

**THE DILEMMA OF THE PROFESSIONAL EDUCATION OF THE MARTIAL
ARTS COACH IN BRAZIL: A LOOK AT THE PARADIGMS OF THE
PROFESSION**

EL DILEMA DE LA EDUCACIÓN PROFESIONAL DEL ENTRENADOR DE ARTES
MARCIALES EN BRASIL: UNA MIRADA A LOS PARADIGMAS DE LA PROFESIÓN

O DILEMA DA FORMAÇÃO DO TÉCNICO DE ARTES MARCIAIS NO BRASIL: UM
OLHAR PELA SOCIOLOGIA DA PROFISSÃO

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Abstract

A professional intervention is characterized by individual action through a body of collective knowledge. With the regulation of Physical Education in Brazil, discussions at the academic and legal field, concerning to the responsibility of professional intervention in the Fight / Martial Arts (F/MA) became heated, as well as the professional skills of its technicians/teachers. In that perspective it is asked: what type of qualification does the F/MA technician need? We aimed clarifying the terms of the debate on the possibility and conditions of a professionalization of the profession of F/MA technician in Brazil. The bibliographic survey technique was used with the method of analysis of confrontation among paradigms of profession. The analytical bias was that of the sociology of professions. It was considered that in order to appropriate the Physical Education discourse, the F/MA technicians ended up creating a problem for themselves, as they try to assert an expertise they do not have, trying to authorize an autonomy they do not detain and, at the same time, they judge not be its credentialism, of competence of the agency that accredits Physical Education.

Keywords: Professional Training; Martial Arts; Physical Education; Sociology.

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Resumen

Una intervención profesional se caracteriza por la acción individual por medio de un cuerpo de conocimiento colectivo. Con la regulación de la Educación Física en Brasil, se acaloraron las discusiones en el campo académico y legal sobre la responsabilidad de la intervención profesional en Luchas / Artes Marciales (L/AM), así como las competencias profesionales de sus técnicos / maestros. En esa perspectiva se pregunta: ¿qué tipo de titulación necesita el técnico de L/AM. El objetivo fue aclarar los términos del debate sobre la posibilidad y condiciones de una profesionalización de la profesión de técnico de L/AM en Brasil. Se utilizó la técnica de levantamiento bibliográfico, con el método de análisis de confrontación entre paradigmas de profesión. El sesgo analítico fue el de la sociología de las profesiones. Se consideró que para apropiarse del discurso de la Educación Física, los técnicos de L/AM terminaron por crearse un problema, pues tratan de hacer valer una experiencia que no tienen, tratando de autorizar una autonomía que no tienen y, al mismo tiempo, no creen que su credencialismo sea de competencia del organismo que acredita la Educación Física.

Palabras clave: Formación Profesional; Artes Marciales; Educación Física; Sociología.

Resumo

Uma intervenção profissional caracteriza-se pela ação individual através de um corpo de conhecimento coletivo. Com a regulamentação da Educação Física no Brasil acaloraram-se as discussões no campo acadêmico e jurídico no que se refere à responsabilidade da intervenção profissional nas Lutas/Artes Marciais (L/AM), bem como as competências profissionais de seus técnicos/professores. Neste sentido indaga-se: qual tipo de habilitação necessita o técnico de L/AM? Objetivou-se elucidar os termos do debate sobre a possibilidade e as condições de uma profissionalização do ofício de técnico de L/AM no Brasil. Foi utilizada a técnica de levantamento bibliográfico com o método de análise de confrontação entre os paradigmas de profissão. O viés analítico foi o da sociologia das profissões. Considerou-se que para apropriarem-se do discurso da Educação Física, os técnicos da L/AM acabaram criando um problema para si, pois tentam afirmar uma expertise que não possuem, tentando autorizar uma autonomia que não detêm e, ao mesmo tempo julgam não ser seu credencialismo, de competência do órgão que credencia a Educação Física.

Palavras-chave: Formação Profissional; Artes Marciais; Educação Física; Sociologia.

Introduction

The increase in the offer of fights and martial arts (F/MA) in contemporaneity gives rise to the creation of contradiction spaces: professional sport versus practices aimed at health and well-being; physical exercise for body beautification versus search for self-knowledge; search for inner peace versus self-defense. This indicates the existence of a group of bodily manifestations, present in the daily lives of individuals, that constitute themselves as a social fact, after all, they are already so entrenched in society that they function as systems independent of individuals.

Questions that need epistemological treatment and start to permeate the professional and academic fields therefore arise, leading to enquires as to: what type of training do martial arts coaches need? Are they considered professionals, or would that be a position to be held by a Physical Education graduate?

Professional intervention is characterized by individual action through a body of collective knowledge. It can be said that, by acquiring such a form, the initial concept of the master/disciple interaction will be rendered outdated, given that the profession requires different training and control compared to the current F/MA training:

[...] when we reflect on the dynamism of the profession, the latter has as duty to incorporate in its practice a continuous stream of ideas and knowledge produced, in this case, by scientific studies, and the incorporation of said knowledge by its members, which is not effectively seen in the daily practice of martial arts *senseis*, who use in their classes/training sessions knowledge that almost exclusively comes from practice, with a character of reproduction of what was learned, that is, 'I teach just as I learned' (DRIGO, 2007, p. 49).

On the other hand, Physical Education training courses go through a process of “scientific technical guidance”, in which, [...] In addition to the theory and practice dichotomy being reinforced, the training and intervention duality expanded” (SILVA; NICOLINO; INÁCIO; FIGUEIREDO, 2009, p. 10).

There also are contradictory structures of thought that, by disagreeing on the contemporary needs of Physical Education training, contribute to the dissonance of its identity. As stated, (LEMOS, LOVANE MARIA; et al., p. 33, 2012):

Considering the preparation process of the National Curriculum Guidelines referring to undergraduate Physical Education courses, diverging interests concur to guarantee the training of Physical Education teachers based on their training projects (LEMOS, LOVANE MARIA; et al., 2012, p. 33).

With the regulation of Physical Education in Brazil, the creation of the Federal Council (CONFEF) and of the Regional Councils (CREF), through Law 9696/98, heated up discussions in the academic and legal fields regarding the responsibility of professional intervention in these modalities. Art. 3 addresses the skills of physical education professionals:

To coordinate, plan, schedule, supervise, streamline, direct, organize, evaluate and execute works, programs, plans and projects, as well as to provide auditing, consulting and advisory services, carry out specialized coaching, participate in multidisciplinary and interdisciplinary teams, and prepare technical, scientific and pedagogical reports, all in the fields of physical activities and sports (BRASIL, 1998).

There is no definition here that the F/MA space is a field of intervention for Physical Education professionals. However, the CONFEF prepared Resolution 046/2002, which provides for their intervention and defines their range of activity:

A Physical Education Professional is a specialist in physical activities, in its various manifestations – gymnastics, physical exercises, sports, games, fights, *capoeira*, martial arts, dances, rhythmic, expressive and acrobatic activities, bodybuilding, leisure, recreation, rehabilitation, ergonomics, body relaxation, yoga, work- and routine-compensatory exercises, and other bodily practices [...] (BRASIL, 2002).

Among these fields, F/MA are included as a possibility, but legally, resolutions do not have the force of law. Therefore, there is no law that requires martial arts coaches to have a Physical Education degree. This situation made room for the consideration expressed in the National Manifesto of the Brazilian Confederations of Fights and Martial Arts to CONFEF:

(Item 6) - We draw CONFEF's attention to the existence of very rare Teachers and Professors able to teach Fights and Martial Arts in Physical Education Faculties, and even if we had them, we would be conditioned to the optional offer of all these sports in the curriculum on the part of the respective Faculties. With this, we intend to substantiate the great risk existing in the survival of such sports practiced by millions of Brazilians (National Manifesto of the confederations of fights and martial arts to CONFEF, 2000).

It is possible to observe the creation of a space for fights through the monopoly of intervention. On the one hand, F/MA coaches, and on the other, the agents representing professional regulation in Physical Education. The present research seeks to contribute to the resolution of this impasse by analyzing the literature on the sociology of professions.

In this sense, the objective is to elucidate the terms of the debate on the possibility and conditions of a professionalization for the job of F/MA coaches in Brazil.

Method

The research technique was a bibliographic survey. Texts by classic and contemporary authors of the sociology of profession were used, which, according to Gonçalves (2007), Angelin (2010), Santos (2011), and Dubar (2012), represent the approaches of the sociology of professions defined as “theoretical-methodological milestones that sedimented the analytical field throughout the 20th century” (GONÇALVES, 2007, p. 177). Including: Parsons (1958, 1972), Barber (1965), Hughes (1958), and Freidson (1994, 1996, 2001). Below is a grid for a conceptual literature review:

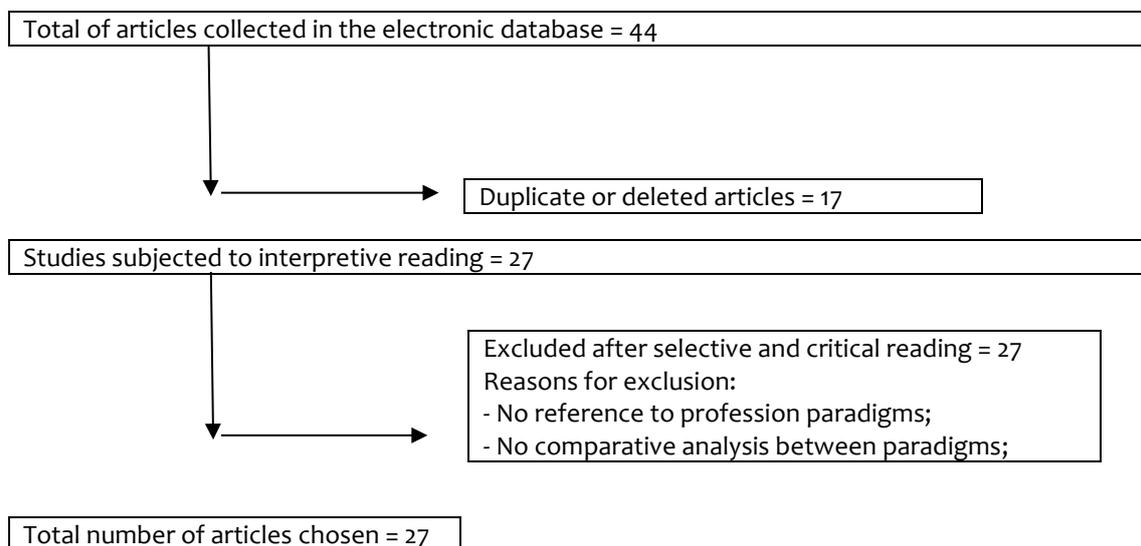


Figura 1 – Grid for Conceptual Literature Review – Profession paradigms.

Collins (1990), Macdonald (1995), Freidson, (1994), Dubar and Tripier (1998), Dubar (2012), Rodrigues (1998), Martínez and Carreras (2003) also emphasize the plurality of approaches to professions, indicating the presence of some of the most mentioned and representative paradigms of the 20th and 21st centuries: the functionalist paradigm, the symbolic interactionist paradigm, and the neo-Weberian paradigm.

The literature analysis method followed an approach similar to that of Dubar (2012): confrontation between the different profession paradigms, since:

Between the functionalist (or neo functionalist) current, which reserves the monopoly of professionalism to certain activities (CHAMPY, 2010), and the interactionist and critical currents (neo-Marxist, neo-Weberian, etc.), which attribute to sociocultural and political contexts (employers and public authorities) the characteristics of work activities considered "professional" or not, there is a strong and persistent rupture, insofar as they call into question the very definitions of work, employment and identity (DUBAR, C. 2012, p. 354).

The confrontation between the profession paradigms will help evidence how a possible professional field for F/MA coaches in Brazil is constituted.

Results

There is no consensus on the nomenclature and periods of emergence of each type of approach in the study of professions. Collins (1990), Macdonald (1995); Freidson (1994); Dubar and Tripier (1998), Rodrigues (1998), Evetts, (2003a), Martínez and Carreras (2003), talk about a plurality, but do not agree on the period of emergence (GONÇALVES, 2007).

However, so that there is a logical sequence to present the theoretical paradigms about the profession, the choice was to trace the paradigms that were most mentioned and referred to in the literature: functionalist, symbolic interactionist, and neo-Weberian.

For Barber (1965), the concern with the study of professions becomes an essential determinant in modernity, especially concerns of a moral order, since: "Moral concerns have been centered on the problems of tensions and conflicts between individual interest and the community's interest in modern society" (BARBER, 1965, p. 669).

The concerns of functionalists Parsons (1958, 1972, 1982) and Barber (1965) focused on maintaining professions as a model superior to crafts and occupations: "Both the pursuit and the application of science and liberal learning are predominantly carried out in a professional context" (PARSONS, T. 1958, p., 457).

Almeida (2010) reports that a professional's role is defined through a mediation involving three dimensions:

Existence of a dual skill, through the articulation of practical knowledge based on experience or on applied science, with theoretical knowledge acquired during a long and sanctioned education; Existence of a specialized skill, founded on a technical specialization that limits the professional's competence to a legitimate domain of their activity; Existence of disinterest or detachment, through the articulation of the norm of affective neutrality with the value of orientation towards others (ALMEIDA, 2010, p. 118).

One of the main distinctions between a profession and an occupation is the knowledge acquired in academic environments that would legitimize the profession. From this perspective, an F/MA coach could not be considered a professional, as theoretical knowledge acquired in academically and legally sanctioned training is not required from them.

The mastery of practice, the act of knowing how to do it, as long as it is sanctioned by agents with greater symbolic and social capital within the field ("Masters", "Grandmasters"), already authorizes the practitioner to coach in some modalities, even before the black belt.

In some cases, with the complement of refresher courses, offered and taught by the sanctioning agents of the "teaching" mission, which comes with institutionalized sanction, only by the modality, evidenced by the power of the "Black belt".

An occupation can only ascend to a profession if there is a sufficiently abstract and complex body of knowledge to require formal and prolonged learning; a professional culture supported by professional associations; an orientation to the needs of the clientele and a code of ethics" (DINIZ, 2001, p. 20).

Professionals become bearers of scientific technical knowledge capable of maintaining the social structure at a high standard of scientific rationality. For Barber (1965), a profession is based on the high degree of generalized and systematized knowledge of professionals and on the latter's virtue of minding the interest of the community first rather than their individual interest, so professional associations would function as a device regulating the professional/client and professional/professional relationships. This is what happened in the legal sphere: the agents responsible for ruling the F/MA field, through bills, tried to acquire autonomy

in the regulation and teaching process: Bill No. 2.889, of 2008; Bill No. 7.890, of 2010; Bill No. 2.051, of 2011; Bill No. 1.127, of 2011; Bill No. 3.280, of 2012.

However, for a functionalist analysis, the criteria to define a profession are: “specialization of knowledge; [...] intellectual formation, and ideal of service” (DUBAR, 2005, p. 174). Therefore, a “martial arts coach” profession would not be possible without a rigid process of intellectual formation that could be observed as a process of formal specialization.

Functionalist definitions make it difficult to analyze modern professions, marginalizing the relationships between individuals in their crafts, their experiences, and the construction of a process of professional identity. Unlike symbolic interactionists (DUBAR, 2005).

One of the greatest representatives of symbolic interactionism, Hughes, E. (1958), in his analysis of profession, introduces notions such as "license" and "mandate", with license being the legal authorization to perform certain activities that other people can perform, and mandate being the legal obligation to ensure a specific function.

An occupation consists, in part, of some people successfully claiming license to carry out certain activities that others cannot, and doing so in exchange for money, goods or services. Those who have such a license, if they have any sense of self-awareness and solidarity, will also claim a mandate to define the appropriate conduct for others in relation to matters relating to their work (HUGHES, E. 1958, p. 78).

These definitions become the basis of the moral division of labor. An F/MA coach must have authorization to exercise their profession (license), which is made possible only by Article 170 of the 1988 Brazilian Constitution, sole paragraph: "Everyone is guaranteed the free exercise of any economic activity, regardless of authorization by public bodies, except in the cases set forth by Law" (BRASIL, 1988). In this sense, there is no law that denies the teaching of F/MA through economic exchange. As long as the establishment is authorized by the precepts of building safety and health surveillance.

As for mandate, there is no authorization with the force of law that allows teaching the practice. Such authorization is only given by sport administration bodies, of a legal entity, governed by private law, with organization and autonomous functioning of competences defined in their statutes: the federations. Knowledge is given by the official accreditation institution authorized by the State, which entrusts members with the “secrets” of the profession, granting them an official mandate, authorizing them to socially use these secrets. In this case, professional knowledge is the core of profession. Thus, “scientific justification, in this issue, is nothing but a smoke screen” (DUBAR, 2005, p. 179).

The State has not yet recognized the profession of F/MA coach, considering that it has not yet granted the monopoly of the practice to these agents. Much less the existence of institutions designed to protect the license and preserve the mandate. Operationally, it is the Federal Councils and Regional Councils of each profession that, authorized by the State, earn the right to regulate and supervise it, preventing professional secrets from being used by non-members of the order, in addition to:

[...] ensuring the learning and reproduction of the ritual among professionals. The ritual constitutes, in effect, an indispensable protection against the “risks of the craft”, and its importance depends on the nature of the mandate: “the greater the risk, the more developed the ritual must be” (DUBAR, 2005, p. 179).

This systematization of profession by the institutions that regulate the process of ascertaining professional secrets will form a system of discrimination against all categories close to their secrets, which will inevitably be marginalized for possessing them, but which, not being part of the regulatory institution, will be marginalized and deemed “disreputable”, as possessing lower social status.

Thus, every profession tends to constitute itself as a “group of peers with its informal code, its selection rules, its common interests and language” and to secrete professional stereotypes, effectively excluding those who do not correspond to them (DUBAR, 2005, p. 180).

The perspective of knowledge as a secret, given by the institution authorized by the State, and of career as a means of socialization supervised and regulated by another institution that segregates and maintains professional status, is a differential of the symbolic interactionist paradigm, after all, “what are the circumstances in which people in an occupation attempt to turn it into a profession and themselves into professional people?” (HUGHES, 1958, p. 45). So far, it is not possible to call the job of an F/MA coach a profession. However, the overvaluation of micro-sociology as an axis of analysis of the symbolic interactionist paradigm is its greatest weakness. The reification of subjective analyses also becomes subjectivized, limiting the constitutive analyses of the social phenomenon (GONÇALVES, 2007).

Neo-Weberian theses, in their turn, are concerned with the distribution and strategies of conquest, and with the maintenance of power within professional communities, interrelating the professional group, the State and the clientele, delimiting the processes that involve the institutionalization of professional monopolies; articulations between professions and the structure of social classes; conflicts between professions for the appropriation of professional jurisdictions; the cultural and political influence exerted by professions for the benefit of their own interests; the deprofessionalization and proletarianization of professionals; the rhetoric that legitimizes the professional ideology (GONÇALVES, 2007, p. 182).

According to Freidson (1994), profession “is a form of organization of the labor market that possesses three basic elements, which sustain its power: expertise, autonomy and credentialism” (FREIDSON, 1994, p. 154).

The author seeks to establish an ideal type of professionalism sustained by specialized work in a theoretical body, by excellent use of knowledge and skills on the part of the professional; by exclusive jurisdiction and a profession-controlled division of labor; monopoly position in the market based on credentials created by the profession; existence of a formal teaching program, in higher education, producing these credentials and controlled by the profession; existence of an ideology that guarantees the social recognition of professional work, of its economic efficiency, and of the validity of the specialized knowledge on which it is based.

Profession is above all a kind of specialized work. Other jobs are not excluded, but are classified as a craft, as they are not officially recognized:

The remainder of this broad universe of work is made up of occupations and crafts performed in the officially recognized economy. This is where we find professions, listed as a special type of occupation in modern official classifications (FREIDSON, 1996, p. 3).

Professions can be classified as: unskilled professions, semi-skilled professions, and skilled professions. Within skilled professions, Freidson (1996) proposes another division: skilled professions of mechanical specialization – where there is constant repetition of movements until its enhancement – and skilled professions of judicious specialization – where the contingencies of their tasks require considerable discernment for their knowledge and qualification to be adapted to each circumstance. Therefore: “The work of professions is distinguished from the work of crafts by being a theoretically based judicious specialization” (FREIDSON, 1996, p. 3).

Profession can only exist if there is rational control on the part of workers' organizations, where professionalism “expresses a circumstance in which occupations negotiate jurisdictional boundaries among themselves, establish and control their own division of labor” (FREIDSON, 1996, p. 4).

Occupational organizations become rational regulators of the craft through bureaucratized strategies, ensuring a controlled labor market, not allowing individual consumers to employ whomever they want: they can only choose among properly authorized members of the occupation, who have jurisdiction over the tasks they want to see performed. This control excludes those who perform similar tasks and those not accredited by the regulatory organization. This "credential" is a skill certifier, attesting to society, clients and contractors the competence to exercise the specifics of the craft.

This competence, evaluated, classified and measured by the credential, must come from vocational training, which is, par excellence, the main factor for the control of the occupational market, as well as for hierarchization among professions. Care must be taken at this time not to confuse vocational training and professional training:

The method of controlling vocational training through craft typically takes place within the labor market. It takes the form of on-the-job training, in the routine places where members of the craft work. In contrast, professional training takes place outside the labor market, in classrooms, and sometimes in practice facilities, which are segregated from routine workplaces (FREIDSON, 1996, p. 5).

In the case of F/MA, vocational training is evident. It occurs in the very development of the practice and, subsequently, on a continuous basis, is carried out by Confederations and Federations in the form of specific courses related to training methods, teaching methodologies applied to the modalities, and new refereeing rules. What is still not clear from this example is the role of professional training, as in it teachers are limited in number compared to vocational training instructors. Thus, there is a greater probability of standardizing the contents learned in the training, possibly ensuring greater security in professional action. The professional training process would take place in the academic education space. In Brazil, there is no specific space for F/MA higher education training.

The difference between the two types of training reflects the nature of their credentials, whether in status, rank in the profession, and recognition of professional skills. Which, for Freidson (1996), can cause problems, since vocational training has less guarantee than professional training:

On the other hand, in the craft training system, which develops on site and in the job market, instructors or masters can vary greatly in their specific qualifications, in their ability to communicate them, and in their responsibility when trying to teach them, so training content can differ considerably in different types of work, with different instructors. Consequently, the reliability of craft credentials is more subject to questioning (FREIDSON, 1996, p. 6).

Therefore, they are professions with a greater or lesser degree of academic knowledge, but the difference lies in the security provided by the applicability of knowledge recognized by society. According to this perspective, the smaller the possibility of access to training – characteristic of professional training –, the greater the probability that this knowledge will be standardized, allowing for safer interventions, increasing the population's safety in its services. Therefore, more formal knowledge, being less accessible, tends to expand the jurisdiction of the profession:

The fact that faculty in professions schools can devote themselves as much to teaching as to research and study greatly improves a profession's ability to justify, adapt, and expand its jurisdiction in the face of competition with other occupations, as well as of the increasing sophistication of the lay population and of the technological and administrative advances in rationalization (FREIDSON, 1996, p. 6).

Professional training becomes a more fruitful means for the recognition of the profession, considering that the nature of the training inevitably tends to follow the development of society, because scientific research opens a more convenient channel of communication between the profession and social demands.

F/MA coaches are trained through a process of vocational training. However, there is in Brazil a space where F/MA are inserted at the academic level in formats of scientific research, disciplines and extension projects: in Physical Education Training courses. The insertion of these practices with specific names for the modalities, or even with the name of “Fights”, proves the concern with placing these manifestations at the level of higher education (PIMENTA, T, 2016, p. 256). An example is the disciplines of fights and martial arts in undergraduate Physical Education courses.

But why does Physical Education become a space for the insertion of these modalities? This concern is probably due to the affinity between the skills of F/MA coaches in the contemporary context with Physical Education professionals, a statement that makes more room for controversy, since the very characteristics of

Physical Education training are scarce with regard to F/MA, to the detriment of other sports taught in the university.

Combat sports have always been present in Physical Education teacher training curricula. However, the records of these activities in said curricula are few and end up being forgotten. Over the years, curricular changes appear and bring about transformation that do not always correspond to the demands of society (TRUSZ, RODRIGO AUGUSTO; VELY NUNES, ALEXANDRE, 2007, p. 180).

This reality creates some problems for the F/MA field, since, in this case, the teaching of professions generates a process of segregation between the classes of those who learn through vocational education – F/MA – and those who receive some information through professional education; additionally, by appropriating the knowledge of another craft – Physical Education – to justify their own – F/MA coach – and not being part of it legally, one inevitably generates conflicts as to the monopoly of knowledge.

Conclusions

The advance in the study of professions and the constant need to re-signify the F/MA discourse places this practice in a confusing space regarding its position in the professional field, since the training of coaches will establish a polarized character between knowledge from practice and from unofficial training nuclei versus knowledge from academic training.

The demand for such modalities has grown, but the legal guidelines for them did not follow them, generating conflicts with regard to the academic training process and, above all, the professionalization of F/MA coaches.

This reality opens up the possibility of fighting for a regulatory monopoly. On the one hand, the F/MA agents, and on the other, the Federal Council and Regional Councils of Physical Education.

The knowledge acquired by F/MA coaches is knowledge from practice, from their experience as practitioners. Those who sanction their intervention as coaches are their own coaches, who will approve or not their ability to fight, teach and coach. In some cases, it is the federations.

The problem with this reality lies in the status of knowledge. In the case of a coach who authorizes a new coach, the problem is more evident: this type of practice is not specifically authorized by law, by the State, reducing the latter's possibility of control and consequently limiting the safety of practitioners, clients and/or students. In the case of federations that authorize the practice through courses and exams, the problem is different: they do not have supervisory and regulatory autonomy.

Such associations cannot be considered professional associations, as they do not regulate the exercise of the F/MA coach job, so there is no device regulating professional/client and professional/professional relationships. The high degree of specialized knowledge cannot be generalized, as there is no application protocol and procedures that provide safety to clients/practitioners. Thus, there is no formalized knowledge, much less a rigid process of monitored and evaluated intellectual formation, responsible for the specific training of F/MA coaches. It is important to mention that the word “professional” implies a value judgment. It is a limiting definition, as it separates the capable from the incapable.

There is no authorization with the weight of law that allows F/MA teaching. There is no knowledge that is given by an official accreditation institution authorized by the State that entrusts institutional members with the secrets of the profession, granting them an official mandate, authorizing them to socially use these secrets.

That is, the need for scientific knowledge is not the core of classification between professionals and non-professionals, but the knowledge of the profession, which in this case is also not authorized and evaluated by the State, so there is no institution that revalidates and regularizes the license and the mandate, with no intermediaries between the State and the professionals, who would act as a defense between them and the public.

It is the Federal Councils and Regional Councils of each profession that, authorized by the State, earn the right to regulate and “supervise”. However, in the case of F/MA, there is still no specific Council in Brazil. The lack of a regulatory institution with this legal weight creates a problem for the field itself, as it sets precedents for fields with similar competences to fight for the monopoly of regulation.

It is also possible to observe that the profession is more of an occupation, with the particularity of controlling its own work, including its training, which can be vocational or professional. In the case of F/MA, training is vocational, provided by fitness centers and institutions such as federations. There is no professional training, as there is no place in Brazil offering training outside the work environment, provided by regulatory institutions authorized by the State, generating a difference between the two types of training, which will reflect in the specific nature of their credentials, whether in status or in the rank of the profession, and in the form of recognition of one's professional skills.

That is, any type of intervention that has received this sort of training, vocational or professional, is considered a profession. The problem generated does not end with the "is or is not a profession" classification, but with the security provided by the applicability of knowledge recognized by society, because the smaller the possibility of access to training, the greater the probability that this knowledge will be standardized, allowing for safer interventions, increasing the safety of the population in its services. Thus, more formal, scientific knowledge, being less accessible, tends to expand the jurisdiction of the profession.

The only space where researches related to pedagogy, didactics, training and physical preparation as to F/MA is that of higher education, such as Physical Education courses. One more variable that would justify its possible intervention power. In other words, in most sport modalities, coaches are regulated and supervised by Regional Councils of Physical Education, which is not the case with F/MA.

In the sense of appropriating the Physical Education discourse, agents of F/MA modalities not trained in this field of knowledge have created a problem for themselves, as they try to assert an expertise they do not have, trying to authorize an autonomy that they do not possess, and at the same time, believe that their credentialism is not in the scope of the body that accredits Physical Education.

Orienting the discourse of the agents responsible for offering F/MA, be it towards the creation of a specific Council or enabling its regulation and supervision by the Federal Council and Regional Councils of Physical Education, becomes an urgent condition for resolving this impasse, but especially for providing greater security for practitioners and for F/MA coaches themselves.

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