182 - BRAZIL AND ARGENTINA: INVOLVEMENTS AND SPACING OF THE DISTANT NEIGHBORS IN THE FIELD OF SOCCER

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We have as hypothesis that “To be Brazilian is as to be Flamengo” and “To be Argentine it is as to be Mouth”. This formation of standards or symbolic strut ration concentrates some essential areas and objects to the proper nature of the experience human being, the social interaction and the reality of the country. This formation of standards is organized generally in some ways: aesthetic, emotive, intellectual or cognitive, religious, ideological, philosophical, you eat its some divisions, whose combinations constitute the basic forms to organize the society. Other elements and symbolic dimensions belong to the tradition: the mythical, ritual elements, as well as social solidarity and injustice, each one of which is susceptive of rational elaboration, substantive and can serve of focus for the definition of the collective and personal identities, of base for the surrounding participation nor provided with feeling, expressing the feelings with regard to the soccer[1].

Initially, we elaborate the quarrels having as main recital Norbert Elias in the Symbolic Theory and Society of the Individuals, specific literature that approaches “the Human beings as Individuals and as Society, and its Auto-Image Inspired in the Desire and the Fear”. Desire and fear are determinative affection of the emotion. In generality one understands for them conjugated terms, any state, movement or condition that provoke in the individuals the perception of the value, reach or importance, that determined situation have for its lives, its necessities and its interests, followed for the pleasure or pain. However, in Elias the connotation given to the terms “desire and fear” happens of the use politician and moral. For more current than either nowadays, both the terms, are part of an image of the man where the passives comments of evidence intensely join the deriving fancies of desires and fears.

Para Elias, para onde quer que nos voltemos, deparamos com as mesmas antinomias: we have certain traditional idea of what we are as individuals. E we more or less have a notion of that we want to say when pronouncing the term “society”. But, to us these two ideas - the conscience that we have of us as society, a side, and as individuals, of another one - never arrive to coalesce entirely. Without a doubt we have conscience, to the same time, of that this abyss between the individuals and the society does not exist reality. All society human being consists of individuals or the individual without the society is a non sense. But when we try to reconstruct in the thought that that we live deeply daily, is constant to appear gaps and imperfections in our flow of thoughts, as a break-head whose parts if withdrew to compose a complete image. (Elias, p.67).

For Maffesoli, the function of the common sense, therefore, is to integrate the individual in the inter-subject and visible world of the appearances that are the world given for the five felt in which we exist as species. Commenting the activity to think and of speaking what it thinks, Lafer affirms that “the fondness and judging share with thinking the provisory process of reverse speed-ligament with the world”. It occurs that thinking it does not only base on the fondness, but judging, proper for the appreciation of particular and specific situations, that is, as much the will as the judgment is independent to the thought because mentions the particularity specifically. The fondness aims at to the future, because the will becomes intention for the decision of what it will come to be. Already judging is an on activity to the mental construction of the aphorism between a given generality and a particular one already occurred, mentioning last situations to it. In its workmanship “Between the Past and the Future”. Arendt sketches clearly the thought on the values as property partnerships that they have not meant independent, but, as other merchandises, only exists in the fluid relativity of the social relations and the commerce. Through this relativity, as much the things that the man produces for its use as the standards in agreement which it lives suffers a decisive change: exchange entities become and the carrier of its value is the society and not it man who produces, he uses and he judges the value and the belonging. The corporate property explores its character of idea, becomes standard by which the good and the evil can be measured and recognized: a value becomes that cannot be changed by other values, such as the efficiency and the power. The action and the agent appear in a world that already existed, but which it, when appearing, adds something with its words, made and potentiality that is demonstrated to its fellow creatures.

Thus being the value of “Being Brazilian” it is different of “Being Argentine”? It is a behavior? If it will be! It is real or a symbolic? We only can affirm that it is a representation national politics - locked up in the common sense of the people as “Brazilian Mannerism” (We Brazilian people call “*brasilidade*”) and, depending on the restored power - a prestige, an arrogance and/or a humiliate context. These us to go to that in the national ideologies and the certainty that the citizen has special merit, of the largeness and superiority of its national, explicit or implicitly on tradition them. On the other hand, these ideologies help to join the members of a State and induce to close rows when it has danger threats; for another one, they serve to stoke the fire of the conflict and the tension between the nations, and to keep livings creature, or until increasing, the hazard that the nations look for to move away with its aid. Not rare, the values that represent the essence of what of the felt purpose and to the life; they contribute for the constant renewal of the emotions, which, in turn, strengthen the values that serve of defense against these threats[3].

This assay has for analogy the theories of Hugo Lovisolo in Distant Neighbors relatives the ideas displayed by Norbert Elias in Evolvements and Spacing. We have as basic the apparatus of the relative emotions when knowing that throughout a civilization process they make the individuals to live in society, spacing and involved for the nets and configurations. For such study they will be used riches of the soccer between Brazil and Argentina, two countries of Latin America for historical conveniences are distant in the civilizatório and educational process. Before arriving at true the sensible one of this research that is the rivalry between Brazil and Argentina in the soccer, a story on the history of each country will be made, in comparison, to thus get a result on the beginning of such rivalry.

The two countries intercalated the ranks of order and clutter in the organization for a formation of a State. In Brazil it had a relation complicated between Monarchy and the national politics, in a transition for Republic. While in Argentina it fought against the incapacity to restore other so strong cities how much Buenos Aires. In this context Hugo Lovisolo it places the question of the positivism that takes account in both the countries. In search of a development of the scientific communities of the countries neighboring, however distant, Lovisolo it points the positivism as a factor that distanced the neighbors of Latin America and, affirms that, the positivism of Comte had great repercussion in Brazil. A factor that would evidence such information of the author is the emblem who if finds in the national flag of the country, “ORDER AND PROGRESS” had its origin in the comtiano positivism. While in Argentina taken root by the Revolution of May, characterized for a natural and endogenous positivism, it had

its concerns for the social side, coming back the attention toward the urbanization mainly of the immigrants and the education. Thus it would not have space for the same present positivism in Brazil, which would have important paper in the Announcement of the Republic, politician in wars of ideologies more played a role and an interlacement with the religion.

However Argentina did not leave to the front of Brazil alone in the sector of the education, the soccer in Latin America had its beginning in Argentina. The expeditions of the English that for established there, had been created colleges, where they had left young football players, whom they had future formed the clubs. No longer was Brazil the arrival of the soccer in 1894. The differences between the two countries already start in the way where the colonies had proclaimed independence to its metropolises. In Argentina it provokes a rupture between the colony and the metropolis, while in Brazil independence is superficial, it did not mean that the bows of the colony with the metropolis were insult. This is a fact that the spacing evidences enters the two countries But the differences still perpetuate in the construction of the knowledge and other areas as the politics, the economy and the ideological one that the front will be able to result in the contributions for possible riche in the soccer.

We have as **primary hypothesis** that the rivalry is something personal that has inside of it, is proportionate for a competition which takes the impulse of the conflict to try to destroy the adversary. As the social reality constructs the symbols, the representations and its relations, populating the daily one moving the human being the action, but at the same time where a social relation can be satisfactory, can occur in contrast, therefore when it is about human beings the relations can be unexpected. The passion for the soccer is not a fact of modernity. The emotion when practicing some game of ball has its imprisoned bows to the time of free when the men if congregated for sacred celebration funerals, commemoration of the harvest and many times as ritual of ticket. Segundo ELIAS, during centuries the games had been in many regions of the country the favorite pastime of the people, a form of if amusing with a ball. (Elias, p 260).

Approximately in century XIV in Great-Britain, already it exerted practices it of the game of ball between the popular layers, it already was reason of dithers in way to the masses. The formalization of the sport that the front of the time gains consistency in the society, where if becomes object of study for the fact to provoke diverse reactions in the individuals, are they of excitement, passion, hatred, rivalry or violence, that is, of some form, the awaken soccer a gamma of good and bad reactions.

The beginning of the dissemination of the game of ball with the feet (football), had oppositions, therefore it would be characterized as practical that it would bring the one population badly, due to violence that occurred between the practitioners. The game in itself was white of prohibitions of the State, as for example: one of the first ones happened in London, alleging that the occurrence of the games became the streets a clutter. They would be duly warned arrest; those that were found practicing it inside of the city. The time that they dedicated to the game was considered for the king Eduardo III a wastefulness of work and a threat to the peace. The king demanded that in the leisure hour the men practiced some useful activity, as the arcs and arrows or grains of small lead and darts. These activities were come back toward interests of the king therefore compelled the men to practice it. But due to great satisfaction that the game of ball with the feet brought, per some years it continued being exerted in the English streets without ceasing. Its skill practical to play attracts the men, the dispute for the ball and the act to make goal continues arousing the dither of emotions[4]. The arrival of this sport in Latin America came for intermediary of the English that immigrated for Argentina. In 1840 the soccer arrives the Buenos Aires, that years later became most preferred in Argentina, outthought of Latin America and finally of the world. The soccer as sport if spreads for the whole world, arrives at Brazil through Charles Miller who when coming back toward the country in 1894, brought obtains a ball and a set of rules.

It is the culminating point of the study here: the agreement of the rivalry between Brazil and Argentina in the soccer and the divergences and convergences between the two neighbors. Which will be the reason of so great rivalry when the teams enter in field: ideologies, culture, and historical knowledge or? Here the understanding of the history of the two countries must be salient: the points where Argentina and Brazil if involve or distance. Examples that could demonstrate such importance are the way that both the countries had been colonized and of who if they had become colonies. The independence of each country and its consequences in the formation of an order politics, economic and cultural.

First point of to be detached involvement would be that both the countries had been colonies, had been usurped by its metropolises in order to take off all uses to advantage of the wealth that these countries would have to offer. But they would have in fact to distance the form as they had been explored by its metropolises. Being that Brazil is colony of Portugal and Argentina colony of Spain. Segundo ELIAS (1983), “inside of a society we will find states of involvement and spacing. Between the individuals that they hold in it tend if to install to the way them two extremities, they will point out in this the adults” (Elias, p.17)[5]. Thus, it seems to be Brazil and Argentina, two countries that had established, the same the time, bows of fraternity and hostility. This relation establishes an edge so that let us think: if these neighbors advanced for any one of the sides would have a rupture, even so this are exemplificative in the cases of wars between the two countries, when the ideological power and interest prevail to the direction to favor the two sides.

Detaching now **second** point that leads to the spacing of the two countries was to the way that they had answered its independence. In Argentina, Independence in 9 of July of 1816 was proclaimed. The country dominating for the feeling of a nationalistic identification and the influence of the illuminist's ideals was the foundation for such event. The former-colony of Spain already was independent and starts to tread ways by itself. Already it had faced a climate of disagreements, as the dispute between uninterested and federalist, terms these that were assigned to the two factions politics of different ideas. Such In Brazil independence arrived a little later (as the soccer). Independence happened in day 7 of September of 1822 and without conflict of civil war. It was a character independence politician, brusquely not changing the socioeconomic a sphere that continued to be colonialist. The alliances that Brazil and Argentina had after established to be freed of its metropolises had shown a spacing relation - the countries had taken different routes in the organization politics. Argentina with its internal conflicts established bows with England, while Brazil gradual initiated its approach to the United States of America, that is, Argentina comes close to the Metropolis and Brazil of the British Former-Colony. The two countries had been taken by extreme nationalism, effect that the rejection after the Revolutions expanded for the world Industrial and French. This nationalism can have although contributed for the entailed passion to the country and the shirt that if dresses when entering in a soccer field, thus opening for a new world of disputes beyond the ball - the dither of the nation.

Already one **third** arguments that could be joined in the contributions to establish the rivalry between Brazil and Argentina, is the way where these had organized the form economic politics and. Brazil of certain form grew unite, while Argentina passed for processes of great instability, beyond the territorial fragments and politics. However, Brazil inside becomes recognized with great force of Latin America, imposing itself it its neighbors. Since its best full in the continent, Brazil using to advantage of this certain superiority next to under construction of the Silver and occupies the eastern band, annexing it the Brazilian territory as Cisplatina Province, that later would become Uruguay after its freedom. When the Province finished and if it became Uruguay, had been the Argentines who had helped them to obtain the freedom. It can then point out certain hostility and a possible contribution for riche between Brazil and Argentina.

The rivalry enter the two countries placed in question in this assay confirm the influences of some fact that happened

more than perhaps in the soccer what in the economic one, or nor it has roots in none of the two countries (Alabarces, P. 01), or still can be fruit of the Brazilian being or the Argentine being. When placing that in the soccer the great enemy of the two powers would be Uruguay, being successful the first Pantry of the World on of Argentina in placard of 4 x 0. Being later the defeat of Brazil for the election of Uruguay in its proper land, thus undoing the thousand dream aficionados gotten passionate in its house. Such defeat never is forgotten and the uniform the not used Brazilian election more. Later Brazil conquest three world-wide headings of 1958, 1962 and 1970. Argentina, in contrast, was eliminated of a constringes form in 58, (6 the 1 for the Tchecoslováquia), in 62 it still left in the first phase of the Pantry and in 70m nor arrived to show its soccer in the lawns of Mexico. Remembering that at this moment Skin appeared and in Argentina none sportsman the sight. I do not understand the reason of the rivalry between Argentina and Brazil, being that Uruguay would be indicated to be rival of both the countries.

If to continue raising the economic questions, as already the story above of involvement and spacing between the two countries was made, we will see that at this moment for coincidence it has if in Brazil the "Economic Miracle" and in Argentina the decline of its economy. As Argentina if found as if he was a superior European and to the Brazilians, it started to be argued terms of failure and successes. Brazil had finished entering in success, while the Argentines had the opposite. Thus we see that they had been events during the civilizatório process of the countries that they had directed for the rivalry. Segundo Alabarces, a convincing argument, for me, it is that it does not have an example at least, in world-wide history, of relation cause-effect between a sportive event and a success politician. (Alabarces, 2004) [7].

Kowalski[9] cite that;

The sportive activities if radiated for all the sides and started to make of clubs completely relegated to the sportive representation until then, closed; recognized and adopted institutions as great allusive symbols of twisted and the simple anonymous players; the new heroes of the new world of the permanent action. In the end of this decade, the soccer is inserted in the Brazilian context. It detaches the symbiosis between the club and the people, being bequeathed to this time, to the popular enchantment which we have as analysis the soccer professional. This unchains a space of passion time, level up the sport as "national craze", and corroborating for the construction of the identity of a people, having as constant reference popular music and the carnival, a symbiosis between the soccer and State. The soccer is part of the life of the Brazilian, either aficionado or not. It integrates the collective memory, is present in the daily one of the enormous majority of the population. It is associated with the name of the country; as subject of artists and object of study of some research. It started to be expression of freedom, nationality, tropically and brasilidade, of romantic, liturgical, erudite form also. Of little date of *Yachting, of the Periodical of the Commercial,* to the staring up of the media. The soccer of the clubs gained to the streets and the people, changing them selves into cultural phenomenon that marks the Brazilian and world-wide life of century XX. Not by chance, it obtained the soccer, I do not row it, nor the "*capoeira*", to pass of the years, not only in amusement or hygiene, would be the most important common denominator of the Brazilian people. The Brazilian feels at these moments, pride of being aficionado, belonging to the multitude of the soccer. The passion of it not only is of all. The full stadium justifies the haste that it had the long week of expectation. Of second a Sunday; when in one it asks simple rescue echo, in the environment: "If in the Sunday it has soccer? Joãozinho Thirty of Samba School Beija Flor, it answers then: It has yes Sir (...) *Domingo*

I go to the Maracanã
I go to twist teams pro that I am fan
I go to take rockets and flag
It does not go to be of trick
It goes to be champion
I do not want numbered chair
I go to seat in the grand stand one
In to feel more emotion[10].

Kowalski still complements incisively;

Ah, if in imaginary the popular one of the soccer, the player of meat and bone not to satiate this will of the aficionado! It always wants more. It dreams in going beyond. Insufflating for the media and electrified by the fancy hunger, its imaginary one exceeds stadiums even though and the little champs of the base. It is not enough to see. It is not enough to play. She is necessary to create. E thus the soccer gains multiple playful incarnations. As totó or pebolim (soccer table game), the portable buttons, videogame and other versions, the game turns toy. (Kowalski, 2001)

For Lovisolo[11]

We enter in the competitive game, even so either in the street, to earn or to earn. For not being professional; we will not have other costs if we lose. But, the proper professional, when still evaluated as having optimum of itself is exactly not punished or still when its teams loses. It has a certain generosity enters the aficionados that not rare they affirm: the teams played well, loses unfortunately; e a chain that mixes sadness, affection and solidarity ties to players and aficionados". (Lovisolo, 2000)

Using of the subscript of Hobsbawn[12] what we can assume is a mythical creation of the two societies when the peoples invent a tradition to ahead be able to be recognized of the neighbor, the Argentines wanting to be a part of the Europe and the Brazilians trying to be superior they in search of the power and recognition in Latin America. A tradition invention that surpasses the spectacle of soccer inside of the field and pass to be a rivalry. This that if bases on historical facts that could be passed of generation the generation. A sport that involves mass as soccer, has all a tradition since its primordial bows when still he was violent, practiced in the streets until today, which the world breathe and live, it feels the heart to beat strong more when its teams enters in field in defense of its shield, that fits the native land here.

Key Words: Brazil, Argentina, Soccer

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Hannah Arendt is cited as one of the great ones…

To cite an only aspect of the history of the formation and structure of the State, the problem of the "monopoly of the force", Max observed WEBER, mainly for definition question, that one of the constituent institutions demanded by the social organization that we call of State, is the monopoly of exercise of the physical force. Here, it is tried to disclose something them concrete historical processes that, since the time where the exercise of the force was privileges of a small one numbers of rival warriors, gradually it impelled the society for the centralization and monopolization of the use of the physical violence and its instruments as expression of being able. The trend can be demonstrated that to form these monopolies, at the time neither last of our history nor is neither easier nor more difficult to understand that, for example, the strong trend to the monopolization at our

proper time. From there it is followed that it is not difficult to understand that, with est0a monopolization of the physical violence; as point of inter-section of great number of social interconnections radically they are moved in consequence of the social device that the individual shapes, the way of operation of the requirements and prohibitions that mold it social constitution e, above all, the types of fears that play a role in its life. It detaches, one more time, the linking's between the changes in the structure of the society, changes in the structure of the behavior and the psychosocial constitution giving meant the civilization.

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General rule, the adult behavior and experiences are placed in a scale between two extremities. Consonant the state of social development, thus tends to more than approach - one or of another one of these two polar regions; in a similar way, inside of one same society, and corresponding to an addition or a reduction of social or psychic pressure, can slide for one or another side.

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BRAZIL AND ARGENTINA: INVOLVEMENTS AND SPACING OF THE DISTANT NEIGHBORS IN THE FIELD OF SOCCER

Abstract

When we speak of society, in a generalized manner, in them let us tie to the individuals, groups, public, and mass, multitude, agglomerated. With relation Brazilian and Argentine society - this common collection of individuals for many is peculiar for me. I question if it has a Social Theory to explain the Brazilian and Argentine society tied with the sport. As we cannot leave of side - the soccer - this equal condition of sport and it leads to an implacable theorization and many times (DES) harmonious when related to the concepts of *status* - *habitus* - *configurations* - that is, the theory is symbolic. Of what we want to designate of more important enters the authors of “Condition Human being” (Hannah Arendt), “the Conquest of the Gift”, “In the deep one of the Appearances” (Michel Maffesoli), “Society of the Individuals” and “Symbolic Theory” (Norbert Elias) is to try to understand the construction of the “Brazilian being” and “to be Argentine”, on what the involvement of the sport is based - soccer. The mediate arguments are innumerable, however, the epistemological spacing between them finish in journalistic emperies e, the scientific analogies break of theories hygienists of the history of the Physical Education as facts and confirmed analytical data sociological, however, the explanation of the Brazilian character pushes for innumerable ways that they collate with the Argentine.

Key Words: Brazil, Argentina, Soccer

BRÉSIL ET ARGENTINE :ENGAGEMENTS ET ÉLOIGNEMENTS DES VOISINS ÉLOIGNÉS DANS LE CHAMP DE FOOTBALL

Résumé

Quand faites faillite de société, de façon générale, nous attachons aux personnes, groupes, public, masse, multitude, agglomérée. Avec relation société brésilienne et argentine - cette collection de personnes commune pour beaucoup est particulière pour moi. J'interroge s'il y a une théorie Sociale pour expliquer la société brésilienne et argentine attachée au sport. Comme nous ne pouvons pas laisser de côté - le football - ce sport coïncide et conduit à une théorisation implacable et beaucoup de fois (des) harmonieuse quand rapportée aux concepts de statut - habitus - configurations - c'est-à-dire, la théorie est symbolique. Dont nous voulons désigner plus d'important entre les auteurs de « Condition Humaine » (Hannah Arendt), « la Conquête du Cadeau », « Dans le fond des Apparences » (Michel Maffesoli), de la « Société des Personnes » et de la « Théorie Symbolique » (Norbert Elias) est essayer de comprendre la construction de l'« être brésilien » et « être argentine », dans lequel se base l'engagement du sport - football. Les arguments midiáticos sont innombrables, néanmoins, l'éloignement epistemológico entre elles finissent dans des empirias journalistiques et, les analogies scientifiques partent de théories hygiénistes de l'histoire de l'Éducation Physique mange des costumes et données analytiques confirmées sociologiquement, néanmoins, l'explication du caractère brésilien pousse pour d'innombrables chemins ils lesquels confrontent à l'Argentin.

Mots Clé : Brèsil, Argentine, Football

EL BRASIL Y LA ARGENTINA: ENVOLVIMIENTOS DE LOS VECINOS DISTANTES EN EL CAMPO DEL FÚTBOL

Resume

Cuando hablamos de sociedad, de una manera generalizada, en ellos atemos a los individuos, grupos, público, masa, multiplicidad, aglomerada. Con la sociedad del brasileño y de Argentina de la relación - esta colección común de los individuos para muchos es peculiar para mí. Pregunto si tiene una teoría social para explicar a la sociedad del brasileño y de Argentina atada con el deporte. Pues no podemos licencia del lado - el fútbol - este deporte condice y no conducimos a un teorización implacable y a muchas veces (DES) armoniosos cuando están relacionados con los conceptos del estado - *habitus* - las configuraciones que es, la teoría es simbólica. De lo que deseamos señalar de más importante incorpora los autores del “humano de la condición” (Hannah Arendt), “la conquista del regalo”, “en el profundo de los aspectos” (Michel Maffesoli), la “sociedad de los individuos” y la “teoría simbólica” (Norbert Elias) es intentar entender la construcción de “deber brasileño” y “ser Argentina”, en lo que se basa el envolvimiento del deporte - fútbol. Las discusiones de los mediáticos son innumerables, sin embargo, el distanciamiento del epistemológico entre ellos final en los empíreas periodísticos e, la rotura científica de las analogías de los higienistas de las teorías de la historia de la educación física como hechos y los datos analíticos confirmados

sociológicos, sin embargo, la explicación de los empujes brasileños del carácter para las maneras innumerables que compaginan con la Argentina.

Palabras Claves: Brasil, Argentina, Fútbol.

BRASIL E ARGENTINA: ENVOLVIMENTOS E DISTANCIAMENTOS DOS VIZINHOS DISTANTES NO CAMPO DE FUTEBOL

Resumo

Quando falamos de sociedade, de maneira geral, nos atemos aos indivíduos, grupos, público, massa, multidão, aglomerado. Com relação sociedade brasileira e argentina essa coleção de indivíduos comum para muitos é peculiar para mim. Questiono se há uma teoria Social para explicar a sociedade brasileira e argentina vinculadas ao esporte. Como não podemos deixar de lado o futebol esse esporte condiz e conduz a uma teorização implacável e muitas vezes (des) harmoniosa quando relacionada aos conceitos de *status habitus - configurações* ou seja, a teoria é simbólica. Do que queremos assinalar de mais importante entre os autores de "Condição Humana" (Hannah Arendt), "A Conquista do Presente", "No fundo das Aparências" (Michel Maffesoli), "Sociedade dos Indivíduos" e "Teoria Simbólica" (Norbert Elias) é tentar entender a construção do "ser brasileiro" e "ser argentino", no que se fundamenta o envolvimento do esporte futebol. Os argumentos midiáticos são inúmeros, entretanto, o distanciamento epistemológico entre eles acaba em empirias jornalísticas e, as analogias científicas partem de teorias higienistas da história da Educação Física como fatos e dados analíticos confirmados sociologicamente, contudo, a explicação do caráter brasileiro empurra para inúmeros caminhos que confrontam com o argentino.

Palavras Chaves: Brasil, Argentina, Futebol.