

**80 - THE CHALLENGES OF SOCIAL WORKERS IN THE AREA OF EDUCATION, SPORTS AND LEISURE**

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**Introduction**

The role of the social worker occurs in the social structure that is constituted by the dialectical game of change-stability and dynamism-static. Change is not the exclusive work of some men, but of the men who choose it. Attempting to raise the awareness of the individuals with whom they work, while also being aware of them, this and not another seems to us to be the role of the social worker who opted for change.

If we are prepared to study and act strategically and tactically in the class struggle, as organic intellectuals and cultural activists, we must ask ourselves what does the concrete struggle against the capitalist system mean in the present conjuncture? What system is this? What imposed mankind? How do you maintain your survival? We must ask ourselves how to act based on the immediate, mediate and historical claims of the working classes of the city and the countryside?

The evaluation of the structure of capitalism and the current conjuncture, the evaluation of the degree of development of the productive forces (means of production, labor force, science & technology) and the correlation of social forces in the class struggle allow us to recognize concrete tendencies.

In this sense, the research aimed to carry out a review of literature analyzing labor relations in Brazil, the struggle of the social worker in the areas of Education, Sports and Leisure and the benefits of the regulation of Physical Education, creating the CONFEF / CREFs system under the Marxist perspective.

**Socialism and capitalism: the class struggle in Brazil**

Man does not become a human being without his activities and relationships with other human beings, with the environment, with nature, without developing his means of production, without reproducing them, without reproducing his own life. However, the pattern that has developed for centuries and centuries is based on the exploitation, expropriation, which are manifested today in the destruction of nature, culture, productive forces - work, labor, environment. What characterizes this historically constructed system are, therefore, the social production of goods and private appropriation, the concentration of income, the private ownership of the means of production. This situation, contradictorily, still places us in the prehistoric phase of possible human relations to humanity, class society. Therefore, the historical necessity of overcoming, as humanity, what dehumanizes, destroys, alienates and puts at risk the very existence of humanity (TAFFAREL and LACKS, 2007) is imposed.

Every human being who is born is not born finished and ready to serve the mode of capitalism to organize life in production and social relations. Everything is learned, created, transformed, but according to what is legacy and with the degree of development of the productive forces and their production capacity that are determined historically. Having said this, one can clearly understand what is meant by the correlation of social forces in a society organized according to class interests. The bourgeois class possesses means of production, the incomes and profits, and the working classes of the city and the countryside, whose activities are the only force capable of adding value to something, whether it be a material or immaterial good.

Class struggle, therefore, engages in social relations, in the midst of correlations of social forces, which are established in our lives and which are expressed in all spheres. Whether it be in the everyday way of life of each of us or in the more complex relations between organized civil society and the political society responsible for the performance of the roles and functions of the State. Relationships are therefore established by consensus or conflict (MARINHO, 2005)

Hence the importance of reflecting radically and jointly the role of the Social Movements of Struggle, that is to say, those Movements that are prepared, by conflict, to face the contradictions to overcome them and give other directions to social relations than those based in the way capital organizes life. Social movements that shape social forces and that, whether or not they are in the class struggle.

On Class and Class Struggle Lenin (1989) concretely demonstrates these concepts in his "What To Do?" Work. When we refer to the class we are referring to antagonistic social groups in which one appropriates the work of the other in function of the distinct place they occupy in the economic structure of a mode of production, a place that is determined, fundamentally, by the specific form in which it relates to the means of production.

The class struggle is, therefore, the confrontation that takes place between two antagonistic classes when fighting for their interests. The struggle may be of an ideological and political economic character. The economic struggle is the struggle of the workers against the bosses in order to secure advantageous conditions for the sale of their labor power, to improve the working and living conditions of the workers. This struggle is necessarily a professional struggle, because working conditions are extremely varied in the different professions and, therefore, the struggle for the improvement of these conditions must be carried out by profession (LUKÁCS, 1987).

The ideological struggle is caught between bourgeois ideology and all its forms of manifestation and proletarian ideology. The political struggle concerns the frontal dispute for political power, understanding politics as a class struggle in a determined political conjuncture. For Marx (1979) all class struggle is a political struggle. The definitive confrontation of the antagonistic classes is verified when the oppressed classes question the power system that makes possible its exploratory condition. Among the forms of class struggle, according to Taffarel and Luckas (2007), the following stand out:

- a) economic: strikes, marches, slower pace of work, occupation of factories and land;
- b) ideological: publications, radios and alternative TV, political concentration, propaganda and agitation;

c) politics: electoral struggle, insurrection, popular war, revolution.

For Taffarel and Luckas (2007), what is observed historically is a capital invested, by coercion, cooptation, persuasion and by conflicts, to destroy, dismantle, weaken all Social Movements of Struggle that is prepared to lead the fight of classes, transforming them into passive organizations, which depend on resources and financing from State, corporate and speculative capital. Organizations that compromise the political formation of all who approach it, because they depoliticize and alienate the political subjects, compromising with this the class consciousness, its ideology, its apparatuses, its forms of struggle.

You might want to ask about the claims in the field of Sports & Leisure. Because the working class struggle history in the city and in the countryside demonstrates that for a revolution to be victorious it is necessary to unite the absolute majority of the population around the struggle for their demands and that the more abstract and general political and economic claims are replaced, as the revolution progresses, by more concrete and precisely determined claims. How can physical activity contribute to these issues? What are the central points for the discussion in the Social Movements of Struggle in the transition period affecting sports and leisure?

#### Sport and leisure based on workers' claims

Although guaranteed in the Universal Declaration of Human Rights and the Federal Constitution in Brazil, Sports and Leisure are not guaranteed as a social right (article 6). Likewise, the Federal Constitution refers to sport as the right of everyone, and it is the duty of the State to promote and supervise its practice (article 217). Because it has particular characteristics, the sport is regulated by its own legislation and is under discussion in the National Congress a Statute of Sport. But specific policy in the area of Sports and Leisure depends on Economic Policy and this is clearly pro-imperialism.

The Federal Government has implemented, in recent years, some programs aimed at the different facets of sports practice defined in legislation (educational sport, participation sport and income sport). However, the results of such programs have been very timid (...), showing that the actions adopted are incapable of provoking significant changes in the precarious situation diagnosed in the area of sports and leisure in Brazil. In addition, the current Brazilian Sports System that is under discussion and will be the focus of the II National Conference on Sport and Leisure has not been able to articulate, coordinate and integrate actions with civil society at the federal, state and municipal levels, nor has it managed to reduce regional inequalities in this area. Therefore, when a new era of national reconstruction is announced, new federative pacts that intend to leave behind the State's omission to promote social development, we must not forget that among the various gaps in the Brazilian political agenda is the formulation of a policy of sports and leisure that, in fact, rescue the defense of the demands of the workers of the city and of the field, which does not happen in the more general framework of a policy of government directed towards advances in the construction of the socialist historical project.

The balance of the current politics in the area of sports and leisure allows us to affirm - the Lula government did not advance in the fulfillment of the demands because it does not govern its government in the interests of the majority, but in the interests resulting from the conciliation of classes, imperialism are greater. The course of economic policy in Brazil is determining the failure of social policies.

The regulation of Physical Education from the Marxist point of view. The enslavement of blacks kidnapped from Africa, to be explored in Brazil, since the discovery, is not the object of study of this research. Slavery is not work, but crime. That is why we treat labor relations from 1888, a period in which the foreign labor force was imported into Brazil, due to the abolition of the enslaved. The place of freed slaves gave way to a type of semi-proletariat, a new agricultural worker - the settlement. This new work regime was introduced in coffee farms. The big farmers gave these settlements the opportunity to have their plots of land for cultivation and a few feet of coffee for the family's sustenance. It was a non-wage income scheme since there was such a pact of small landholding. However, this prevented the settlements from joining the financial value of the passage necessary to return to Europe, which was the goal of the majority (SINGER, 1988).

According to Singer (1988), Brazil's industrial proletariat appeared well before the abolition of slavery. However, the author does not mention whether these were already free wage-earners or enslaved men, working in the manufacture of paper and cotton, production of glasses, hats, carriages, among others, stating that there is no confirmation in historical records. For the same author, the constitution of the first Brazilian proletariat occurred without doubt and decisively in the period between 1880 and 1920, being these industrial proletariat and public utility services.

In this way absolute control of the means of production consisted of the indissoluble possession of the industrial dominant classes, the large landowners, liberated to exercise their will to exploit the wage-earning working class, whose financial survival was exclusively conditional on their labor gains. The exploitation of working hours, for the accumulation of capital, was inhumane to the point of not sparing even children. London in this period:

(...) in the terrible fact of a large number of the boys employed in modern factories and manufactures, condemned from their tender age to always repeat the simplest operations, to be exploited for years in a row, without learning any work that would make them useful later. majority between 11 and 17 years (...). Notably in London they perform this tedious task on a 14, 15 and 16 hour uninterrupted journey some days of the week and often for 36 consecutive hours with only 2 hours of rest and sleep (MARX, 1994, p. 555, 556).

Given the subhuman conditions of work, the need arises for this segment of society - the proletariat - to organize itself to undertake a struggle for improvements in conditions and valorization of labor, with the advent of strikes to reduce working hours and increase salaries. It is the beginning of the union movement in Brazil, of the class struggle, of the end of the nineteenth century, beginning of the twentieth century, structuring Brazilian trade unionism, which in 1906 organized the Brazilian Workers' Congress and laid the foundations for the organization of the Brazilian Workers' Confederation (COB) (BARBOSA, 2008).

Perhaps one of the great victories of the Brazilian workers in their struggles was the Consolidation of Labor Laws (CLT), sanctioned by Getúlio Vargas in 1943, which, despite its integralist (fascist) ideology, unified all existing labor legislation in Brazil (DORIGO and VICENTINO, 2005).

According to Sartori (1997), the profession of Physical Education originated in military circles, where it remained for 14 years, after the creation of the first School of Physical Education in the Navy in 1925. This military monopoly of Physical Education lasted until 1939, when the schools of the State of São Paulo and of the National Physical Education and Sports (now Federal University of Rio de Janeiro) were authorized to take responsibility for the training of Physical Education professionals (SARTORI, 1997), freeing themselves from the integralist / fascist ties in Brazil.

Up to 1964, the accelerated pace of creation of training establishments for Physical Education professionals facilitated the achievement of the qualification and precarious title for the professional exercise of Physical Education as a result of the inexistence of effective means of monitoring compliance with legal precepts (SARTORI, 1997).

According to Sartori (1997) the Physical Education professional of the period lived the problem:

(...) of not always being able to exercise what, by training, is their work, because it must compete with other people, sometimes completely unprepared and who, therefore, accept incompatible wage and working conditions and (...) the requirements of preparation, when it exists. (p.25, 26)

Just as workers of the early twentieth century realized that it was necessary and fair to organize themselves to guarantee the valorization and non-exploitation of their workforce, Physical Education professionals realized their strength and favorable possibilities to change that process of trivialization of the profession.

The foundation of the Brazilian Federation of Associations of Physical Education Teachers (FBAPEF), together with the Associations of Physical Education Teachers (APEF), in the 1940s, Physical Education professionals started fighting the class struggle of the category, with in order to provide better conditions for the practice of the profession. In the same year, the Law 4805 of 1984 was presented to the Federal Chamber for the regulation of Physical Education as a profession (SARTORI, 1997). However, this would only occur some time later on September 1, 1998, when Physical Education was finally regulated with the enactment of Law 9696/98, with the respective creation of its Federal Councils (CONFED) and regional CREFs (CONFED, 2008).

#### Conclusion

The conflict in the construction of politics is again set, and the course will depend on the correlation of forces between the Social Movements of Struggle organized around the demands of the workers having as strategy the single front towards a workers 'and peasants' government whose tactical reference is the socialist historical project, and the Social Movements that succumbed to the pact of class conciliation and gave up claims, historical flags, instruments of struggle, combative class organizations and whose directions are treacherous directions.

Two lucid examples in the area of Physical Education and sport demonstrate what are social forces, correlation of class forces and interests. An example is the movement that created the CONFED / CREFs system that regulates and supervises the profession of Physical Education and, another example, the movement that approved the curricular guidelines for Physical Education courses. Analyzing the correlation of forces that was established to approve the regulation of the profession and the new directives, it is evident that the interests of capital prevailed and that the predominant social forces resulted from the conciliation of interests of class, pro-dominant class - to extend the super exploration of the worker, put worker against worker and disqualify the worker in his training process by dividing the profession.

The creation of this system was only possible for Physical Education with the loss of the power of the military dictatorship and its hegemony that influenced the formation of Physical Education professionals. This caused in the past a great proliferation of openings of Physical Education schools, facilitating the granting of qualifications to act in the sports field without a graduation of higher level and by low salaries.

The Law that regulated the profession in 1998 has its opponents, still today, that among several arguments, pseudo-socialists, accuse the regulation of attacking other workers, implying that, without a degree, they could teach Sports and Education classes Physics. And that the market should choose the good professional for the bad, which characterizes the classical liberal concept of the "invisible hand" and neoliberal meritocracy.

In order to really advance the formulation of a policy at other levels, it is necessary to take as a reference, therefore, the historical project beyond capital, the reference of the necessity of a workers 'and peasants' government, without conciliation of classes, and the principles constructed in the struggle of governing classes of public policies for working classes in the city and the countryside. These include: the immediate, mediate and historical claims of the working classes of the city and the countryside as the basis of a program; responsible decentralization; popular participation.

It is now up to us, as organic intellectuals and cultural activists struggling for the demands of the broad masses, for example, to recognize the set of concrete guidelines formulated to put revolutionary strategy into practice in each new political conjuncture. What the facts show is that the trend towards the destruction of the productive forces is accentuated and the historical necessity of the construction of socialism is increasingly present and pressing to humanity in the face of the advance of barbarism.

Finally, our task is to fulfill our tasks, as organic intellectuals and cultural activists, in the construction of socialism because, as the studies of Marx (1979) and Engels (1990) on French Socialism show, German Philosophy and the English Economy, this will not be the result of changing beliefs in a society. Socialism will not be fruit as the utopians of evolution preached from the human brain and the understanding that society would only present errors to be eliminated, and this is the task of reason. In order to convert socialism into science, it is necessary first of all to situate it in the realm of reality and to act, to act in the concrete struggles so that the possibility of essence becomes concrete reality.

The role of the social worker in a process of change, this one has a prominent role in the demystification of the distorted reality, provoking the discovery of the true dimension in which the worker is immersed, which can be achieved through the critical perception of reality. Thus, through the awareness of the individuals with whom they work and their own awareness as a product of contact with them, the social worker, the role of agent of change, will fulfill.

With its 20 years of regulation and sanction of Law 9696/98, which created the CONFED / CREFs system and its several positive consequences to workers' struggles in Brazil, it is strange that there are still professionals in the area who oppose this. Far from wanting to exhaust the subject, further research on the aspects relating to these relations is recommended, and which are preferably debates devoid of preconceived ideas about the regulation of Physical Education as a profession.

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#### OS DESAFIOS DO TRABALHADOR SOCIAL NA ÁREA DA EDUCAÇÃO, ESPORTE E LAZER

In strategically and tactically studying the class struggle, we must ask ourselves what does the concrete struggle against the capitalist system mean in the current conjuncture? What system is this? What imposed mankind? How do you maintain your survival? How was the regulation of Physical Education important for the struggle of these professionals? How important is the CONFEF / CREF system to ensure the labor market and ensure security in serving the society? Education as cultural policy for the broad masses is the order of the day. It is up to us to fulfill our tasks as organic intellectuals and cultural activists for the construction of socialism because, as the studies of Marx and Engels on French Socialism, German Philosophy and the English Economy show, this will not be the result of change of beliefs in a society. Through the awareness of individuals as the product of contact with them, will fulfill the social worker, the role of agent of change.

Keywords: Education, Physical Education, History.

En étudiant stratégiquement et tactiquement la lutte des classes, nous devons nous demander ce que signifie la lutte concrète contre le système capitaliste dans la conjoncture actuelle. Quel système est-ce? Ce qui a imposé à l'humanité? Comment maintenez-vous votre survie? En quoi la réglementation de l'éducation physique était-elle importante pour la lutte de ces professionnels? Quelle est l'importance du système CONFEF / CREF pour assurer le marché du travail et assurer la sécurité au service de la société? L'éducation en tant que politique culturelle pour les larges masses est à l'ordre du jour. C'est à nous d'accomplir nos tâches d'intellectuels organiques et d'activistes culturels pour la construction du socialisme, car, comme le montrent les études de Marx et Engels sur le socialisme français, la philosophie allemande et l'économie anglaise, changement de croyances dans une société. Par la prise de conscience des individus comme le produit du contact avec eux, remplira le rôle de travailleur social, agent de changement.

Mots clés: Education, Éducation Physique, Histoire.

#### Resumen

Al estudiar estratégica y tácticamente la lucha de clases, debemos preguntarse qué significa en la actual coyuntura la lucha concreta contra el sistema capitalista? ¿Qué sistema es éste? ¿Qué impuso la humanidad? ¿Cómo mantiene su supervivencia? Como la regulación de la Educación Física fue importante para la lucha de estos profesionales? ¿Cuál es la importancia del sistema CONFEF / CREF para asegurar el mercado de trabajo y garantizar la seguridad en la atención a la sociedad? La educación como política cultural para las amplias masas está en el orden del día. Lo que nos corresponde es cumplir nuestras tareas, como intelectuales orgánicos y militantes culturales, hacia la construcción del socialismo porque, como demuestran los estudios de Marx y Engels sobre el Socialismo Francés, la Filosofía Germánica y la Economía Inglesa, esto no será resultado cambio de creencias en una sociedad. Mediante la concientización de los individuos como producto del contacto con ellos, cumplirá el trabajador social, el papel de agente de cambio.

Palabras clave: Educación, Educación Física, Historia.

#### Resumo

Ao estudar estratégica e taticamente a luta de classes, devemos nos perguntar o que significa na atual conjuntura a luta concreta contra o sistema capitalista? Que sistema é este? O que impôs a humanidade? Como mantém sua sobrevivência? Como a regulamentação da Educação Física foi importante para a luta desses profissionais? Qual a importância do sistema CONFEF/CREF para assegurar o mercado de trabalho e garantir a segurança no atendimento à sociedade? A educação como política cultural para as amplas massas está na ordem do dia. O que nos cabe é cumprir nossas tarefas, enquanto intelectuais orgânicos e militantes culturais, para com a construção do socialismo porque, conforme demonstram os estudos de Marx e Engels sobre o Socialismo Francês, a Filosofia Germânica e a Economia Inglesa, isto não será resultado da mudança de crenças numa sociedade. Mediante a conscientização dos indivíduos como produto do contato com eles, cumprirá o trabalhador social, o papel de agente de mudança.

Palavras-chave: Educação, Educação Física, História.