



PHYSICAL EDUCATION - PHYSICAL CULTURE. TWO MODELS, TWO DIDACTIC

Educación física – Cultura física. Dos modelos, dos didácticas

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Abstract

Physical Education is currently facing a number of problems that are rooted in the identity crisis prompted by the spread of the professional group, the confrontation of ideas from the scientific community and the competing interests of different political and social areas, compared to which physical education has failed, or unable, to react in time.

The political and ideological confrontation that characterized the twentieth century gave us two forms, each with a consistent ideological position, in which the body as a subject of education was understood from two different positions: one set from the left and communism and another, from Western democratic societies.

The survival of these conflicting positions and their interests and different views on education, in a lengthy space of time, as a consequence threw two teaching approaches and two different educational models, in which the objectives and content of education differ, and with them the forms and methods of teaching.

The need to define the cultural and educational approach, in every time and place, is now a pressing need and challenge the processes of teacher training, as responsible for shaping an advanced physical education, adjusted to the time and place, the interests and needs of citizens and the democratic values of modern society.

Key words: Physical Education; Physical Culture; Teaching models; PE didactic.

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Resumen

La educación Física, actualmente, se enfrenta a una serie de problemas que tienen su origen en la crisis de identidad del colectivo profesional, la confrontación de las ideas de la comunidad científica y los intereses contrapuestos de diferentes áreas políticas y sociales. En relación con los cuales, la educación física no ha sido capaz de reaccionar a tiempo.

La confrontación política e ideológica que caracterizó el siglo XX generó dos formas distintas de entender la EF, cada una con una posición ideológica propia, en la que el cuerpo como sujeto de la educación se entiende desde dos posiciones diferentes: una desde de la izquierda y el comunismo y, por otra parte desde el otro punto de vista, la visión Occidental de las sociedades democráticas.

La supervivencia de estas posiciones en conflicto, sus intereses y sus diferentes puntos de vista y objetivos sobre la educación, en un largo espacio de tiempo, tuvo como consecuencia dos enfoques de enseñanza y dos modelos educativos diferentes, en los que los objetivos y contenidos de la educación difieren, y con ellos las formas y los métodos didácticos.

La necesidad de definir el enfoque cultural y educativo, en todo tiempo y lugar, es ahora una necesidad urgente y definir los procesos de formación de los docentes, como responsable de la formación de una educación física avanzada, ajustado a la hora y el lugar, los intereses y las necesidades de los ciudadanos, así como a los valores democráticos de la sociedad contemporánea.

Palabras clave: Educación Física; Cultura Física; Modelos de enseñanza; Didáctica de la EF.

Introduction

You cannot postpone any longer the necessary debate and clarification of ideas about the purposes and objectives that the various actions performed on the human body, sense training, teaching or doctrinal been taking place in different areas and parts of the world and at the operational level, has resulted in what, with remarkable success, Crum (1993), called in his day, *the identity crisis in physical education*. An attempt to clarify and approach to the problem raised was that not long ago to refer to the role of culture and different approaches to the same, in relation to the education of the body in the school and within institutions *pseudo* educational or educational.

From the analysis of the concept and culture from various fields related to our specific action to educate from the binomial body-movement. Taking one by one, the paradoxes of Herskovits and applied to our field would have to face the first one, universality, in the case of Physical Education, would be given by the confirmation of the existence, over a considerable period European historical time, a deliberate approach to education of the body in which, effectively and in accordance with the first paradox, the local or regional events would be different or unique to your case and the result of the necessities of life, of historical time, the environment and local culture in each case.

As for the second, the education of the body, it would be a dynamic that develops on the essential culture of each people, understood as the solid foundation of core values and unquestionable that each society has its own identity and differential so that educational action necessary for each citizen to assume the enforcement body and the transmission of physical performance standards, traditions and folklore, would be the subject of physical education (Vizuete, 2002).

From an analysis of the concept of culture, taken from different fields and linking them to educate our specific action from the dual-body motion. Taking one by one, the paradoxes of Herskovits and applied to our field would have to face the first one, universality, in the case of Physical Education, would given by the confirmation of existence, over a considerable period European historical time, a deliberate approach to education of the body in which, effectively and in accordance with the first paradox, the local or regional events would be different or unique to your case and the result of the necessities of life, of historical time, the environment and local culture in each case.

The third paradox would be the product of the educational process, understood as personal culture evaluable as ways to behave and conduct themselves, bodily, within the society in which we live and we are engaged, which, in other dimensions, can be considered a social human being or ecologically integrated.

Within this domain the concept of culture, would not only physical activities but also all issues involving the human body in a society in accordance with their traditions and customs: religious worship, participation folk games and sports activities native, clothing, greetings and forms of social relationships, professional learning related to the body, bodily requirement relational learning, personal and intimate health or skills needed to get moved or support themselves.

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On the other hand, and with reference to the Marxist theory of culture concept from the very idea of Marx (1969) in the Introduction to the Critique of Political Economy says:

Lorsqu'on considère de tels bouleversements, il faut toujours distinguer entre le bouleversement matériel - qu'on peut constater d'une manière scientifiquement rigoureuse - des conditions de production économiques et les formes juridiques, politiques, religieuses, artistiques ou philosophiques, bref, les formes idéologiques sous lesquelles les hommes prennent conscience de ce conflit et le mènent jusqu'au bout.

From this view, only intellectualism, the idea of culture is what has prevailed in the former Eastern Europe, and that leads us to understand that culture includes: knowledge, beliefs, art, morals, law, customary and all those skills that man is capable of performing as a member of society, which has undoubtedly not only a broad and unilateral interpretation of the term culture, but also misused.

The influence, and practicing, in many Latin American countries, the countries of the Soviet orbit and Marxist ideology on the education of the body, forces us to translate our area these perceptions of his concept of culture, especially those that may warrant, if it is justifiable in some cases, the objectification of the human being reached in the Soviet sport and still remains an anachronism in some countries that still practice this idea of culture.

From this perspective, education of the body, understood as physical culture, is located in the field of human capacities and, therefore, is aimed at developing these capabilities without posing, a priori, no axiological fund educational activities for As well understood, the action exerted on the body will be referred to physical technique and method and, in any way, subject to securities that belong to other areas of culture.

The perception we have of the term physical culture, the result of an intentional process development capabilities and membership in a particular way of understanding the human body as education, leads us to propose, from the knowledge of the product, the results and treated according to the theory:

- The existence of a deliberate ideological approach proposed from the dominant culture or superstructure, represented here by the great architects of state policy to determine which should be the role of the physical culture.

- Products derived from professions, defined as goods and cultural heritage, which would be dominated culture, in this case would be technicians, athletes and scientific development generated for the objectives proposed by the dominant culture or superstructure.

It is true, as noted, that the origin of this cultural approach is from Marxist theory was widely developed in the former countries of this, but the fact remains that in the case of physical education and sport, we are in the case of a cultural approach to export from the east and a generous assimilation in the Western world against the grain of his own economic theory and its own scale of social values. It is easily recognizable in the diagram above many of the different treatments given to sport by our societies and the ideological conception of the physical education have too many of our educational authorities, for which it is difficult to live with the objectification of the human being represent professional sports or professional, and the character of political or public property in his case, which is attributed to elite athletes such as product development capabilities, supported financially and encouraged from public bodies with a clear political intention to return.

Physical Education vs. Sport?

The confrontation between physical education and sport, when it exists, has its origin in precisely these two irreconcilable positions, cultural base, facing skills development as an objective in health education and values education, this clash of contrasts the ethical objectives of the trainer and educator for the purposes of a party to the other (Brettschneider, & Kleine, 2003; Crum, 2005). Rinse two of the terms of the problem of culture refers to the fact of educating the human body, it is necessary to enter fully into a highly sensitive approach from the standpoint of physical education, as is the popular culture. The charge of romanticism that serves to justify nationalism and argued that we have said that their existence: songs, games, stories, plays, proverbs, customs and ceremonies, as part of a whole that expresses the spirit of a people gravitate essentially forms of bodily actions and behavior.

As is known, physical education curricula related to culture, with culturally sensitive elements, and culturally indifferent elements (Vizuete, 2001). In future and in the European areas most affected by nationalism this will be the major problem in defining the curriculum in physical education. The probable total administrative decentralization in education in Europe, determined that in the medium term, the municipalities assume the full responsibility in education, including a high degree of involvement in curriculum planning, this will put on the table the problem of culturally sensitive educational materials, as it begins to be in Spain, where the claims of certain Autonomous Communities, in respect of the contents of physical education to include in the curriculum are truly aberrant and lacked any scientific basis and there is no discussion on the content include subjects such as mathematics, physics or natural sciences, where respected, without question, the expert opinion, while, on the contrary, culturally sensitive subjects such as social science and physical education, not only is not respected expert opinion, but that is not even taken into account or, in other cases, it seeks the endorsement of an expert closer ideologically to justify the content to be introduced.

It should be clear that culturally sensitive elements of physical education do not include sport. The reason is simple, the sport is not part of the culture of non-British peoples, but is an accepted physical activity incorporated and with different approaches in the rest of Europe and the world, but, unlike the popular games dances or the local sports now called, who in his day were not nothing but activities plays a greater

degree of regulation because of betting, the sport is added to other cultures as a closed and finished, on which culture in which it is deposited intervention has no chance of modifying, or dress with its own mark or cultural personality.

In this approach we do need to include a new element that while not part, *sensu stricto*, physical education, one supposes, or it may begin to assume an important factor to conflict and distortion in the shapes and the methods, objectives and content of the curriculum of physical education course we are referring to religion, or more accurately, to religions with their moral and loads of different ways of understanding education, the presence or the manifestations of the human body and their possibilities for social relationships ranging from forms of behavior, interaction, treatment differences in gender, etc.

This in turn, faced with two new variables: an emerging body culture lacking in scientific basis and subject to both the marketing and fashions that are built around youth events and punished for conceptual fashions come and go within the own physical education contribute to a climate of confusion with unpredictable consequences, which are not foreign authorities involved in the development of physical education, nor his faithful acolytes allegedly documented and sufficient training in physical education.

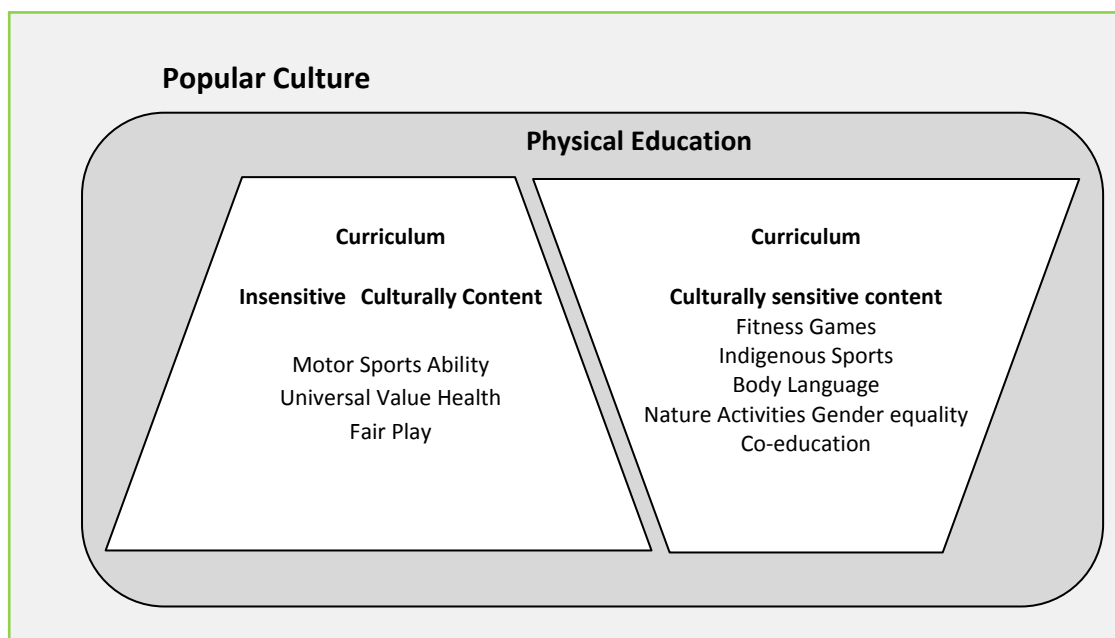


Figure 1. Euro-Physical Education (Vizuete, 2002)

Physical activities have played, and play an important role in mass society and mass culture is an undeniable reality. There is, at present, no human activity or expression in relation to mass culture with a higher dimension of sport and physical activities, so it is necessary that when talking about physical education have to take it into necessarily account.

Eco different positions, described above, appear to have been established since the referent of the physical education and sport. It is true that there is, increasingly, a bottomless pit for the positions they hold intellectual elites on the sporting phenomenon and hence on physical education, which begins to take its toll to have been confused, sometimes not so disinterested with the sport.

First we must address the approach is physical activity, defined as mass culture, from the intellectual and economic elite sports-related, precisely what has been called the old aristocracy of the sport, which in its time was stripped of nearly all its influence and power *barons* (Askwith, 1992) to modern sport. From this elite, effectively, one has the sense of betrayal towards the current management of sport, whom they accuse of having become, what was a truly gifted class privilege of aristocratic values in a mass spectacle meaningless axiological in favor of personal enrichment of a new elite of bourgeois social base has no objection to manipulate the masses for economic or political gain.

From the other side, of course, does not accept the vision of the elites to which, at times, and as an argument, are accused of resentment at losing their privileges and not able to accept a so-called democratization of sport and more often they are ignored or are used for certain activities that require their assistance and legitimacy of policies or actions to be developed. Certainly from a current view of sport and physical activities we cannot ignore the economic, social and political of sports phenomenon, according to the authors mentioned, the world of sport and physical activities are trapped by a series of contradictions between what they perceived as mass culture and what is not really anything but, according to Eco, maneuvers economic groups, which have specialists of all kinds to serve their interests for profit without the culture as such, has access to participate in the resources that allow access to the mass from an axiological perspective. Factors that, according to these authors determine these contradictions are:

- a) The myth of sport as a festival of demonstrations of decency, fairness and democratic openness.
- b) Truth, represented by the multinationals of the sport that also look the other way in cases of corruption or doping.
- c) The club, composed of an oligarchy that business people who self-perpetuating in the charges and receive the economic benefits of these actions.

The cultural identity of the sport

Once we have agreed to the use of the word sports and cultural presence established as an independent act of physical education, we must not forget three important issues:

- a) That the sport actually has its roots in the extracurricular dimensions of mass culture and which has, in this sense, a dynamic and a personality of its own.
- b) That the sport is a means of education and that, as originally conceived, must be part of physical education curricula, as an independent content, but being always clear which is a culturally closed structure superimposed on the culture in which we live.
- c) That in this moment he begins to face a serious crisis of identity and values in the immediate future will endanger its existence as a valid social structure.

It is essential at this point, once addressed the issue of sport as a means of education, we establish its most significant differences at the level of cultural identity in physical education. It is true that the sport, in its origin, such as physical education, by definition, education in values arise from human movement as a method, but we must not forget, right here, the different cultural substrates source educational theories both harshly determine both its objectives and its methodologies, and their different historical trajectories throughout the nineteenth century, especially in the second half of the twentieth century.

In this regard it should be noted that while the sport was born and developed mainly in Victorian England and is the son of the English educational pragmatism that brings the whole philosophy of life, physical

education is the daughter of democratic movements born from education *roussonian* educational philosophies.

It also should be noted that while British insularity and its tendency to self-sufficiency and cultural educational autarky in the indicated period, in which also coincides most outstanding phase of the British Empire will give the sport as a means of education, a long century of stability and educational principles and their undeniable expansion throughout the world in this military empire, social and economic, which triggers a real Anglicism, understood as a culture, much of the world. Physical education from its continental reality is an educational principle partners for different European cultures in which political stability and educational guidance only, is not exactly your most value, without fear of error, we can ensure that physical education is daughter of a thousand social and political crises that have shaken continental Europe since the late nineteenth century until almost the end of the twentieth century. Cultural influences of all kinds, different educational models, different religions, wars and social conflicts have been the catalyst for a way to understand the education of the body through different movements and schools across Europe are embodied in the various existing currents today and that remains true to its traditions targeting the health and quality of life as a horizon.

Concepts and Teaching

In light of the foregoing and from the point of view of culture as a reality, not only identifying but identifiable as ways of understanding life, it seems appropriate that we establish a first distinction between social meaning, culturally and educationally, each one of the concepts and its temporary location in the space of human life.

Clearly, it is necessary in each case and depending on the location of political and economic partner, but also the cultural and religious ideas on the design of the human body and its role, to decide on the approach, depending on model society, it must apply to the education of the body which will necessarily impact on the educational approach of the discipline known as Physical Education or possibly Physical Culture. All this, without losing sight of the underlying teleology in each case can be directed to the ultimate goal of physical activity as a model of quality of life and healthy life. Drawing on the previous model, attempted to clarify the conceptual differences between the two positions, from a cultural point of view, setting, first approaches and objectives of Physical Education.

As for Physical Culture approach, establishing a starting point own point of view, and quoted from Marx and other theorists, defining culture as the product of intellectual activity and human material, the positions and approach of a school subject called Physical Culture, would necessarily be aimed at satisfying the objective of production, understood in terms of tangible and measurable results from a standpoint of public or social interest, if applicable.

From this point of view, and without going into assessments of ethical and moral fully encompass the work and make professionals of physical education and sport, in the purest sense of the word ethics, viewed from the old Hippocratic code, because our action or developing teaching practice full impact on the health of citizens and their life expectancy and quality

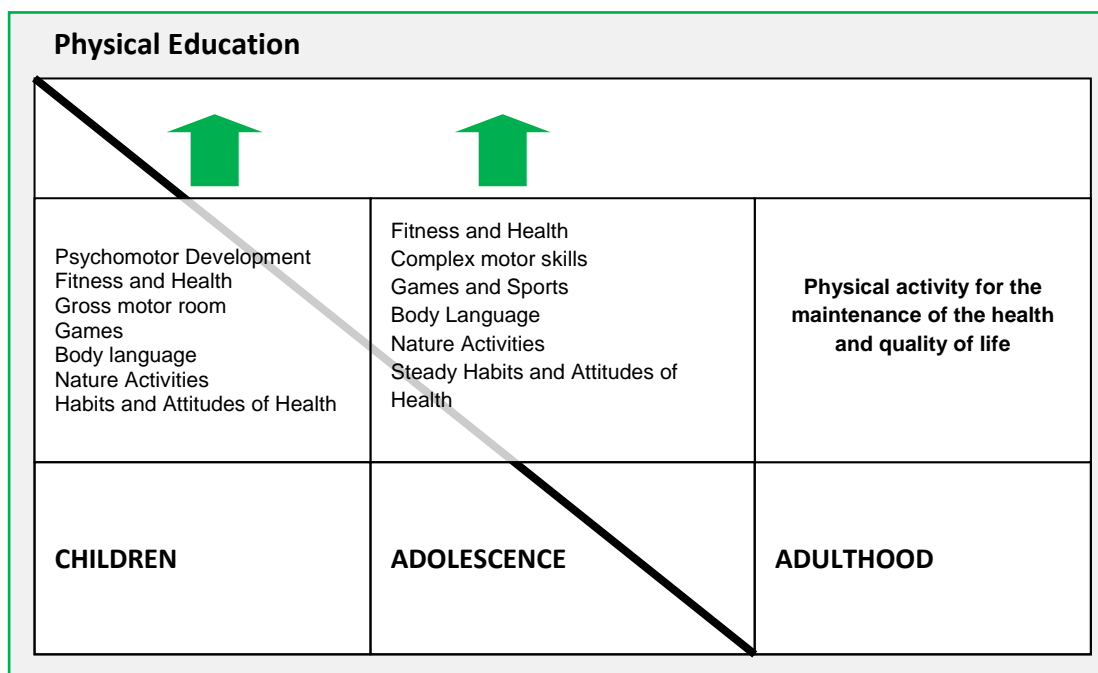


Figure 2. Physical education and human development

Given the darkness and assessment of the consequences that have subsequently come to know of intentional action of the term physical culture, practiced, and still existing in the countries of the Soviet orbit or communist, it is safe to the sketch the following distinction:

What would ultimately didactic models to which we are dedicated both positions? Obviously, from our point of view, it is possible to envisage a teaching or a common methodology for both educational positions, which logically cannot be subtracted policy approaches to public authorities that define and guide, in each case and in each country, the objectives of physical education. However, be that physical education professionals have so abundantly clear, a correct idea of what are the approaches and objectives in each case.

Models and Cultures

The choice of each model, therefore, is subject to two essential questions that do not depend exclusively on the political orientation of states, but social patterns that arise, so that a progressive government of the left, will not tip necessarily a model of physical culture, but, as is customary in social democracies, the option usually opt for physical education models now call progressive European style, while, on the contrary, the countries of the Third World communist's devotes obviously including dictatorships, tend Physical Culture models mode noise expectation Soviet sports scores to justify or camouflage, somehow, the situations of oppression and misery that support its citizens.

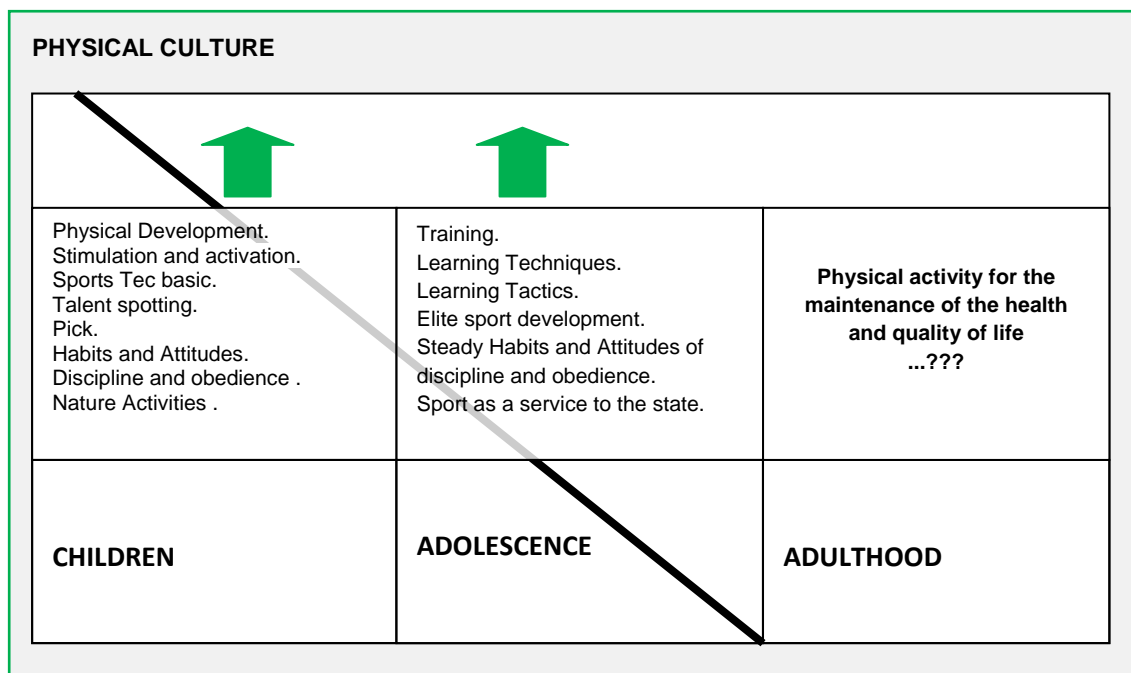


Figure 3. Physical education and human development

A closer look at this, would immediately lead us to believe that the current situation is the result of educational and political approaches of the Cold War, but also the socio-economic and traditional cultural world.

However, to conclude, in our view, the future situation will be marked by the immediate crisis of sport as a target for political action and the enhancement of traditional educational models in each part of the world and it is in this pendulum motion, where physical education must meet and find their place and future space.

The solution to the problem lies in an essential factor in initial teacher training and ongoing, according to postulates progressive and clear, without manipulating the children, who faces the reality of a changing world in which education human health and quality of life must be a fundamental reference.

PHYSICAL EDUCATION				
Objectives	Contents	Values	Activities	Knowledges
Health education and quality of life. LONG TERM	Health and Fitness Skills Games Sports Expression Nature Activities	Universal Human Critical attitude toward the sport. Health and Quality of Life Ethical body	Conditioning, physical training Sports. Recreation. Nature SPORT Agonist	Prep and physical control. Health. Autonomy for personal physical activity.

PHYSICAL CULTURE				
Objectives	Contents	Values	Activities	Knowledges
Identification and promotion of sporting talents State Service MEDIUM TERM	Fitness Sports Technique Tactic Training	Social Political State Service	Indigenous Games and Sports COMPETITIVE SPORT	Training Sports

Figure 4. Physical education - Physical culture

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