120 - FOOTBALL: THE SUCCUMBED HISTORY TO RACIAL INTOLERANCE

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INTRODUCTION

> *I have a dream. The dream of seeing my children judged by their character, not the color of their skin.*
> *Martin Luther King*

Football arrived in Brazil in 1894, brought by Charles Muller, and, after some time, the sport had became indispensable to the lives of many Brazilians, especially after its massification.

The arrival of football to Brazil, today, is a matter of debate in academic spaces, because of the search for a starting point or a potential introductor of the practice in the Brazilian society. However, the founding myths inherited such honor could more exemplify the birth of football clubs in the 1900s and 1910 in Rio de Janeiro and São Paulo than to give us statements about the arrival of the sport in the country (Canale, 2012, p. 27).

The reinvention of the way we play was conspicuous in the expansion of this practice, with blacks and black descendants primary role in such transformation, as stated in Junior.

> Spreading on the world map, Brazil is one of the countries where warmer temperatures prevail, which competes for them to break certain ritual alliances of everyday life, prevailing culture of improvisation, which is expressed in the way how blacks and black descendants deal with adversity by creating alternatives with a true value. Thus, the lower classes appropriate of the essential of the four lines to determine their own style. Place the ball to run the floor, against the air of the English game since Brazilians lawns by dryness of the soil differ from Europeans, where rain and snow predominate (JR, 2013, p.247).

However, what has been happening over the years is the forgetting of the historical importance of blacks in the context of football and racism and the racial slur was doing routinely present in our stadiums. And because of it, this article aims to discuss the inclusion of black in football and its importance for the development of this peculiar practice of sports in our country, in addition to presenting issues that indicate that racial democracy through sport is being succumbed by intolerance racial society. The literature review for this text composition favored authors that critically address, the issues that have been discussed.

The African-Brazilian in the Brazilian soccer

Maranhão states that:

> Brazilian ruling class saw itself, in the early twentieth century, with the dilemma of a huge African-Brazilian population contingent politically emancipated, but socially subordinate. In the first two decades of this period witnessed moments of institutional and social disruption in Brazil, marked by exponents of an ethic focused on the aspiration of returning to the color 'white', which should be achieved by encouraging European immigration and the abandonment of the quota "black 'in the population. For some thinkers, Brazil should "be cleansed" of his african-Amerindian cultural heritage, which should succumb, together with their representatives, before the force of European civilization. All this reflected a search for what was intended to be "the Brazilian people." (Maranhão, 2006, p. 435).

Refer to history in order to diagnose as racist as it was the Brazilian society, to the point that:

> For social Darwinists of the season in Brazil, the "race" was considered a key development factor: the United States was industrially powerful because they were racially superior, while Brazil, with its vast black and mestizo population, was doomed to underdevelopment (MARANHÂO , 2006, p.441).

It is a clear consensus that the insertion of African-Brazilian, mulatto, the so-called "underclass" in our society, it was essential for the formation of what will be the "Brazilian people" and our only way of playing because these skills were characteristic deriving the survival needs of the population. This discussion about the formation of the Brazilian people passing by Gilberto Freyre, social thinker born in Pernambuco in the first year of the twentieth century, internationally renowned and recognized for his consistent approach on the mixing of races. Their understanding of what is possible a society in which coexist blacks, mulattos and whites, led him to denounce racist activities, in search of a racial democracy .. Maranhão (2006), tells us that to Freyre, the big moment of that relationship, soccer and Society, took place at the 1938 World Cup, held in France, when, for the first time Brazil took a team composed of blacks, whites and mulattos. He understood that it was the Brazilian people. Maranhão (2006), presents the article written by Gilberto Freyre on June 17, 1938, with the title: Foot-ball mulatto, for the Associated Newspapers of Pernambuco, to discuss the relevance of miscegenation in the way we play our soccer.

> [...] Our style of playing football seems to me to contrast with the European, by a set of qualities of surprise, in the morning, of cunning, of lightness and at the same time, brightness and individual spontaneity which expresses the same Mulatism that Nile was the best statement to date on political art. Our passes, our prawns, our despistamentos, our flourishes with the ball, there is something to dance and capoeira that marks the Brazilian style of playing football, which rounds and sometimes sweetens the game invented by the English, and they and other Europeans played so angulosamente, it all seems so interesting to speak to psychologists and sociologists, the flamboyant Mulatism and at the same time, trickster who is now all that is true affirmation of Brazil. (Freyre, 1938, apud MARANHÃO, 2006, p. 441).

The spread of mass British sport in our society, much has also been given by the opportunism of Getúlio Vargas in 1938, after a successful World Cup in France:

> The political/historical context troubled and the use of the World Cup of 1938 by the government of Getúlio Vargas (taking advantage of the positive campaign team) to create a certain identification with the national football team (putting speakers on city streets for people to hear the games) contributed to the positive of what was the 'Brazilian' image, created by Gilberto Freyre, take root in society (Maranhão, 2006, p. 443).

Another author also discusses this issue is Mário Filho (2003) in his classic, "The African-Brazilian in the Brazilian football." In this work, the author points out the importance of inserting black, mulatto, to characterize the national football because, for him, when the beautiful game was played exclusively by whites, football more resembled something alien, a product that was not ours.

Mario Filho believed that football was able to overcome racial issues and argues: "Football erased the color line. The club forgetting that the team had black, black forgetting, not even remember who was black "(MARIO SON, 1947, p. 308). Prefacing the "Negro in the Brazilian Football," Freyre said: "With such waste is that Brazilian football has moved away from the original well-ordered Britain to become a dance full of surprises and irrational Dionysian variations that are [...] (MARIO SON, 1947, apud FREYRE, preface, 1947).

Still on this topic, Correia (1933), in his book "Quantities and miseries of Brazilian football" discusses the importance of mixing for the formation of the national football player.

Soares (1999, p. 121) warns about the care to be based on the reflections of the ideas Mário Filho :

> Social scientists who use the work of Mário Filho qualify for real, objective and complete. Seem to announce that, in fact, would have little to say about the period covered by it. However, the uncritical use of data and interpretations of the NFB makes the "new narrators" will eventually incorporate the nationalist bias that inspired Mário Filho, although they want to attack and accentuate racial democracy racism or segregation in Brazilian society. Fail to consider that the NFB and its author suffered the influences of '30s and' 40s, marked mainly by nationalist mentality and the hope of racial reconciliation. Elaborations of Mário Filho were influenced not only the thought of Gilberto Freyre, but also a "popular freyrismo". The vision of Mário Filho, like other intellectuals, artists and writers of his time, is conditioned by a belief in Brazil that in a few years have passed from slavery to racial integration through miscegenation, cladding, amalgamation or compromise. The message could be drawn from this view is that not only our racism would be different, as would be overcoming racism, although the United States, with all its developments, have not done so. For this reason we would be unique, special, and we would have our own history, identity and future.

This initial part of the paper presented grants to the debate on the inclusion of blacks, mulattos, mestizos in the formation of Brazilian society and its relevance in the construction of our unique way of doing football. Following, we will discuss briefly what is racism and some cases in our football stadiums in 2014, especially "Aranha" case.

Soccer and racism a nostalgic relationship

After all, what is racism? To begin to answer this question in the apropriaremos Mini Dictionary, Soares and Blackberry (2009, p.602), which defines racism as: 1. Doctrine that proclaims the superiority of certain races; 2. Quality, action or feelings of racist person.

Racism is a doctrine, a system that asserts the superiority of one race over the other races, it is necessary another question: "What is a racial group?". To explore this question we seek subsidies in Santos (1984, p.11), which tells us that "blacks and whites are simply collections of individuals that have these colors - nothing more."

For this author, the idea of races comes from ideologies of governments who want to propagate purposes and achievements and cites the example of Adolf Hitler at the 1936 Olympics, held in Germany, where he had the ideal show to the world the superiority of the Aryan race over all other "races". And the world has followed the victories of "[...] an American creole, Jesse Owens - which also proved nothing except that it was better runner" (Santos, 1984, p 11, 12.). He concludes, "What we call race - black, white, yellow, Caucasian, etc.- is just a list of anatomical features" (IDEM,p.12).

Racism in football can be understood as any racist practice, namely, swearing, suggestive signs, targeted direct participants to any matches. Thus considered, in Brazil, cases of racism, unfortunately, have always been present in our stadiums, however, this year 2014, became notorious for two things: 1) the incidence of cases, 2) individuals who have suffered such action not peace, and denounced occurred.

To illustrate this understanding, we present some accounts that configure abominable racist acts that occurred in our stadiums.

> Copa Libertadores. Cruzeiro and Real Garcilaso face off in the Peruvian city of Huancayo. When the Cruzeiro midfielder Tinga touches the ball, the home crowd mimics monkey. [...] Paulão quarterback, the International, was called monkey by a group of Grêmio fans. On March 5, about 20 supporters of theEsportivo, team of Bento Gonçalves, showed their true faces. The group attacked the referee Marcio Chagas da Silva because of the color of their skin. "Monkey", "big black filthy" and "bum" were just some of the profanity heard by Chagas. Upon arriving at the private parking of the stadium, found his car covered in banana peels. When starting the vehicle, two fruits fell from the exhaust pipe. The next day, the wheel Arouca was assaulted. Author of a great goal to volley in a match against Mogi Mirim, a team from São Paulo, the shirt number 5 of the Santos was called "monkey" by a fan while granting interviews (Martins, 2014).

The Santos player, Arouca, when asked about that fateful event, the same consciously stated: "Football is a mirror of our reality, and this is not just a racist name-calling." The referee Marcio Chagas da Silva, stated that "Among the attackers were men, but also children and adolescents. These boys are nothing more than a reflection of its leaders. So if future builds racist. "

As serious as, but with greater impact, occurred in Porto Alegre on 28 August at Grêmio Arena in the first leg of the quarter-final of the Brazil World Cup between Grêmio and Santos. During the game, the Grêmio supporter Patricia Moreira was spotted by the cameras transmit screaming the word "monkey" to the goalkeeper. Besides Patricia Moreira, other fans of the

same team, the Santos keeper offended with gestures and words of racist slant. This sad episode became known as "Aranha case."

The most nostalgic might argue that this case was motivated by a passion for the race for a berth in Wednesdays final of the Brazil Cup, and the central idea of the offenses were destabilizing the goalkeeper Aranha, as Grêmio lost the game by two to zero, something unacceptable. However, 21 days after the team returns to the Santos region face the same team from the state capital, again in their stadium, but now the Brazilian Championship 2014, and what we saw was the same scene repeating itself: the fans sorority propagating racist slogans against the player Aranha, only this time, these individuals paid attention and put their hands in front of mouth, trying not to be caught by television cameras.

The Santos goalkeeper Aranha indignantly left the field, saying that the boos were signs that Grêmio supporters agree with the racist abuse suffered by him.

Equally or even more tragic that racist acts committed by supporters of the union, against the goalkeeper Aranha was the fateful interview granted by Patricia Moreira for the gaucho newspaper Zero Hora, follows some excerpts.

> Do you consider yourself racist? No. I'm not racist. Have stayed with a black guy. [...] The supporters of the Guild is not racist, it is not.
> It is normal to hear this kind of manifestation cheering Sorority? Yes.
> You agree that the word monkey should not be said at the stadium? I agree, because I lost my life because of it. I have no more freedom to walk the streets, to live where I lived. When can I attend a party with my friends again? (Bold added).

This supporter of Grêmio claims not to be racist by having "been" with a single black. Further states that the Grêmio fans are not racist, but, however, said it's normal echoing sounds racist slant on the game and your team to finish, his concern is not having called the Santos keeper monkey, but not know when you will be able to attend parties with your friends.

The president of Brazil, Dilma Rousseff, came out in defense of the victims of racism, writing on her Twitter: "It is unacceptable that Brazil, the largest black nation outside of Africa, mingle with scenes of racism."

To close our reflections on this sad part of our history, we can not fail to mention that the main actor of this story, Edson Arantes do Nascimento, "Pelé", always omitted on such events.

CONCLUSION

We agree with Da Matta (2006), when the anthropologist stressed that Brazil reinterpreted how to play football for him: "The fact is that the British game 'foot on the ball' was reinterpreted in Brazil as the art of 'ball in foot ', which changed everything "(DA MATTA, 2006, p.157)

It is clear consensus that this reinterpretation of the style of play is due to the inclusion of blacks, mulattos, mestizos in British sport. Characteristics of improvisation skills, motor dexterity, the ginga, among many other features, which come from the need to survive the real Brazilian people.

However, the facts cited in this article demonstrate that the rich history of our football has been succumbed by racial segregation and the long awaited "racial democracy" through the beautiful game, thought and believed by Gilberto Freyre and Mário Filho, among others, is despoiled by one, bigoted, racist society of the Brazilian society.

A hypocritical society that prides itself on being the only country world champion of football, but they forget that blacks, mulattoes, largely responsible for this feat: Didi in 1958, in 1962, Garrincha, Pele in 1970, Romario and Ronaldo in 1994 2002. And the current idol of Brazilian football, Neymar, is also black.

We can not forget the first World Cup held in Brazil in 1950, in which the black goalkeeper Barbosa was appointed as the main responsible for the defeat of the canary selection. The comedian Chico Anysio when asked about the convening of goalkeeper Dida for the 2006 World Cup in Germany, reports that: "I have no confidence in black net. The latter was Barbosa, of sad memory in check. "(Huber et al., 2006, p. 69) We also believe that a country with a mixed population, multicultural as ours, should move toward what the Brazilian philosopher Vladimir Safatle (2012), defined as "Indifferent differences".

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FOOTBALL: THE SUCCUMBED HISTORY TO RACIAL INTOLERANCE

ABSTRACT

This paper is about racial intolerance in Brazilian football, based on the understanding that we are known as the country of football and that adjective was given by our unique way of playing. Our swagger, skill, ability to improvise is a consequence of the formation of the Brazilian people and the sport being the reproduction of the society we live in, our beautiful game acquired this identity, football art, and it also had the inclusion of blacks, and black descedants as the primary factor for this situation. At a time when racial discrimination was exacerbated, Gilberto Freyre and Mário Filho, postulated a racial democracy through football. However, what has been happening throughout history is the spread of racism in our society, with numerous occurrences inside the stadiums. In this year 2014, two points has getting our attention to these fateful events, the incidence of cases and the encouragement of victims to report these attacks. Among these incidents the "Aranha case" had a great impact, however, this does not mean that this case is more serious than the others, the violence of these racist acts are of the same magnitude. To elaborate this paper, it was realized a review of the literature with emphasis on authors who critically address the insertion of black in football and how the desired racial democracy, through sport, has been succumbed by racial intolerance.

KEYWORDS: Football. Racism. Societ.

FOOTBALL: L'HISTOIRE SUCUMBIDA PAR L'INTOLÉRANCE RACIALE

RESUME

Le présent texte, qu'aborde l'intolérance raciale dans le foot brésilien, part de la compréhension de que nous sommes connus comme le pays du foot et que cet adjectif a été donné par notre jeito unique de jouer. Notre ginga, habilité, capacité d'improvise est conséquence de la formation du village brésilien et, en étant le sport la reproduction de la société en que nous habitons, notre sport bretãou a acquis cette identité, du foot art, et il a eu l'insertion des noirs, mulatos, mestiços comme facteur primordial pour telle situation. Dans une époque en que la discrimination raciale était exacerbada, Gilberto Freyre et Mário Fils, entre autrui, postulavam une démocratie raciale à travers le foot. Pourtant, ce que vient en arrivant au long de l'histoire est la propagation du racisme dans notre société, avec incontables occurrences dedans des stades. Cet an de 2014, deux points ils ont appelé attention sur ces fatídicos événements: l'incidence de cas et l'encorajamento des victimes en dénoncer ces agressions. Entre ces incidents le “cas Araignée” il a gagné majeure répercussion, pourtant, cela ne signifie pas que ce cas soit plus grave que les autres, la violence de ces actes racistes ils sont de la même grandeur. Pour élaboration de cet article nous réalisons je revise bibliographique, avec accent en des auteurs qu'ils abordent de forme critique l'insertion du noir dans le foot et comme la rêvée démocratie raciale, par l'intermédiaire du sport, vient en étant succombée par l'intolérance raciale.

MOTS-CLÉS: Foot. Racisme. Société

FÚTBOL: LA HISTORIA SUCUMBIDA POR LA INTOLERANCIA RACIAL

RESUMEN

El presente texto, que aborda la intolerancia racial en el fútbol brasileño, parte de la comprensión de que somos conocidos como el país del fútbol y que ese adjetivo fue dado por nuestro jeito único de jugar. Nuestra ginga, habilidad, capacidad de improviso es consecuencia de la formación del pueblo brasileño y, siendo el deporte la reproducción de la sociedad en que vivimos, nuestro deporte bretão adquirió esa identidad, del fútbol arte, y tuvo la inserción de los negros, mulatos, mestiços como factor primordial para tal situación. En una época en que la discriminación racial era exacerbada, Gilberto Freyre y Mário Hijo, entre otros, postulavam una democracia racial a través del fútbol. Sin embargo, lo que viene ocurriendo al largo de la historia es la propagación del racismo en nuestra sociedad, con incontables ocurrencias dentro de los estadios. Ese año de 2014, dos puntos llamaron atención sobre esos fatídicos acontecimientos: la incidencia de casos y el encorajamento de las víctimas en denunciar esas agresiones. Entre esos incidentes lo “si Araña” ganó mayor repercusión, sin embargo, eso no significa que ese caso sea más grave que los otros, la violencia de esos actos racistas son de la misma magnitud. Para elaboración de este artículo realizamos repaso bibliográfico, con énfasis en autores que abordan de forma crítica la inserción del negro en el fútbol y como la soñada democracia racial, por medio del deporte, viene siendo sucumbida por la intolerancia racial.

PALABRAS CLAVE: Fútbol. Racismo. Sociedad

FUTEBOL: A HISTÓRIA SUCUMBIDA PELA INTOLERÂNCIA RACIAL

RESUMO

O presente texto aborda a intolerância racial no futebol brasileiro, partindo do entendimento de que somos conhecidos como o país do futebol e que esse adjetivo foi dado pelo nosso jeito único de jogar. A nossa ginga, habilidade, capacidade de improviso é consequência da formação do povo brasileiro e, sendo o esporte a reprodução da sociedade em que vivemos, o nosso esporte bretão adquiriu essa identidade, do futebol arte, e teve a inserção dos negros, mulatos, mestiços como fator primordial para tal situação. Em uma época em que a discriminação racial era exacerbada, Gilberto Freyre e Mário Filho, postulavam uma democracia racial através do futebol. Entretanto, o que vem ocorrendo ao longo da história é a propagação do racismo em nossa sociedade, com inúmeras ocorrências dentro dos estádios. Nesse ano de 2014, dois pontos chamaram atenção sobre esses fatídicos acontecimentos: a incidência de casos e o encorajamento das vítimas em denunciarem essas agressões. Entre esses incidentes o “caso Aranha” ganhou maior repercussão, no entanto, isso não significa que esse caso seja mais grave que os outros, a violência desses atos racistas são da mesma magnitude. Para elaboração deste artigo realizou-se uma revisão da literatura, com ênfase em autores que abordam de forma crítica a inserção do negro no futebol e como a sonhada democracia racial, por meio do esporte, vem sendo sucumbida pela intolerância racial.

PALAVRAS-CHAVE: Futebol. Racismo. Sociedade