10 - FOOTBALL: FROM POPULAR MANIFESTATION TO PEOPLE´S EXPRESSIONS

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INTRODUCTION

> Tells a saying that in Brazil there are only three serious things: the “cachaça”, the game animal game and football.
> Roberto DaMatta

Brazil had held the Confederations Cup in the second half of June 2013, a test event for the World Cup. Meanwhile, protests emerged thousands of Brazilians who revolted with the abuse of power, irresponsibility and lack of priority in spending a lot of public money.

Until the beginning of the Confederations Cup, the Federal government had already spent about 28 billion reais, and predciting to spend 5 more billion reais amounting to 33 billion reais, despite the government at the beginning of this process, emphasized in its speech that it would not invest any money with these events, and that all of it would be from the private sector.

The big question that arises to the Brazilian population and is expressed by the protesters are the abusive expense with this event , while Brazil 's fundamental sectors, such as health and education, live in very poor conditions . This text will address football as processed product in sporting spectacle , seeking to understand how an important Brazilian cultural expression can be in the middle of this " crossfire " between public and priorities of the country . Perhaps one can say that, if to Marx the religion is the people´s opium, for many socio- historical football also makes this astonished role.

To realize our approach, we begin the discussion of recent events involving the country , especially the popular demonstrations that have taken hold in Brazil from June of this year and that were associated to the Confederations Cup.

Popular manifestations

In June 2013, after the State Government of São Paulo and the Mayor of its capital announce the readjustment of the passages of buses, trains and subways, emerged, led by the free pass Movement (MPL), one of the largest demonstrations in the country. Initially, a small group of participants composed practically by students and members of MPL, and with the claim focused on the value of the tickets. Recognition also a tendency of the media to induce in the population the understanding that students and members of the MPL were all troublemakers. Another highlight in this first moment was the excessive use of violence by the police, who sought with these actions to try to contain and control the demonstrations and restore order.

In relation to this control logic, which is based in a bourgeois ideology which aims to maintain order and to believe that the "people" is in violation of the State, the Brazilian philosopher Vladimir Safatle (2012, p. 46) writes that "many like to say that, within the democracy, all forms of violation against the rule of law is unacceptable". And continues: "it is often said that one of the biggest gimmicks of the devil is to convince us that he doesn't exist. One of the biggest gimmicks of the conservative discourse is convince us, before data from nature, that class conflict is a delusion of the Centennial left "(SAFATLE, 2012, p. 26).

However, the demonstrations took an enormous proportion and spread through several capitals, as Christmas in Rio de Janeiro and Porto Alegre, among others. In Sao Paulo, the MPS again if exacerbated in their violence against demonstrators, with aggravating: hit the press. This fact contributed to the mass media to change their speeches, granting a certain legitimacy to the demonstrations.

It is possible that this change of media placement, along with the use, by protesters, several technological tools to capture and transmission of news, represented mainly by social networks, especially Facebook, have created a new scenario and triggered the emergence of alternatives. In this sense, Vladimir Safatle (2012, p. 19) States that:

> [...] when the critical force of thought begins to act, so all the answers begin to be possible, new alternatives begin to appear on the table. At these moments, it's as if the spectrum of possibilities to increase, since, to which new proposals appear, it is necessary that we know, after all, what are the real problems. And perhaps we should replace this simple question: for a left-wing perspective, what are the real problems?

The claims that provoked the first demonstrations were contemplated with the announcement of the reduction of tariffs of public transport made by the State Governor and the Mayor of the city of São Paulo, both emphasizing, however, that such a measure would bring prejudice to other sectors, such as health and education.

With this announcement, the public authorities managed part of his goal, but the country continued "flamed" and protests continued, now magnified because they address other points of paramount importance for Brazil.

Entered on theagenda in discussions about issues such as education, health, urban mobility, public safety, PEC 37, corruption, the Confederations Cup and the World Cup. The analysis will focus on those last two themes, constitute the focus of this article.

The Confederations Cup and World Cup

To host these events, the Government of Brazil has defined the construction or renovation of several stadiums, there are, however, many questions still pending. What has been reported is that, with the exception of the team's stadium of Corinthians, in Itaquera, the East zone of São Paulo, all other 11 stadiums that hosted or hosting these events have problems relating to the compliance with the delivery time. As for values, the Corinthians Arena is within its original budget, the Castellan in Fortaleza and Recife Pernambuco Arena had values lower than budgeted, however the other stadiums have estimated expenses that go way beyond the financial amounts envisaged in their initial projects.

The speech of the rulers, when Brazil won the right to host these games, was that the two events would leave a great

legacy for the country, as a better urban mobility, but, in this sense, still no projects realized. And there's no shortage of criticism of this "endeavor", among which we refer to the sports journalist Juca Kfouri, in the article "the World Cup in Brazil", published in the newspaper Folha de S. Paulo in October 2, 2006, who has denounced the absurdity that would be the construction of stadiums for the hearts.

Noting that major stadiums built with public money, in regions that do not have important football teams in the national scenario, can turn into stadiums "white elephants". In addition, the football, which is the main popular manifestation, is now out of the reach of "people", because the tickets for the games have overpriced, elitizando the practice culturally rooted in the population to go to stadiums to watch the matches of their teams or major championships.

These issues must be added those concerning the Federation International Football Association (FIFA), maximum entity in world football, a private company that aims to profit and which gives the right to change existing rules in the country, with the tacit acceptance of the rulers. An example of this is, by definition of the FIFA, the release of alcoholic beverages within the stadiums, or compliance with the so-called "safety RADIUS", which is the insulation around the stadiums on game days in a radius of 2 km, in addition to foist the mobility restrictions local residents living in the vicinity of stadiums.

It is also mentioned that the expropriations made for works affected mainly people of popular strata. The analyses disclosed in the media, one can deduce that these works, defined as FIFA's interests or areas of Government, configure themselves more as buildings to private interests than as legacies to be left to the country.

The prevalence of particular interest to the detriment of the collective interest, own of neoliberalism, was one of the motivating factors of the demonstrations. The population understood that these events were not a priority for the country and met, above all, a minority owner of the power he envisioned to host the World Cup would be a great source of wealth.

The demonstrations are still occurring, addressing various issues, including those relating to sporting events discussed here, but now with less popular participation. These manifestations have certain international influence, since the press of the countries that followed the Confederations Cup also reported protests. Thus, the Confederations Cup was also known as the cup of the demonstrations.

But, the question that remains is: are demonstrations against this globalized football, or against the football that expresses a national passion? What can be seen is that the public money spent on the construction of stadiums for the population enticed cups manifest, and that comments like Ronaldo, that "the World Cup is done with stadiums rather than hospitals, friend", surfaced and had great repercussions across the country.

Soccer as popular manifestation

For Nelson Rodrigues, Brazil is the "fatherland in cleats". This definition is given for everything that football represents for the Brazilian people, and also because, with the achievements in the sporting field, in particular the world cups, "left the complex of Mutts". Many say that football is a national passion. "For the anthropologist Roberto Da Matta (2006, p. 157), Brazil reinterpreted football: "the fact is that the British game of ' foot on the ball ' was reinterpreted in Brazil as the art of ' foot ball ', which changed everything". And Murad (1994, p. 16), in a poetic tone, says that "the ball is the symbol of the universe and the circumference, the perfect geometric shape." Already Azambuja (2012, p. 249), States that "football is probably the most practiced sport and the most popular in the world".

These are definitions that refer us to a soccer as popular manifestation, joy of the people, which since its arrival in the country in 1894, brought by Englishman Charles Müller, became essential to the lives of many Brazilians, especially after his mass. Football arrived in the country, the elite since the sport came from England, as describing Da Matta:

> England, harp, which dominated the world and carrying on the belly of their social potential industry science, progress, and those intriguing football practices. […] All these gifts were successful with that, at the beginning of the last century at the time of its appearance in the Brazilian scenario, football was a game of elite. "A ' sport ' practiced by young white estrangeirados, children of industrialists that he called in England, where they had gone to study or business" (DA MATTA, 2006, p. 138).

However, in Brazil and in many countries, has become popular, to the point of Helal (1990) and Murad (1994) say, to understanding the size of the popularity of this sport, that FIFA has more affiliate countries of the United Nations (UN). And "in research conducted by the UN in 1991, to know what were the names and brands at the time, the result in descending order were: Pope, Coca-Cola and Pelé" (MURAD, 1994, p. 18).

Football is much more than just a game or a sport; It has a large social representation. In this line, Azambuja (2012, p. 250) says "important cultural, economic and political role playing football in our present". And he adds:

> the crucial importance of football in society today may be primarily cultural, civilizational. Football is a powerful form of inclusion and social Ascension, integration and socialization. In this sense the football would be a typical sports of postmodernism, whose life strategy consists in respect for diversity of life forms and language games (AZAMBUJA, 2012, p. 254).

Front of the foregoing, the question that emerges is: As the British sport may be the target of so many demonstrations in the country of soccer?

To think about this question, it is necessary to understand the other side of the football, the globalized capitalist football football. Call global football, the football world that is governed by Fifa, the highest football entity on the planet. The global football transcends the ideals of national passion, of cultural manifestation, to enter in the world of consumer goods production, becoming thus more a very lucrative product of the capitalist world. This football is part of what Benjamin Barber called McMundo, and that he defines as being "[...]"the economics of the profit with no blood in his veins ", in which only the interests of people as private consumers were handled openly, while their concerns as citizens, as part of the public good, were set aside" (BARBER, 1995, apud HARGREAVES, 2003, p. 61).

That's what Fifa, in agreement with Governments on its three spheres, did in the Confederations Cup and will play in the World Cup. The event is for everyone, but only who can afford the high prices of tickets can watch the games, getting thus excluded the vast majority of the Brazilian population. The "country of soccer" expects a World Cup there are 64 years and, when this is about to happen, its population, that both waited for this moment, is deleted. Financial interests speak louder that ethics and morals.

Another possibility to understand the reasons for the demonstrations against the football, in the country of soccer, is reflect on what says Stuart Hall (2006), with regard to the influence of globalization on cultural identity. He examines three

possible consequences, but, for the purposes of this study, we will mention only his understanding that "national identities are disintegrating as a result of the growth of cultural homogenization and postmodern ' global '" (HALL, 2006, p. 69). For him, with globalization, all peoples came into contact with diverse cultures, which can lead a population to adhere to other cultures and have, as a consequence, the loss of a portion of national identity. You can also add the possibility that the Brazilian is no longer so interested in football as before.

This topic is inexhaustible and there will always be two sides: a current confirming the importance of football in our lives and another Reaffirming that football is the "opium of the people". For the lessons that ambiguity, we use the words of Da Matta (2006, p. 16), for whom "football is precisely the attempt to fill the void between what everyone knows is important, but they don't know why."

SOME FINAL REFLECTIONS

The demonstrations began because of the increase in rates of public transport in São Paulo have spread rapidly to the entire Brazil and even to the world, both in support and in rebounding, with the help of technology and the globalized world. Expanded public acts and their goals. Several questions came to be the object of protests such as education, health, corruption in public sectors and the FIFA Confederations Cup and the world.

In relation to the focus of this article, some questions are present: why the "country of soccer" was the target of many protests against the football? Would this sport, that transcended the biological factors that involve any sports activity, entered the social field and the discussion of what is right and legal? We are a "fatherland in cleats? Our football is a great cultural manifestation and has to Brazilian society social, economic and political representation? Or are we more to global football, which means that a capitalist product, the McMundo football whose goal is profit? Share with a football that is able to evict people, who have no shame to exclude local people of their greatest passion, that doesn't care about corruption, since if successful in their events? Or, even, the "country of soccer" is losing its cultural identity?

We have no answer to these questions and it is possible that all issues underlying them are present in the imagination of our population, including in demonstrations. And as says Roberto Da Matta (2006, p. 73) "the ball runs more than men", so we have much to reflect on the meaning of all these events, in particular those relating to sporting events.

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FOOTBALL: FROM POPULAR MANIFESTATION TO PEOPLE´S EXPRESSIONS

ABSTRACT

The purpose of this article is to address the football about two points of view: as a processed product in sporting spectacle and as an important cultural expression of the country. For this reason it mentions events of June 2013, upon completion of the Confederations Cup in Brazil, test event for the World Cup, when protests emerged thousands of Brazilians who were revolted against the abuse of power in relation to the public administration and exorbitant spending of the federal government in the country to host these two sporting events. Regarding to football, it is wondered if the manifestations are against globalized football, against football or against the expression of a national passion, or even if the society shares with the organization of sporting events, in the name of success, adopts a transparent management and targeted the interests of few people, excluding the local population's access to games. To reflect about it and to understand the significance of these recent events involving the country and manifestation, especially those who are concerned about the Confederations Cup and the World Cup, bibliographical research, taking as reference authors who assume a critical line analysis of these issues. Talking about the discussion of football as a popular event and global football, it evaluates that among the reasons that led the demonstrations against football in the football country, are spending with abusive constructions sports arenas rather than investment in public services essential to life, the understanding that the tournaments are for the elite and not for the population and the possible loss of cultural identity as a result of the globalized world.

KEYWORDS: Football. Popular demonstration. Cultural identity.

FOOTBALL: D'UNE MANIFESTATION POPULAIRE A UNE MANIFESTATION DU PEUPLE.

RESUME

Le présent article a pour objectif de traiter la question du football dans une double perspective. Tout d'abord en tant que produit transformé en un spectacle sportif; ensuite comme une expression culturelle importante au Brésil. Pour cela, nous nous sommes basés sur les évènements du mois de juin 2013, moment de la réalisation de la Coupe du Monde des Confédérations au Brésil. Lors de cet évènement test à la Coupe du Monde, de nombreuses protestations ont vue le jour. Des milliers de brésiliens se sont révoltés contre l'abus de pouvoir de la gestion publique, mais également contre les dépenses exorbitantes du gouvernement fédéral pour pouvoir accueillir ces deux évènements sportifs. En ce qui concerne le football, nous pouvons nous demander si les manifestations sont contre le football en tant qu'élément de la mondialisation, ou contre le football comme expression d'une passion nationale. Nous pouvons également nous demander si la société concorde avec l'organisation d'évènements sportifs qui, au nom du succès, adoptent une gestion peu transparente. Par ailleurs, nous nous demandons si la société concorde avec ces évènements qui ne desservent les intérêts que d'un groupe restreint, la population locale en étant exclue et n'ayant pas accès aux jeux. Une recherche bibliographique a été faite pour pouvoir mener une réflexion sur le football, et pour comprendre le sens de ces évènements récents qui ont touchés le pays. Cette recherche bibliographique nous a

également permis d'étudier les manifestations populaires, et en particulier celles qui ont eu lieu durant les Coupes des Confédérations et du Monde. Durant cette recherche bibliographique, nous avons pris comme référence des auteurs qui assument une ligne critique dans l'analyse de ces questions. Ainsi, lorsque nous entrons dans la discussion du football en tant que manifestation populaire et en tant qu'élément de la mondialisation, nous observons différents éléments qui expliquent les manifestations contre le football, dans le « pays du football ». Tout d'abord, l'argument des dépenses abusives pour la construction d'arènes sportives au détriment d'investissements en services publics essentiels à la vie. Ensuite, l'idée que les Coupes sont pour les élites et non pour la population. Enfin, l'éventuelle perte d'identité culturelle en conséquence d'un Monde globalisé.

MOTS CLÉS: Football. Manifestation populaire. Identité culturelle.

FUTBOL: DE MANIFESTACIÓN POPULAR A MANIFSTACIÓN DEL PUEBLO

RESUMEN

La propuesta de este artículo es abordar el futbol bajo dos puntos de vista: como producto transformado en espectáculo deportivo y como importante expresión cultural de Brasil. Por tanto, se tiene en cuenta lo sucedido el mes de junio del 2013, cuando fue realizada la Copa de las Confederaciones en el país, evento como prueba para la Copa del Mundo, cuando surgen protestas de miles de brasileros que se rebelaron por el abuso de poder en relación a la gestión pública por los exorbitantes gastos del gobierno federal como sede de esos dos eventos deportivos. En lo que se refiere al futbol en general o contra el futbol como expresión de una pasión nacional, o si todavía la sociedad comparte la organización de eventos deportivos que, en nombre del éxito, adopta una gestión poco transparente y direccionada a los intereses de unos pocos, excluyendo la población local al acceso a los partidos. Para reflexionar sobre el futbol y para entender el significado de los recientes acontecimientos que envolvieron al país y de las manifestaciones populares, principalmente las que son concernientes a la Copa de las Confederaciones y del Mundo, fue realizada una investigación bibliográfica, tomando como referencia autores que asumen una línea crítica en el análisis de tales preguntas. Se entra, así, en la discusión del futbol como manifestación popular o del futbol generalizado y se evalúa que, entre los motivos que llevaron a las manifestaciones contra el futbol, en “el país del futbol”, están los gastos abusivos con construcciones de áreas deportivas en detrimento de inversiones en servicios públicos esenciales para la vida, en el entendido que las copas son para la elites y no para la población, y la posible pérdida de identidad cultural como consecuencia del mundo globalizado.

PALABRAS–CHAVE: Futbol. Manifestación popular. Identidad cultural.

FUTEBOL: DE MANIFESTAÇÃO POPULAR À MANIFESTAÇÃO DO POVO

RESUMO

A proposta deste artigo é abordar o futebol sob duas óticas: como produto transformado em espetáculo esportivo e como importante expressão cultural do Brasil. Para tanto, situa acontecimentos do mês de junho de 2013, momento da realização da Copa das Confederações no país, evento-teste para a Copa do Mundo, quando emergiram protestos de milhares de brasileiros que se revoltaram com o abuso de poder em relação à gestão pública e com os gastos exorbitantes do governo federal para sediar esses dois eventos esportivos. No que se refere ao futebol, indaga-se se as manifestações são contra o futebol globalizado ou contra o futebol expressão de uma paixão nacional ou, ainda, se a sociedade compartilha a organização de eventos esportivos que, em nome do sucesso, adota uma gestão pouco transparente e direcionada a interesses de poucos, excluindo a população local do acesso aos jogos. Para refletir sobre futebol e para entender o significado desses acontecimentos recentes que envolveram o país e das manifestações populares, principalmente as que são concernentes às Copas das Confederações e do Mundo, foi realizada pesquisa bibliográfica, tomando-se como referência autores que assumem uma linha crítica na análise de tais questões. Adentra-se, assim, na discussão do futebol como manifestação popular e do futebol global, e avalia-se que, entre os motivos que levaram às manifestações contra o futebol, no “país do futebol”, estão os gastos abusivos com construções de arenas esportivas em detrimento de investimentos em serviços públicos essenciais à vida, o entendimento de que as Copas são para as elites e não para a população, e a possível perda da identidade cultural em consequência do mundo globalizado.

PALAVRAS-CHAVE: Futebol. Manifestação popular. Identidade cultural.