, Carmona and Gago, 2015; Vicente, 2013).

It is suggested to remove and focus on past educational models, which promote children's freedoms, which fostered reflective situations. The school renovated from the end of the s. In the nineteenth and early twentieth centuries, we were left with ways of acting worthy of studying, insofar as they are applicable to this new critical-physical-education that we are aiming for (Brasó, 2015; Brasó and Torrebadella, 2014, 2016). Although their models could not be described as critical, proposals centered on games as an educational medium (Devís, 2008), could now be adapted to foster critical ideas. As an example, the project developed by Brasó and Torrebadella (2016) shows a model centered on the recovery of the historical memory - through a game almost forgotten - and pedagogical - from past educational models. The proposal, therefore, is framed in the CPE, with a participation and autonomy of the students of great caliber, releasing to a great extent of the ideals marked by the neoliberal system. In a more radical-extreme area such as those of Francisco Ferrer (Torrebadella, 2016) or Neill (2001) could be good referents, as they exceeded indoctrination in education and promoted libertarian attitudes and emancipation.

It will also have to be set and collaborate outside the school framework, with a whole set of entities that can promote critical models from extracurricular activities. In any case, we are aware of the difficulties the more radical the critical proposal, so we propose that, at least the teaching mission should be directed to question the practice itself - the use and meaning of the body - And reflect on different issues such as why one or another activity is so successful in society, why it is promoted as good, or why it is characteristic of a particular social class or gender.

CONCLUSION

Physical school education is associated with concepts such as: sport, performance, body, health or beauty. And these concepts, at the same time, are completely sweetened for consumption, which implies a pattern of action (compulsive consumption) and hedonistic and pragmatic ideas that are instilled in the students, which are far from what physical education could convey For the benefit of the people. For an ideal education, and CPE authentic, participating in the line proposed by Vicente (2007a), school subjects should be eliminated first, since it is a model created artificially, according to some preconceived ideas, that is not neutral, but Favoring the integration of the human being into the workings of society. In this line, the bureaucratic-academic model, which makes those who get better marks, or those who have more recognition dictate educational theory, has to be eliminated. Every teacher has and must create his critical model that allows an emancipation of the students to the patterns, norms and tradition of the society and that allows him to assert himself as a free human being dependent on himself. Therefore, it is necessary to look for an education based on ethics and to move away from the current instrumental model induced by the institutions.

We think that any project, activity, idea, debate can be good excuses to promote a critical education, transforming, raising awareness and possibilities of change - at least personal attitudes. It is also obvious to understand that these changes are and will be momentary solutions of the process of divergences and social struggles that probably have no end.

From physical education we can contribute to a critical education: not discriminating by gender, valuing the environment and being ecological, seeking an education for peace, reflecting on the model of activities-body-sports predominant and imposed by society ... but at last And in the end it has to be the teacher, who, based on his values, ideals and the analysis he makes, favor certain initiatives, always seeking the emancipation of students, their capacity for critical reasoning and, ultimately, a maximum autonomy to He can decide for himself the decisions he can make, knowing that there is an institutionalized model that blocks individual and collective freedom.

Educational research is an activity with values, so teachers are the ones who have to promote them and, from this point, create their models and theories. It will be key then, the educational intentionality teacher, but also the students in the classes. It will therefore have to look for an interpretation of each activity, model, sport, social and environmental relations ... that from physical education is promoted or can be promoted. It is for all this that an CPE, in no case will have the same values (Carr, 1990; Kemmis, 1990). It will be the teachers and the teachers who will create a new physical education every day, making it an element of an ideal critical education.

Perhaps in the present day we are very concerned with methodology - more practical, more theoretical classes, by projects, with high participation, with new technologies ... - and little by content, what to teach, which is in itself the essence of education. Therefore, what is really key will be the educational intent of this teaching, and the teacher will be the maximum responsible. Thus, we propose a continuous reflective, critical and emancipatory education that allows us to confront and change the real problems and question the current social model. As a consequence, we will have to start from two aspects. The first, the freedom of students; The second, the neutralization and awareness of the ideas, values and attitudes that political, economic and social powers promote and impose.

We return to Stuart, to reaffirm that only the cultivation of individuality - for one's own, but also of the community - can produce developed human beings. We are aware of the theoretical nature of most studies, including this one. As a consequence, and in the line of Carr and Kemmis, it is basic that the proposals for an CPE are constructed from the own centers. It is therefore necessary that the disclosures around an CPE, have this practical point of view.

Criticism of current physical education could be the starting point for future critical education, as isolated as possible from political-economic powers. It is indispensable, at the time, a continuous questioning - starting with the way of acting - as Ortega (2004, p. 61) already intuited: "To be surprised, to wonder, is to begin to understand".

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