32 - *"THERE MAY BE, BUT IT'S NOT NECESSARY TO SHOW OR TO ADMIT! NOBODY NEEDS TO KNOW!"*: PHYSICAL EDUCATION STUDENTS' DISCOURSES ABOUT THE MASCULINITIES OF SOCCER

GUSTAVO MARTINS DE ANDRADE
MARCO FRANCISCO COSTA VILLAS BÔAS
ELAINE ROMERO
ERIK GIUSEPPE BARBOSA PEREIRA

INITIAL POINTS

The literature shows that the gender studies have become a multidisciplinary field of various influences (SAFFIOTI, 1987; SCOTT, 1995; LOURO, 1997 and 1999; CONNELL, 1995; ALMEIDA, 1996 and ALMEIDA, 2000; NOLASCO, 1993,1995 and 2001, among others). In an attempt of reconstructing the excluded experiences, many fields of various sciences have socialized the obtained knowledge from the gender analyses. In Physical Education such studies are still being developed, as shown in Romero (2007). The studies of Knijnik and Machado (2008), Melo and Vaz (2008), Monteiro (2008) Pereira (2002; 2008; 2009a, 2009b e 2010) and Pereira and Romero (2004) support this idea. To what concerns physical activities, the practice of physical exercises in the masculine universe used to be seen as an important source of experience of the assertion of masculinity to be noticed as a block against feminization (MESSNER and SABO, 1990; SABO, 2002). Malysse (2002) states that men also pursued the body's embellishment through the practice of exercises, enlarginng and designing their muscles. Thus, those have always been associated to the image of strength and mastery of the male body. From the aforementioned, we searched for answer(s) for the following question: How can we outline the Physical education students' discourses concerning the masculinities in soccer? The aim of the research was to analyze the undergraduate students of physical education discourses on the building of masculinities in this sport.

1 - The methodological path

The present research was of descriptive method of ethnographic character and qualitative nature. The samples were taken from 61 undergraduate students of both genders in different terms, all from the Physical Education and Sports School of the Federal University of Rio de Janeiro. The tools were: a panel of photos of soccer players taken from sites of easy access of the public and discourse analysis on a semi-structured interview. As analysis procedure, according to Lima (1994), we followed the stages: 1 – description; 2- phenomenological reduction; 3- reorganization of the units; 4- phenomenological interpretation. We presented the participants the panel below and after that they were interviewed. The results found were grouped into the categories: the so-called masculine activities versus the so-called feminine ones: a discourse on masculinities.



Figura 1. Painel de fotos exibido na entrevista (Fonte: http://edvaldosouzacouto.blogspot.com/2009_12_27_archive.html)

Since early childhood both boys and girls depend on their mothers and need her physical and emotional care. However, the patriarchal society demands the boy to break the physical and emotional connection with the mother too soon at a time he still needs her much. To keep up with the masculine role friends, neighbors, and family members expect from him, he spends his whole life making an effort to show he is virile. In the physical education environment it is common and normal to observe these attitudes and behavior and even hear things as "men do not dance!", "boys do not cry" or "come here if you are a man!".

It is clear that there are different social projects for men and women in almost all cultures that shape men as the brave, the more aggressive, the combative and physically and mentally strong. There is a distinction in the perception of the masculine being: boys and men should play soccer, fight jiu-jitsu and play with cars. Girls should prefer dancing ballet and playing with dolls. When a participant was asked: "So, you think there should not be homosexual players?" replied "No, it is not what I mean! There may be, but it's not necessary to show or to admit! Nobody needs to know!" We can conclude that these concepts, which are so common in our daily lives, actually express stereotypes about masculinity and femininity. These perspectives have been culturally inherited and reinforced by society through family, friends, neighbors and even school. Nolasco (1993) shows the differences between men and women in dealing with their particular subjectivities. The building process of the masculine identity is very complex and turns out to be different from the women's. The masculine identity is mostly built in negative aspects. To be a man is not to be a woman, reject everything feminine, what therefore contributes to the social and cultural depreciation of women and to their subordination.

Built this way, the social masculinities exposed are presented as an apparently feelingless world. To Saffioti (1987) and Belotti (1985), to some men, the social power conceived to masculinities is the cause of suffering and alienation. They are men who suppress their emotions, needs and possibilities such as the joy of caring for the others, receptivity, empathy and compassion, which are experienced as inconsistent with the masculine power. The masculine identity, which came from a

resignation of the feminine and not from an assertion of the masculinity, is constructed and experienced as something tenuous and fragile, which needs to be constantly reaffirmed. (NOLASCO, 1993 and 1995; MOTA, 2000 and ALMEIDA, 2000.). The male identity is not plain. It goes through changes as time goes by, or because of the social class, work relations, change of status or the acquisition or loss of prestige. All in all, it can be said that the masculine identity is frequently being rebuilt and reassured, different from the feminine which is more stable and "naturally" reassured by women in the pregnancy and birth (SAFFIOTI, op.cit. and 2001). According to Almeida (2000) and Mota (op.cit.), the masculinities are presented as a group of meanings that constantly change and are built from our relations to ourselves, to the others and the world. For those authors, being a man in daily life, in the social interaction, in the ideological constructions does not restrict to the sexual characters. It concerns a range of moral attributes of behavior socially sanctioned and constantly reevaluated, negotiated and remembered. In short, it is always in a process of formation. Like the femininities, the masculinities have a place in the symbolic dimensions and in social and institutional relations. Connel (1995) claims that both the masculinities and femininities are socially built, historical and relationally.

The studies about men and masculinities, especially those developed in the 90's, have been contributing for the gender studies as they present the issue of gender from men's point of view. They problematize the topic similarly to how the feminist and homosexual studies did throughout almost three decades, following the same theoretical and methodological steps. (CUNHA JÚNIOR, 2000 and PEREIRA, 2009a, 2009b and 2010). To the question: "Do you find it natural to celebrate this way?", a young lady interviewed replied: "I do not!! Natural it is not, many people will say it is not, but that may happen, right?"

Another question: "If there was an idol of yours in any of these pictures, how would you react?". We heard responses like: "An indifferent reaction."; "Yeah..." (other female students agree); "Like… I didn't expect it!"; "I could think like.. I didn't know that, but since he likes it, since he is that type … fine!" A male student confirms: "I wouldn't have any reaction. Uh… I don't know!... because we don't expect it." Another student interrupts: "You can't have no reaction! You will react, positive or negatively, but there is reaction!

In the aforementioned samples, it is seen that there is a conceptual confusion. The masculinities are not presented in a uniform way, showing hegemonic patters and others subordinated to them. These patterns are based on men's social power and are taken on by male individuals in complex ways. The hegemony is a way of domination in which the dominated participates in it. In the gender field, it is a capacity of imposing a definition on other types of masculinity, which means that the glorified model actually corresponds to what can be attributed to a few men (CONNELL, 1995).

The concept of hegemonic masculinities allows us a more dynamic understanding of them, comprehending them as a structure of the social relations in which many non-hegemonic masculinities subsist, although they are repressed and self-repressed by the hegemonic common sense. It is essential to see how the prevailing models are built in diverse cultural contexts and which kind of relation men of different social strata will establish with it. There are as many masculinities as different contexts in life. The masculinities are socially built and not a still or biological asset. The masculinities are designed in two inter-related fields of power simultaneously – men and women's relations (gender inequalities) and in the men's relations with other men (inequalities of ethnicity, age, sexuality, etc.) .(PEREIRA; 2009a; 2009b and 2010).

2- Soccer and the masculinities universe

Soccer is an international passion, a unique world wide phenomenon. Needless to say. Brazilian people are fascinated for the sport that carries much of our culture and reaches not only the fans, but everybody. Soccer is not limited to stadiums. It is on the media, on the streets, in bars or in the homes in many different ways. It also reached this study because this conversation did not restrict to the players, it grew throughout the participant's testimonials. According to DaMatta (1986 and 1987), soccer is one of the few elements that have been brought by the colonizers was totally embraced by our culture. From Brazilian's outgoing way of life emerged a new soccer style. In times when there was an attempt of building the concept of nation, the sport, especially the soccer, came to unify the masses. As this research participants mentioned, an "ideal sport" for Brazilian men.

We asked: "Do you follow soccer? Do you have idols? What do you think of these pictures?". They responded: "How bizarre!"; "Oh Gosh!"; 'Aggressive"; "Homosexuals (laughs)"; "No, it's not…"; "Well… two men lying and kissing…"; "Very provocative"; "Ah, see?! I told you!"; "Not there!!"; "Hmm.. argh!"; The idols mentioned were David Beckham and Fabio Canavarro. We continued: "Have you seen images of your idols in more affectionate scenes?" "Yeah, it's always on TV!". "What was your reaction?" [Student reacts with an astonishing face when seeing the photo of the soccer player Buffon.] "Is that Buffon?! Huh?.. That's Buffon!!"; "Buffon is a queer.. you're kidding me!" (laughs). We asked: "What if you saw your idols celebrating kissing or being kissed?" and we got: "Being kissed, but where? On the cheek or on the lips?"; "There may be some cases...(laughs)". And suspicious they claim: "Yeah, but it's always shown on TV!" Responding to "how did you react?" "I don't know.. it think it's nothing.. it's normal, I guess".

Guedes (1986) claims that soccer works as a national identity for the Brazilians. She believes that soccer can engage the vehicles of communication in a debate about the characteristics of the Brazilian people. It is the most suitable area to broaden the process of building and socialization of the male body. We conceive soccer as a collective ritual in which a specific kind of hegemonic masculinities is worshipped. This should not be understood as an individual personality or a biological factor, but as a system of collective representation, attributes, habits and attitudes founded in culture and history. (HELAL, 1997). Therefore, we should talk about masculinities recognizing the different definitions of manhood we generate. We emphasize the masculinities in the plural as we are conscious it has different meanings for different groups in different moments (CONNELL, 1995). The hegemonic definition of masculinities was built in a relational way, in a powerful field transforming the others into others, in an attempt of "cleaning" the discursive and operative space where distressed men could demonstrate and prove their masculinity.

3- Social differences versus sexuality differences



Fig. 2- Foto de Ibrahimoic e Pique (Fonte: http://edvaldosouzacouto.blogspot.com/2010_05_02_archive.html); Fig. 3 Foto de Richarlyson (Fonte: http://atitudes-otarias.blogspot.com/2010/07/falam-ainda-que-ele-nao-e-viado-mais.html)

Before the presented photos, the expressions used were: “You're kidding me, they're gay?!”; “Oh no!” (girl); “there are some that don't realize it that time” (girl); “What do you mean they don't realize it?!” (boy); “It's faggoty!” (laughs); We had barely asked about the upcoming pictures and the students already commented: “Oh that one it very much!” (boy); And this other is what? “That's a girl! Richarlyson!” (boy); “Girl…?” (laughs – girl); “Look at Richarlyson” (laughs); “He's gay, he's gay!”; “Is Richarlyson gay?”; “Obviously! He's really gay, not for the work out, but because… it's always on the media that he's gay! I've heard he's gay for real!”.

The interviewees' opinions took us to discuss the issue. The fact that they related the presented activities to homosexuality intrigued us. This is a recurring field in the studies of sexuality, relations and gender representations and it clarifies the importance of comprehending sexuality in people's psycho development. The sexuality relates to a pursuit of pleasure, an essential human need. Each society develops rules that are constituted in fundamental parameters for people's sexual behavior. It is measured by science, religion, media and its outcome is expressed by both the collective imagination and the public policy, coordenated by the State (FRY, 1982). The sexuality will be built from the individual possibilities and interactions with the social, cultural and historical environment. In this context, children receive a qualification or a judging of the adult world since very little. They are filled with values and beliefs attributed to the pursuit of pleasure that will be present in their lives. We can clearly observe manifestations associated to the human sexuality in which the gender perspective is inevitably connected. Thus, many times the homosexual connotation was attributed to concepts and attitudes less conventional than the ideal male form. It reinforces the gender stereotypes such as calling “queer”, “gay” or “fag” a boy who dances.

The main impressions

We concluded in the discourses that showing the images was a bit uncomfortable. Our main impressions point to a reproduction of stereotypes, prejudice, resistance and even new values and attitudes that praise the dominant view between men and women in society in the current gender relation. Such issue reflects on the body practice universe, more exactly on the college course of physical education. The data evidences the persistence of a determiner of norms, beliefs, taboos, stereotypes and socio cultural values that interfere the construction of the male body. The research confirms that aspects related to the “architectures” of the gender relations have socio-cultural and historical foundation (SCOTT, 1995). Thus, answering the base question of our present investigation we are led to believe that soccer has been legitimizing and reproducing a hegemonic patriarchal sexist ideology, sedimentating the status quo.

REFERÊNCIAS

ALMEIDA, M.I. **Masculino e feminino: tensão insolúvel, sociedade brasileira e organização da subjetividade.** Rio de Janeiro: Rocco, 1996.

ALMEIDA, M. **Dimensões da masculinidade no Brasil. Cadernos do Núcleo Transdisciplinar de Estudos de Gênero - NUTEG**. Niterói/RJ: EDUFF, v. 1, p.29-38, 2000.

BELOTTI, E.. **Educar para a submissão: o descondicionamento da mulher.** Petrópolis: Ed. Vozes, 1985.

CONNELL. R. **Políticas da masculinidade. Educação e Realidade**. Porto Alegre, vol. 20, nº 2, p. 184-206, jul./dez, 1995.

CUNHA JÚNIOR, C.F. Gênero e história: apontamentos de uma pesquisa sobre a masculinidade e Educação Física. **Anais do VII Congresso Brasileiro de História da Educação Física,** Esporte, Lazer e dança. Gramado, 2000. p. 396-400.

DaMATTA, R.. **O que faz o brasil, Brasil?** Rio de Janeiro: Rocco, 1986.

_____. **Relativizando: uma introdução à antropologia social.** Rio de Janeiro: Rocco, 1987.

FRY, P. **Para inglês ver: identidade e política na cultura brasileira.** Rio de Janeiro: Jorge Zahar Editor, 1982.

GUEDES, S. L. A construção do corpo masculino nas escolinhas de futebol. X**X Encontro Anual da Anpocs, ANAIS. Caxambu,** 1986.

HELAL, R.. **Passes e impasses: futebol e cultura de massa no Brasil.** Petrópolis: Vozes, 1997.

KNIJNIK J. D. e MACHADO, A. **A. Bailarinos do esporte: notas sobre novas masculinidades em campo**. In: ROMERO, E. e PEREIRA, E.G.B (Orgs.) **Universo do corpo: masculinidades e feminilidades.** Rio de Janeiro: Shape, 2008. p. 137-150.

LIMA, L.A. Capoeira angola: lição de vida na civilização brasileira. In: BICUDO, M.A. e ESPOSITO, V.H (Orgs.): **Pesquisa qualitativa em educação: um enfoque fenomenológico.** Piracicaba: Ed. Unimep, 1994. p. 61-66.

LOURO, G. **Gênero, sexualidade e educação: uma perspectiva pós-estruturalista.** Rio de Janeiro: Vozes, 1997.

_____. Pedagogias da sexualidade. In: (Org.). **O corpo educado: pedagogias da sexualidade.** Belo Horizonte: Autêntica, 1999. p. 7- 34.

MALYSSE, S. **Em busca dos (H)alteres-ego: Olhares franceses nos bastidores da corpolatria carioca. In: GOLDENBERG. M. (Org.). Nu e vestido: dez antropólogos revelam a cultura do corpo carioca.** Rio de Janeiro: Record, 2002. p. 79-138.

MELO, V.A. e VAZ, A. F. **Cinema, corpo, boxe: reflexões sobre suas relações e notas sobre a questão da construção da masculinidade.** In: ROMERO, E. e PEREIRA, E.G.B (Orgs.) Universo do corpo: Masculinidades e feminilidadades. Rio de Janeiro: Shape, 2008. p.117-135.

MESSNER, M.A. e SABO, D.F. (Eds). **Sports, men and gender order: Critical feminist perspectives. Champain: Human Kinetics,** 1990.

MONTEIRO, M. **Corpo, biologia e masculinidade. In: ROMERO, E. e PEREIRA, E.G.B (Orgs.) Universo do corpo: Masculinidades e feminilidadades.** Rio de Janeiro: Shape, 2008. p. 103-115.

MOTA, M.P. Gênero, sexualidade e masculinidade: reflexões para uma agenda de pesquisa no contexto de uma experiência. **Cadernos do Núcleo Transdisciplinar de Estudos de Gênero-NUTEG.** Niterói/RJ: EDUFF, v. 1, p.39-49, 2000.

NOLASCO, S **O mito da masculinidade.** Rio de Janeiro: Rocco, 1993.

_____ A desconstrução do masculino: uma contribuição crítica à análise de gênero. In_____. (Org.). **A desconstrução do masculino**. Rio de Janeiro: Rocco, 1995, p. 15-29.

_____ **De Tarzan a Homer Simpson: banalização e violência masculina em sociedades contemporâneas ocidentais.** Rio de Janeiro: Rocco, 2001.

PEREIRA E.G.B. **A construção sociocultural do corpo masculino nos discursos de graduandos em Educação Física**. Rio de Janeiro, 202. 97p. Dissertação (Mestrado em Ciência da Motricidade Humana) Universidade Castelo Branco; 2002.

_____. **A construção social das masculinidades na Educação Física infantil.** Asuncion, 2009b, 147f. Tese (Doutorado em Ciência do Movimento Humano). Universidad Autonoma de Asuncion.

_____. Discutindo gênero, corpo e masculinidade. In: ROMERO, E. e PEREIRA, E.G.B. **(Orgs) Universo do corpo: masculinidades e feminilidades. Rio de Janeiro: Shape; 2008.**

_____ .Reflexões sobre práticas corporais, identidades e masculinidades. **Revista Brasileira de Psicologia Aplicada ao Esporte e à Motricidade Humana,** v. 1, p. 37-43, 2009a.

_____. O masculino na Educação Física infantil: discursos e imagens. **Revista Brasileira de Psicologia Aplicada ao Esporte e à Motricidade Humana.** , v.2, p.74 - 78, 2010.

PEREIRA E.G B. e ROMERO, E. "... para ser macho não pode negar fogo, tem que ser viril. Então não tem nada a ver com a dança". **Revista da Faced. Faculdade de Educação da UFBA**. n. 8 - Salvador, 2004. p 139-155.

ROMERO, E. Inventory of Brazilian Physical Education Gender Studies. **The FIEP Bulletin,** Foz do Iguaçu, v. 77, n. 2, p. 658-661, 2007.

SABO, D. **O estudo crítico das masculinidades.** In: ADELMAN & SILVESTRIN (Org.). Gênero plural. Curitiba: UFPR, 2002. p. 33-46.

SAFFIOTI, H. **O poder do macho.** São Paulo: Ed. Moderna, 1987.

_____**Contribuições Feministas para o Estudo da Violência de Gênero**. Cadernos Pagu. 2001, n.16, p.115-136.

SCOTT, J. **Gênero: uma categoria útil de análise histórica. Educação e Realidade**, Porto Alegre, vol. 20, n.º2, p.71-99, jul./dez., 1995.

Endereço: Rua: Coleiro (antiga rua 11), 201- Conj. João Saldanha- Bangu CEP: 21865-080
Rio de Janeiro /RJ
Telefone 21 88497930
email: egiuseppe@eefd.ufrj.br

"THERE MAY BE, BUT IT'S NOT NECESSARY TO SHOW OR TO ADMIT! NOBODY NEEDS TO KNOW!": PHYSICAL EDUCATION STUDENTS' DISCOURSES ABOUT THE MASCULINITIES OF SOCCER

ABSTRACT

The objective was to analyze the discourse of undergraduate students of physical education about the construction of masculinities in soccer. The issue of the research tries to answer this question: How are the physical education students' discourses presented to what concerns to the construction of masculinities in soccer? The type of research was of descriptive method of ethnographic character qualitative nature. All the samples were randomly chosen and the participants are all EEFD/UFRJ students (Physical education college/ Federal university of Rio de Janeiro), of both genders and different terms. The instrument was a semi-structured interview and as an analysis technique we use the discourse. The results found were grouped as: 1- The so-called masculine activities versus the so-called feminine ones: a discourse about masculinity; 2- Soccer and the masculinities universe; 3- social differences versus gender differences. We can see that masculinities are not shown uniformly, highlighting the existence of hegemonic patterns and others subordinated to these. Our conclusion points to a reproduction of stereotypes, prejudice, resistance and new values and attitudes that magnify dominant views among men and women I the current society in gender relationships.

KEY-WORDS: Physical Education, Gender, Masculinities.

"MÊME S'IL PEUT Y EN AVOIR, PAS BESOIN DE LE DÉMONTRER OU L'ASSUMER, PERSONNE N'A BESOIN DE LE SAVOIR!" DISCOURS DES ÉLÈVES D'ÉDUCATION PHYSIQUE SUR LA MASCULINITÉ DU FOOTBALL.

RESUME

L'objectif était d'analyser le discours des étudiants en Education physique sur la construction de la masculinité dans le foot. L'objet de la recherche est le suivant : comment se construit le discours des élèves d'éducation physique autour de la masculinité dans le football? La méthodologie est descriptive, ethnographique et de nature qualitative. Toute l'enquête repose sur le témoignage de 61 élèves choisis de façon aléatoire de l'EEFD/UFRJ, des deux sexes et de différents niveaux. L'instrument est un entretien basé sur des techniques d'analyse, basé sur le discours. Les résultats obtenus ont été organisés selon ce plan: 1- Les activités dites masculines versus les activités dites féminines: un discours sur la masculinité; 2- le Foot est un univers masculin; 3 les différentes sociales versus les différences sexuelles. On se rend compte que les masculinités ne se présentent pas de façon uniforme, mais il existe certains schémas hégémoniques et d'autres qui s'y subordonnent. Notre Conclusion montre que la reproduction de stéréotypes, aprioris, resistances et même les nouvelles valeurs et attitudes sont vantées par des visions dominantes entre hommes et femmes dans la société actuelle, concernant la relation entre les genres.

MOTS CLÉS : Education physique, genre, masculinité

"ATÉ PODE TER, MAS NÃO PRECISA DEMONSTRAR OU ASSUMIR! NINGUÉM PRECISA SABER!": DISCURSOS DOS ALUNOS DE EDUCAÇÃO FÍSICA SOBRE AS MASCULINIDADES DO FUTEBOL"

RESUMO

O OBJETIVO foi analisar os discursos dos graduandos em Educação Física sobre a construção das masculinidades no futebol. O PROBLEMA da pesquisa tem a seguinte indagação: Como se configuram os discursos de alunos do curso de Educação Física acerca da construção das masculinidades no futebol? A METODOLOGIA foi do tipo descritivo, de caráter etnográfico e natureza qualitativa. Toda amostra foi selecionada aleatoriamente e seus participantes foram 61 alunos da EEFD/UFRJ, de ambos os sexos e de diferentes períodos. O instrumento foi uma entrevista semi-estruturada e como técnica de análises, utilizamos a de discurso. Os RESULTADOS encontrados foram agrupados da seguinte forma: 1- As atividades ditas masculinas versus atividades ditas femininas: um discurso sobre masculinidade; 2- Futebol e o universo das masculinidades; 3- as diferenças sociais versus diferenças sexuais. Percebemos que as masculinidades não se apresentam de modo uniforme, destacando-se a existência de padrões hegemônicos e outros subordinados a estes. Nossa CONCLUSÃO aponta para a reprodução de estereótipos, preconceitos, resistências e até mesmo novos valores e atitudes que enaltecem visões dominantes entre homens e mulheres na sociedade atual nas relações de gênero.

PALAVRAS-CHAVES: Educação Física; Gênero; Masculinidades.