79 - JOAQUIM MAMEDE´S REPORT ABOUT THE LEGALIZATION OF WOMEN'S JUDO PRACTICE IN BRAZIL.

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I - Introduction

As mentioned above, in Brazil's last century, according to Mourão and Saraiva, team sports and body combat in which confrontation was a modality were not advisable and even forbidden by law in order to prevent women's physical integrity as well as to insure their descendants' procreation.

In several studies about women's judo practice in Brazil (MESQUITA, 1996 and DRUMMOND, 2001), we can see that lots of myths related to femininity such as beauty, physical fragility and some worries to preserve women's body for procreation had been used as a way to restrict women's sports practice along the last centuries. These prejudicial values in the Brazilian culture tied up any possibility of developing women's muscle strength.

The institutional history of sports began in 1937 the year when the Division of Physical Education in the Ministry of Education and Culture was created and in 1941, when the National Council of Sports was bounded. On April 14, 1941 the National Council of Sports settled the decree 3.199, article 54º which established: " It is not allowed that women practice any kind of sports which are incompatible to their nature". This decree, which was regularized by the National Council of Sports in 1965, settled rules to women's participation in sports and through the 7 Deliberation reinforced that "**It is not permitted any kind of body combat practice**, as well as soccer, in-door soccer, beach soccer, polo, weight lifting and baseball. In 1965, the 6.251 Law replaced the above mentioned decree with the CND's consent. It was then, that Mamede , on October 1979, managed to take a women's team to participate in the South American Championship of Judo in Montevideo, Uruguay. The four athletes are considered the pioneers in international events of judo competition. Kasue Ueda, daughter of instructor Takeshi Ueda, Ana Maria de Carvalho e Silva, Cristina Maria de Carvalho e Silva e Patrícia Maria de Carvalho e Silva, all daughters of Joaquim Mamede de Carvalho e Silva. In order to get some subsidies such as air tickets, lodging and food, these women had to be registered in the competition using men's names.

As a result of their performance, they got bronze medals in three categories and together with the men's team helped Brazil conquer the championship. In 1979, the 7 Deliberation was then replaced by the 10th Article and, from that day on women were not forbidden to practice the so called men's sports.

To analyze the fall of this prohibition, we star by considering the theoretical and methodological reference of Oral History (FREITAS, 2002) as well as by rescuing Mamede's statements, as he had been the leading character of this whole process. To interpret his strategies and contributions to the process of selecting, registering and following up the athletes in the South American competition of judo is of great importance to our paper. As an attempt to register the history of women's judo practice in Brazil, we have reflected upon the importance of the Oral History with its endless sources which can not be neglected and lost in time, and oral histories and personal statements are real documents which lead us to elucidations and evidences.

Although the legislation was against the practice of women's participation in men's sports, there was no prohibition to gym coachers to introduce some practices of judo to women. Among them, there was the ju-no-kata, (UEDA, e VACCARI, 2004) which was essentially feminine. Nevertheless, the prohibition of women's participation in competitions reduced the possibility of the Brazilian team conquer international championships by general score. Once more, Mamede's persistency and acting together with the Brazilian Confederation of Judo, managed to convince the National Confederation of Sports to revocate such prohibition.

Although men's team had been reaching good results in competitions, it was of great interest to have women participate in international championships so that they would help increase the general score. This is clear evidence that throughout the legalization process of women's judo in Brazil, there had been no deconstruction of the feminine social role, mainly of submission. On the contrary, this emancipation had also had men's hand and acting towards a common goal. As time goes by, women start conquering space and participation in the world of sports and, as usual, this historical process is made of transgressions and concessions which are faced, generation after generation, by new demands for liberty and equality.

Our choice in this paper is to privilege the voice of the individuals, reviving the words of the "forgotten" or of the "beaten by history" (FREITAS,2002:50). The technique that we will be mainly using is of interviews in order to obtain information about the history of life of Joaquim Mamede. Nevertheless, some other sources will be used as well.

II - Narrations about 1979's south american championship: the directing manager's representation

In the beginning of the 50's, JMCS became involved with judo. In the middle of the 60's he had five daughters and one son: Beatriz Maria de Carvalho e Silva, Cristina Maria de Carvalho e Silva, Margarida Maria de Carvalho e Silva, Ana Maria de Carvalho e Silva, Patrícia Maria de Carvalho e Silva and later Joaquim Mamede de Carvalho e Silva Junior. Even being aware that the practice of wrestling sports by women was then forbidden, JMCS 'ignored such regulations and initiated his five daughters in the practice of judo', at his own home, where he had a small judo club.

After several years dealing with judo and from the relationships gathered during such period, after taking part of several sport events in Rio de Janeiro and São Paulo, he was elected president of the Guanabara Federation of Judo (established in 1964) in 1974.

In the 50's, while he was watching a female wrestling event at Dudu Circus (present National Circus School), at Praça da Bandeira, Rio de Janeiro, Mamede noticed that one of the participants would leave the competition to nurse her 12 month old son. Since then, he figured out that judo was not such a violent sport as wrestling, according to his own statement:

"Women used to perform at Dudu Circus at wrestling events shown all over the country. I noticed that one of the competitors had a baby boy who had to be nursed from time to time. She would leave the ring to nurse her son. I could see such a great level of violence - blows with head, kicks … - and it was not judo - and the women could bear all of that, and I also saw Argentinean women lifting weight … Then I demonstrated to Mr. Malemon that if that woman had been able to have a baby, how come her ovaries would get spoiled from the practice of the sport?"

In 1974 Mamede began his struggle as President of the Guanabara Federation of Judo to include female athletes in the tournaments of the Federation, and then try to legalize this sport in Brazil. From that time on, he and representatives from São Paulo as master Ogawa and from Rio de Janeiro as his friend Takeshi Ueda, who also had a judo athlete daughter, Kasue Ueda, started to promote unofficial judo female tournaments. According to Mamede, the friendly tournaments had over two-hundred female participants in the middle 70's.

Brazilian judo was not well rated South America. This was due also to the fact that Brazil was the only country that did not allow the participation of women, and the overall result was obtained from adding the results of both male and female athletes. From a

statement made by Professor Mamede to the Jornal dos Sports in January 1969, we can notice the desire to take part in international tournaments:

"Brazil does not take part in international championships because the sport is not legalized for women. We are at zero and the Brazilian Judo Confederation has been promoting the legalization for 5 years. At the Puerto Rico Pan American games we will be in a disadvantageous position because there will be female competitions and we do not have a team yet." (J.S. 16/01/1979, p.7).

Thus, Mamede decided to proceed on a daring way for the South American Judo Championship in Montevideo, Uruguay, as stated:

"It happened like this: we registered to get the tickets here at the CND in Brazil using male names: Cristina Maria was Cristino Mario, Kasue Ueda is a male name, Patricio Mario … I used male names to get the tickets and in Uruguay we registered with the real female names as in the legal way (…) and we became champions only because the results of the women were added to the ones obtained by the male athletes, which would not have been enough to secure the championship."

Under Prof. Paulo Wanderley's command, the Brazilian female judo team brought two gold medals and one bronze medal from that competition, and was the overall tournament's champion, since "such results were paramount when added to the ones obtained by the male athletes, who had also obtained some medals."

The news that started to be spread out, when they came back from the championship in Uruguay, was that they had to show up at the CND immediately. According to Mamede, it became clear that the "intention behind it was to scold him for his daring". The whole Judo Brazilian delegation showed up as requested and Mamede said:

" Well, when we got to the airport the news was that I had to show up at the CND immediately and I did so, but I took the girls in the kimonos and hanging their medals and I proved them they were wrong".

The meeting at the CND was held by the President of the Confederation of Judo, professor Augusto de Oliveira Cordeiro, who implemented the judo practice in the 40's, President of the Judo Federation of the State of Rio de Janeiro, professor JMCS and the present President of CND, Mr. Malemon. They discussed about the importance of including women in the judo practice. Afterwards, there was a meeting which was detailed by Mamede as follows:

" They set a meeting with the CND Council. Malemon was for the inclusion of women in the practice(…) , he didn't agree with the reasons of such a prohibition and so he set this meeting at the CND and as he had presented everything in an emphatic way , they decided to banish the prohibition (…) They perceived it was impossible to fight against this idea since Brazil was the only country in South America that was not officially registered in competitions. Then I showed him the nonofficial list contained men's names. Besides, women were already practicing other men sports besides judo. I told them everything about the circus, breastfeeding, this kind of stuff and they felt the weight of my statement. But what really made a difference was Dr. Riche's statement, Dr. Riche is a lawyer, about women competing in men sports in other countries he had been. It was Malemon who was responsible for the inclusion of women in judo. He was the one who stood for the case in the Council."

According to Mamede, *" the move, the liveliness of women judo was a big boom"* and it would make clubs and gyms pressure the CND sooner or later so that women could be allowed to practice any kind of sports. Mamede' s pressure at the CND was so successful that two months later, the 7 Deliberation was revocated and replaced by the 10 th Article allowing women to practice men sports.

In 1979, Mamede is a candidate for the Presidency of the Brazilian Confederation of Judo using the episode above on his behalf as a political issue. However, he loses the election by a tiny percentage of votes. In 1982, having had a disastrous alliance with Miguel Martins Fernandez, the colligation wins and he is elected the first Vice-President of the Brazilian Confederation of Judo. Few months later, he leaves the position due to the President's dishonesty. However, in 1986, having succeeded Sergio Bahia, Mamede is elected President of the Brazilian Confederation of Judo.

As briefly commented by JMCS himself:

" We used to support the federations to increase the interest in the judo practice. I was the president of the FJERJ and personally interested in women judo because of my daughters, I have always been interested in that stuff of breastfeeding. That really marked me in a way that I had to fight for the launching of women judo (…) I exercised a great influence in the nearby gyms (…) and I really wanted my five daughters to be black belts registered in the confederation of judo".

From that time on up to 2001, Mamede was the President of the Brazilian Confederation of Judo and this period was marked by polemical episodes.

As seen, JMCS did not get attained to the patterns of his time. He stated that *"some members of the FJERJ and the BCJ were chauvinists and delayed the process of development of the Brazilian Women Judo".*

III - Final appreciations

This paper tries to highlight the sports space whose democratization reached its landmark in the 80's. As a coincidence, in the same decade women conquer their rights to practice body combat, soccer, weight lifting and so on. With ups and downs in their trajectories, women have been overcoming adversities, always increasing their participation in the practice of these sports. However, prejudice still exists despite the whole process of human evolution, which, most of the times, directs their option for choosing practices which are more adequate to their traditional social role in society.

This brief consideration about women's judo in Brazil can not be characterized as its official story, but as a part of it that was made up by those, despite the uncommon interests, believed in a change in the course of History of Women in the Brazilian Sports by bringing up new speeches and practices. We believe that new research about the space of women in sports in necessary, especially in modalities which are considered more suitable for men.

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JOAQUIM MAMEDE´S REPORT ABOUT THE LEGALIZATION OF WOMEN'S JUDO PRACTICE IN BRAZIL

SUMMARY

"Sports of modern confrontation" between two teams imply violence as "a frugal and legitimate ingredient" (DUNNING, 1992 P.134). In Brazil's last century, according to Mourão and Saraiva, women team sports and body combat in which confrontation was implied were not advisable and even forbidden by law in order to prevent women's physical integrity as well as to secure the safety of their descendants' procreation. Based on these arguments, the National Council of Sports settled strict rules in 1965 which established women's participation in sports: "Any kind of confrontation and combat practice, soccer, in-door soccer, beach soccer, polo, weight lifting and baseball was not allowed. The power of this law reinforced prejudice against women's participation in the so called masculine sports, nonetheless, judo coachers had not been intimidated by it and stimulated their women practitioners to do martial arts. It is in this scenario that we take profit from the Oral History (FREITAS, 2002) to support the ex-president of the Brazilian Confederation of Judo Joaquim Mamede de Carvalho e Silva whose effort before the National Council of Sports was of immense help in order to legalize women's judo practice in Brazil. Later on, some other sports modalities took advantage of his interference.

Key words: Women's judo; Oral History; legalization

NARRATIVE DE JOAQUIM MAMEDE SUR LA LEGALISATION DES PRATIQUES DE JUDO POUR LES FEMMES AU BRÉSIL

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RESUMÉE

Les sports modernes de confrontation supposent répresentation de lucte entre des equipes, dans laquelle la violence est "um ingrédient central et legitime" (DUNNING, 1992 p.394). Au Brésil, les modalités de lucte et sports collectifs de confrontation, aussi bien que le autres activités physique qui puissent causer malefices à l'intégrité de la femme et poser en risque les conditions nécessaires à la reproduction, étaient même defendues, par la force de la loi, au dernier siécle, selon Mourão (1996) et Saraiva (2005). Avec ces arguments, en 1965, le Conseil National des Sports a reglée la Loi 3.199, qu'a formulées les règles pour la participation feminine aux sports et a declaré: "Il est permise la practique de luctes de toute nature, aussi bien que le footbal, footbal de salon, footbal de plage, pole, halterophilism et basebal ». S'il est vrai que la force de la loi a assurée la discrimination sur la participation feminine aux actions viriles, les maîtres de judô continuaient a stimuler ses élèves à practiquer cette arte martiale. C'est dans ce contexte qu'on a utilisée l'Histoire Orale (FREITAS, 2002) pour analyser la narrative de l'ancien président de la Conféderation Brésilenne de Judô, Joaquim Mamede de Carvalho e Silva, pour qu'on puísse comprendre comme le travail s'est initiée au sens de le CND, pour legaliser les practiques de judô, chez les femmes du Brésil, en aidant, après ça, les autres modalités sportives aussi afectées par cette interdiction. **Mots-clé**: judô feminin, histoire orale, legalisation.

NARRACIÓN DE JOAQUIM MAMEDE SOBRE LA LEGALIZACIÓN DE LAS PRÁCTICAS DE JUDO PARA LAS MUJERES EN BRASIL

RESUMEN

Deportes modernos de confrontación suponen representación de lucha entre dos equipos, en la cual la violencia es "un ingrediente fulcral y legítimo" (DUNNING, 1992 p.394). En Brasil, las modalidades de lucha y deportes colectivos de confrontación, bien como otras actividades físicas que pudieran causar daños a la integridad física de la mujer e poner en risco la integridad física de la mujer y poner en risco las condiciones necesarias a la reproducción de la prole, eran desaconsejadas y mismo prohibidas por ley, en el siglo pasado, segundo Mourão (1996) e Saraiva (2005). Con esos argumentos, en 1965 el Consejo Nacional de Deporto a reglamentado el Decreto-Ley 3.199, que estableció reglas para la participación femenina en los deportes e estipuló que "No es permitida la práctica de lucha de ninguna naturaleza, fútbol, fútbol de salón, fútbol de playa, polo, halterofilismo y basebol". Aunque la fuerza de la ley hubiera reforzado la discriminación acerca de la participación femenina en actividades consideradas viriles, profesores de judo no temían estimular sus alumnas a practicaren esa arte marcial. En ese escenario nos utilizamos de la Historia Oral (FREITAS, 2002) para analizarlos la narración del expresidente de la Confederación Brasileña de Judo, Joaquín Mamede de Carvalho e Silva, para que comprendamos como se a empezado el trabajo junto al CND, para que fuera posible legalizar las prácticas de judo para las mujeres en Brasil, para traer beneficios a otras diversas modalidades, también afectadas por esa interdicción.

Palabras-llave: judo femenino; historia oral; legalización.

NARRATIVA DE JOAQUIM MAMEDE SOBRE A LEGALIZAÇÃO DAS PRÁTICAS JUDOÍSTICAS PARA AS MULHERES NO BRASIL

RESUMO

Esportes de "confronto moderno" envolvem representação de luta entre duas equipes, em que a violência é "um ingrediente fulcral e legítimo" (DUNNING, 1992 p.394). No Brasil, as modalidades de lutas e esportes coletivos de confronto, assim como outras atividades físicas que pudessem causar danos à integridade física da mulher e colocar em risco as condições necessárias à reprodução da prole, eram desaconselhadas e até proibidas por lei no século passado, segundo Mourão (1996) e Saraiva (2005). Com estes argumentos, em 1965, o Conselho Nacional de Desporto regulamentou o Decreto-Lei 3.199, que estabeleceu regras para a participação feminina nos esportes e estipulou que: "*Não é permitida a prática de lutas de qualquer natureza, futebol, futebol de salão, futebol de praia, pólo, halterofilismo e basebol*". Embora a força da lei reforçasse a discriminação acerca da participação feminina em atividades ditas viris, professores de judô não se intimidavam em estimular suas alunas a praticarem esta arte marcial. É neste cenário que nos valemos da História Oral (FREITAS, 2002) para analisarmos a narrativa do ex-presidente da Confederação Brasileira de Judô Joaquim Mamede de Carvalho e Silva, no sentido de compreendermos como se iniciou o trabalho junto ao CND, para que fosse possível a legalização das práticas judoísticas para as mulheres no Brasil, beneficiando, posteriormente diversas outras modalidades também afetadas por essa interdição.

Palavras-chave: judô feminino; história oral; legalização.