110 - FOOTBALL AND THE CONSTRUCTION OF BRAZILIAN PEOPLE IDENTITY IN EVERYDAY LIFE

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Football, as a sportive practice, occupies a prominent place in the everyday life of Brazilian people, being a constitutive element of national identity. The theme of identity has been a concern for renowned authors in postmodernity. Among them we can highlight the work with Stuart Hall, “Cultural identity in postmodernity”; Renato Ortiz, with the work “Culture and national identity”; Darcy Ribeiro with the book "Brazilian people" and Candido Mendes, who wrote "Pluralism, Culture, Identity and Globalization.

Reflecting on identities in the context of Brazilian culture – or Brazilian cultures - evokes questions about what differentiates us from other nations with whom we interact. After all, who is the Brazilian people? Considering that cultures are constituted, according to Morin (2011 p. 50-51), “by the set of knowledge, rules, standards, prohibitions, strategies, beliefs, ideas, myths that are transmitted from generation to generation, it is possible to note that, in such cultural complexity, some aspects of aspects of identity are highlighted in the daily lives of Brazilian people. Hall 2006, p. 47) argues that

> in the modern world, the national cultures in which we were born constitute a major source of cultural identity [...] These identities are not printed literally in our genes. However, we actually think of them as if they were part of our essential nature.

Considering the argument of Hall (2006), football may be characterized as something that belongs to the essence of the Brazilian people. This makes it an identifying factor. Here are some examples to illustrate this statement. Find yourself in another country whose language is different from the one spoken in Brazil, nevertheless some of codes common in the universe of football may be enough to identify a Brazilian citizen. Membership is immediate. The names of Pele and Ronaldo, for example, became keys for communication that identify the country, which are provided by football. They were not or are not just football players, they are Brazilian.

Brazil is a five-time world football champion. No other country can, even today, proclaim such a feat. Football is a national brand. We play football, breathe football, discuss football, export football, buy football, and teach football. It is an activity that reveals our art that expresses our culture, which speaks of our way of being. Certainly, it is one of the most democratic sports. It's easy to be practiced. It is independent of social conditions. Everyone can play: the big, small, rich, poor, white, black, man, woman, fat, skinny, intellectual, illiterate. It is present in the everyday life of the Brazilian people. During a time of entertainment, among children, youth and adults, it is common to observe the practice of football as an element of interaction.

The liking or passionate involvement with football may be considered a fundamental trait of the Brazilian identity. It can be argued that football is already part of the way of being, of thinking and living the national culture. The “club of the heart” brings out the status of belonging that leads individuals to think and organize their daily lives according to a set timetable, which frames standards of behavior, as can be seen in the statement below:

> When my team plays I organize everything around the game. I don't do anything for anyone. When my team plays in the city I don't miss a game. When playing in another city I follow it on TV. My team is my passion. I'm the kind of fan who does everything to avoid losing a bit of the match. The shirt of my team is my second skin. The flag is actually a sacred mantle. I have already registered a document requesting to be wrapped with mantle as my last wish at the hour of my death (MR, 58).

The trait of the Brazilian culture can also be perceived in the way TV networks address this sport. In 2011, for example, football matches were on the open TV network three days a week. On Wednesdays, Saturdays and Sundays, the schedule of football was considered sacred. It was almost a national need. Those who could enjoy cable TV were able to watch live football every day of the week. There is the indoor soccer league; the showbol, Series A League Brasileirão; Series B of Brazilian; Copa Libertadores da América; Copa Sul Americana; Brazil's Cup, not counting the games of the Brazilian and international football with the most diverse championships, with special attention to the Italian league, Spanish and Champions League, due to the quantity of Brazilian players in these clubs. In this sense the narrative of a football supporter is quite illustrative:

> Football is my pleasure. When I was younger I played every week my “futebolzinho” with friends from work. Today the body does not support. So I watch it on TV. I do not miss a game of my time - I'm Mengão - and when my team is not playing , I'm connected to the others on dispute. (LC 65)

Throughout the day, various sports programs offer information about football clubs, comment the results of the rounds and make a prospection for the next games. In certain regions of the country, according to the victories of the big clubs, the newspaper will be exhausted in a few hours on newsstands. The days that follow the rounds of midweek and weekend, (ie. Thursdays and Mondays), one may witness commentaries on the performance of the “clubs of the heart” in any public space. In bars, groups of friends, during lunch, in the classrooms, on public transportation, in the work environment, in other words, in various places and situations, exaltation is proclaimed for the winners; there is also criticism to the referee who annulled a goal, validated a certain move, expelled or left to expel a player and ended up influencing the outcome of the match.

This passion called football is so overwhelming that ignoring the news and discussions may give to a person the feeling of not being Brazilian. This passion increases when the national team is involved. It is common in Brazil not only wear the colors of the national team, but to paint the streets, to decorate with green and yellow pennants entire neighborhoods, to install TV screens at strategic points, so that the population or the community can see and cheer together. It is a time when solidarity develops among people. In many schools children spend more time practicing this sport in physical education classes[1]. During

the World Cup matches the country comes to a stop due to this passion.

The World Cup, if not the biggest, is one of the greatest shows on earth. In 2014, it will be held in Brazil. The changes that preceded the approval by Fédération Internationale de Football Association (FIFA) Cup of the site of the cup, give us an idea of how important this sport is for Brazilians. The commitment and political articulation of President Lula, his Ministers, Governors, Mayors, Representatives, Senators, and the business world denoted how great was the desire of the country to hold the Cup.

Once the country was defined as the host of the 2014 World Cup, the requirements of FIFA in relation to infrastructure became a priority for the Brazilian nation. Ports, airports, stadiums, hotels are being built, reburbished and improved. They are reflections of our national identity. They will reveal to foreign visitors who is the Brazilian people. Many of these improvements would not be seen as priorities if they were not part of the demands of the World Cup 2014.

In the context of the World Cup, Brazilians pay close attention to the constituion of the national team. So who are the players who will represent us with dignity that football deserves in a world cup?

This is the time when each Brazilian exercises, in his or her own way, the role of a national coach. There are plenty of guesses of who is or is not in on the team, who deserves to play the Cup, who should be the coach. Everyone has their opinions. One thing is common to all. Brazil, as the country of football, has to play beautifully during the World Cup. It is part of the identity of the Brazilian soccer to play beautifully. Some sportswriters, commentators, former players, and coaches will call this football art.

In this conception of football art, another trait of Brazil's national identity emerges. Playing with art is more than to catch the ball and to go towards the opponent's goal. Here is pronounced the way in which one uses the dribble. This is what some scholars call finta or ginga. The use of the body, moving it to one side and the other with the purpose of deceiving the adversary, is something that comes from history of resistance of blacks in colonial period. Some capoeira movements were assimilated by practitioners of football. This element, although already globalized, it is something that identifies the Brazilian athlete. The ginga allows the athlete to get out of adverse situations and achieve success over their opponents. It is an ideal opportunity for development and practical application of creativity. As a result of this creativity, Brazilian athletes created the bicycle[2], art of moving the body upward and kicking the ball, while upside down, in the opposite direction. They also invented the dribble of the cow[3], also called half moon, when the athlete throws the ball from one side of his opponent and catch it from the other. In the context of ginga one cannot forget pedaling[4], when the player passes his feet on the ball in a frantic movement deceiving the adversary. Also noteworthy in this art football is the dribble called scooter, the pen or totó, when a player passes the ball between the legs of his opponent.

It can be argued that ginga, as the art of handling the body in the defense and attack, works as a way to dribble the adversary to maintain the possession of ball as well as a mechanism avoid a foul or physical assaults from opponents who ignore the essence of football art. This understanding leads us beyond the game. It also inspires the art of dealing with life's adversities, perceptible reality in the everyday life of the Brazilian people.

When considering football as a trait that marks the identity of the Brazilian people, this sport acquires a particular meaning in the educational process, particularly in the field of physical education. There are human dimensions being developed and improved through football. It is an educational experience. It is a practice that can help in the moral formation of humam beings. According to Freire (2000, p. 36-37):

> Transform the educational experience in pure technical training is to belittle what is fundamentally human in the educational exercise: its formative role. If one respects the nature of human beings, the teaching of contents can not be disconnected to the moral formation of the student. To educate is substantively to form someone.

The dynamics of the process of identity construction also finds support in the educational field. The contents are not to be developed disconnected from the daily lives of individuals. The realities that speak of the way of being and the way of living of individuals or socialcultural groups, express the richness of the formative diversity of Brazilian culture. Playing football is part of of healthy human development, it is part of the identity of Brazilians, it defines the national identity.

1 - It is well known the use of football in physical education in public schools and private education and, let us say, is one of the sports that students most enjoy.

2 - The "bicycle" was invented by Leonidas da Silva. He proclaimed himself the inventor of move. The first time Leonidas made the move was on April 24, 1932, in a match between "Bonsucesso" and "Carioca" with a victory of Bonsucesso by 5 X 2. Playing for Flamengo, he made the move only once, in 1939 against Independiente of Argentina, who was very famous at the time (http://pt.wikipedia.org).

3 - The story goes that Garrincha created such a move when trainning with a cow, kicking the ball from one side and catching it from the other. Then he went on to making this move against his opponents on the football field.

4 - This move was made immortal in the decision of the Brazilian championship between Corinthians X Santos, when Robinho executed - with mastery never seen before - this move over Rogério.

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FOOTBALL AND THE CONSTRUCTION OF BRAZILIAN PEOPLE IDENTITY IN EVERYDAY LIFE

ABSTRACT

This paper aims to present a reflection on the place occupied by football, in postmodernity, in forming the identity of the Brazilian people and as such passion in this everydayness of life of the Brazilian people, may be appropriate for education, especially in field of physical education, aiming at the development of human beings. Sports is entertainment. Football as one of sports entertainment is present in everyday life of the Brazilian people. He's part of Brazilian culture. We live in a reality of cultural diversity. In this context, discussions about national identity in Brazilian culture have become concerns from several scholars in the field of humanities and social sciences. It is noticeable that the complexity of reality. In the way of being, doing and living of the people are expressed founding elements of identity processes.

KEYWORDS: Football. Identity. Culture.

FOOTBALL ET LA CONSTRUCTION DE L'IDENTITE DES PERSONNES BRÉSILIEN DANS LA VIE QUOTIDIENNE

RÉSUMÉ

Cet article vise à présenter une réflexion sur la place occupée par le football, dans la postmodernité, dans la formation de l'identité du peuple brésilien et en tant que telle passion dans cette quotidienneté de la vie du peuple brésilien, peuvent être appropriées pour l'éducation, en particulier dans domaine de l'éducation physique, visant le développement des êtres humains. Sport est un divertissement. Le football comme l'un des sports de divertissement est présent dans la vie quotidienne du peuple brésilien. Il fait partie de la culture brésilienne. Nous vivons dans une réalité de la diversité culturelle. Dans ce contexte, les discussions sur l'identité nationale dans la culture brésilienne sont devenus des préoccupations de plusieurs chercheurs dans le domaine des sciences humaines et sociales. Il est à noter que la complexité de la réalité. Dans la manière d'être, de faire et de vivre des gens sont exprimés les éléments fondateurs de processus identitaires.

MOTS-CLÉS: foot. Identité. Culture.

FÚTBOL Y LA CONSTRUCCIÓN DE LA IDENTIDAD DEL PUEBLO BRASILEÑO EN LA VIDA COTIDIANA

RESUME

Este trabajo tiene como objetivo presentar una reflexión sobre el lugar que ocupa el fútbol, en la posmodernidad, en la formación de la identidad del pueblo brasileño y como tal pasión en esta cotidianidad de la vida del pueblo brasileño, puede ser apropiado para la educación, especialmente en campo de la educación física, buscando el desarrollo de los seres humanos. El deporte es entretenimiento. El fútbol como uno de los deportes de entretenimiento está presente en la vida cotidiana del pueblo brasileño. Él es parte de la cultura brasileña. Vivimos en una realidad de la diversidad cultural. En este contexto, el debate sobre la identidad nacional en la cultura brasileña se han convertido en preocupaciones de varios estudiosos en el campo de las humanidades y las ciencias sociales. Es evidente que la complejidad de la realidad. En el modo de ser, hacer y vivir de las personas que se expresan los elementos fundamentales de los procesos de identidad.

PALABRAS CLAVE: el fútbol. Identidad. Cultura.

FUTEBOL E A CONSTRUÇÃO DA IDENTIDADE DO POVO BRASILEIRO NA VIDA COTIDIANA

RESUMO

O presente artigo tem como objetivo apresentar uma reflexão acerca do lugar ocupado pelo futebol, na pós-modernidade, na formação da identidade do povo brasileiro e como tal paixão, presente na cotidianidade da vida do povo brasileiro, pode ser apropriada pela educação, sobretudo no campo da educação física, com vistas ao desenvolvimento do ser humano. Esporte é lazer. O futebol como uma das modalidades esportivas está presente no lazer cotidiano da vida do povo brasileiro. Ele faz parte da cultura brasileira. Vivemos em uma realidade de pluralidade cultural. Nesse contexto, as discussões acerca identidade nacional na cultura brasileira têm se tornado preocupações de vários estudiosos no campo das ciências humanas e sociais. É perceptível a complexidade de tal realidade. No jeito de ser, de fazer e de viver do povo estão expressos elementos fundantes dos processos identitários.

PALAVRAS-CHAVE: Futebol. Identidade. Cultura.