

## SOCIAL DEMONSTRATIONS AND MEDIA DURING THE 2013 CONFEDERATIONS CUP: A STUDY OF PHYSICAL EDUCATION TEACHERS IN INITIAL TRAINING

*MANIFESTAÇÕES SOCIAIS E MÍDIA NA COPA DAS CONFEDERAÇÕES 2013:  
ESTUDO COM PROFESSORES DE EDUCAÇÃO FÍSICA EM FORMAÇÃO INICIAL*

*EVENTOS SOCIALES Y MEDIOS DE COMUNICACIÓN EN LA COPA FIFA  
CONFEDERACIONES 2013: ESTUDIO CON PROFESORES DE EDUCACIÓN  
FÍSICA EN SU FORMACIÓN INICIAL*

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**Keywords:**

Sports.  
Faculty.  
Social media.  
Soccer.

**Abstract:** This study investigates the ways in which Physical Education teachers in initial training ascribe meaning to the media-sport discourse on mega events within digital convergence. This is an ethnographic, observational and descriptive study with a qualitative approach. In the online scenario of this research, we followed the Facebook profile of five Physical Education students while a semi-structured group interview conference was held with them in the offline scenario. We found that while subjects critically understand media discourse, they lacked a broader understanding of the phenomenon of sports and social events, relating them to other social spaces, especially to their own academic and professional field.

**Palavras chave:**

Esportes.  
Docentes.  
Mídias sociais.  
Futebol.

**Resumo:** O objetivo foi investigar de que maneira os professores de Educação Física em formação inicial atribuem significado ao discurso midiático-esportivo sobre megaeventos no âmbito da convergência digital. Um estudo observacional-descritivo, de inspiração etnográfica, com abordagem qualitativa. No cenário online da pesquisa, acompanhamos a página pessoal de cinco estudantes de Educação Física no Facebook. No cenário offline, foi realizada uma entrevista coletiva semiestruturada com os estudantes. Identificamos que, mesmo com compreensões críticas sobre o discurso midiático, faltou aos interlocutores a compreensão ampliada do fenômeno esportivo e das manifestações sociais relacionando-as com outras instâncias sociais, sobretudo com o próprio campo acadêmico e profissional.

**Palabras clave:**

Deportes.  
Docentes.  
Medios de comunicación  
sociales.  
Fútbol.

**Resumen:** El objetivo fue investigar las formas en que los profesores de Educación Física en formación inicial atribuyen significado al discurso mediático deportivo sobre megaeventos en el ámbito de la convergencia digital. Un estudio observacional descriptivo de inspiración etnográfica, con un enfoque cualitativo. En el escenario online de investigación, seguimos la página personal de cinco estudiantes de Educación Física en Facebook. En el escenario offline, fue realizada una entrevista colectiva semiestruturada con los estudiantes. Encontramos que incluso con entendimientos críticos sobre los discursos mediáticos, faltó a los interlocutores la comprensión más amplia del fenómeno deportivo y de las manifestaciones sociales, relacionándolos con otras instancias sociales, especialmente con el mismo campo académico y profesional.

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## 1 INTRODUCTION

“Football is the opium of the people”; “The Brazilian national football team alienates the nation”. These words are conventionally used when it comes to debating the relationship between football, the national team, the World Cup and the Brazilian people. The way the population of the country is organized, moves and reacts every four years, during the thirty days of the Football World Cup, has resulted in several hypotheses both under common sense and in the academic and scientific sphere.

According to those more skeptical about Brazilian people’s intellectual and political skills, these one-month periods, which recur every four years during football world cups, anesthetize the nation. They believe that at every match of the green-and-yellow team in the World Cup, Brazilians detach themselves from any rational action regarding society and the country to focus only on their passion for football. From this perspective, those would be times when the social differences in the country would be canceled, political and economic conflicts would be forgotten and the population would unite under one feeling and towards the same goal. That identification with football would turn society into a mass while sports-based nationalism would homogenize Brazilian fans rooting for their national team in front of the TV.

In contrast, a more thoughtful understanding relativizes such relationship of Brazilians with their football team. It understands the involvement of people with the team as passion indeed, but the rational dimension of political positioning and the exercise of citizenship would not be canceled when they root for victories at world cups. Studying the nation’s rites, Bitencourt (2009, p. 181) follows that line of thought when he says that “it is in the national football team that our thinking about ourselves is taken to the extreme. That is the space where our identity will be discussed, invented and built. The national football team is the representation of our representations of ourselves”. The author complements by stating that

[...] in this game, where victory creates national pride and a sense of belonging and defeat results in bitter revenge for the exclusion of our own, Brazilians think about themselves as a people, as a ‘race’ (but also think about their economy, their politics), and they draw their destiny according to the ball (BITENCOURT, 2009, p. 186).

Given such duality of interpretations about Brazil’s relationship with football and its national team, we must consider the importance of the role played by the media in building those symbols and cultural meanings shared by the Brazilian people with sport, football and specially their national team. Therefore, we follow Pires (2002, p. 42) in defining “sporting culture” as “the predominant way of being in a globalized society, in relation to its sporting sphere, whose meanings are symbolically incorporated mainly through the mediation of the mass media industry”.

However, despite this predominance of media discourse in the incorporation of symbols of the sporting phenomenon, there are already studies within Physical Education itself indicating the autonomous capacity of subjects to reframe the discourse on sport that are built through the media, for example: Antunes (2007) and Lisboa (2007) conducted “reception studies”<sup>1</sup> during the 2006 World Cup; Mezzaroba (2008) analyzed schoolchildren’s reception of media-sport

1 According to Jacks, “[...] reception happens not only while watching TV. It begins well before and ends long after that, merging with receptors’ daily practices, when it gains meaning and significance or not, through negotiation with the meanings proposed by the family, school, religion, political party, business, etc”. (JACKS, 1999, p. 57)

discourse on the Rio 2007 Pan American Games; Silva and Daolio (2009) and Costa and Leiro (2010) studied basic education. In general, those studies indicated that the meanings ascribed by subjects to the media discourse do not necessarily correspond to what is conveyed by mass media.

Having said that, it is clear that Physical Education is an important sociocultural interlocutor of the ways these relationships among society, football, Brazil's national team and the World Cup can be established towards media discourse. PE teachers in the area are primarily responsible for mediating that dialogue and they can, through the educational process, strengthen subjects' passionate and alienated social action towards sports, football and the team or they can turn them into autonomous citizens who are aware of their rights and duties, but are still passionate about sport, football and the national team.

In addition, this study considered the fact that we are living a new communicational era when a digital convergence culture is being built (JENKINS, 2009), which allows subjects not only to consume the media-sport discourse but also to produce it and share it. A change that not only affects information and communication technologies (ICTs) such as digital TV, smartphones, tablets, ultrabooks, etc., but also causes a process of change in the communication paradigm. A communicational process that used to be a one-way relationship in which one spoke to all (television, newspaper, radio) and is now a multidirectional relationship where everyone talks to everyone (blogs, social networks).

In order to follow the aforementioned reception studies, we selected the context of the 2013 Confederations Cup and defined our objective of study as investigating how Physical Education teachers in initial training ascribe meaning to the media-sport discourse on mega events under digital convergence.

## 2 CONTEXT AND METHODOLOGY OF THE STUDY

Street social demonstrations gained national proportions that had not been seen in the country in over 20 years (since the 1992 so-called Painted Faces<sup>2</sup>). The "June Days"<sup>3</sup> (one of the ways that period of protest was called) started at the beginning of the month in some Brazilian cities, organized by the Free Pass Movement (MPL) against the increase in public transport fares.

Until June 10, the demonstrations in the streets of those state capitals (Florianópolis, Goiânia, Natal, Fortaleza, Rio de Janeiro, and São Paulo) were only movements of students who demanded quality and free public transportation. However, after that date, police brutality in an attempt to suppress and control the demonstrations reverberated on social media networks with the dissemination of images. After that, social outrage spread through internet communication channels (Twitter, Facebook, YouTube) and gained national magnitude mainly with young people, who took to the streets to protest.

2 In 1992, the Brazilian students' movement took to the streets to demand the impeachment of then President Fernando Collor, who was accused of corruption and fraud to public funds and was carrying out unpopular economic measures at that time. Those demonstrations were known as Caras Pintadas (Painted Faces) because young people occupied the streets across the country with their faces painted green and yellow and became one of the main symbols of those demonstrations.

3 The demonstrations that took place during most of the month of June 2013 were known as the "June Days". They were a series of protests across the country that began with Movimento Passe Livre's demands in some cities, but soon expanded and brought thousands of Brazilians to the streets for a broader agenda that claimed improvements in citizens' rights, corruption and even against spending too much with the mega sporting events in the country.

From that moment on, still linked to injuries suffered by journalists from major national media companies and followed by the beginning of the Confederations Cup, angry people began to take the streets not only in state capitals, and social movements from several causes came together to demand democracy and citizens' rights. Acts of protest began to be scheduled on social media networks and took place every day, even in other countries where Brazilians lived.

At first, demonstrations focused on public transportation, but as soon as they achieved national magnitude, they included other causes in their demands. From generic claims to end corruption and improve public services such as health, education, security and transportation, to specific issues such as repealing bills pending in Congress (PEC 37 and the so-called "Gay Cure"). In the same vein, even motivated by the start of FIFA's test event (the Confederations Cup), the protests also included public spending and the removal of families because of public works related to mega events.

Therefore, we underscore the social and political importance of those demonstrations in the streets around the country and protests simultaneous to the Confederations Cup, which was the background for the research project of this study; as well as the former's interference on the latter, changing especially the focus and approach to social and media agenda about the sporting spectacle. Having described this whole context, in parallel with the leading role played by social media networks in those mobilizations, especially Facebook (the research space for this study), we decided to include the demands of social demonstrations of the 2013 June Days in the data "built" while researching.

This research was characterized as an **observational-descriptive study of ethnographic inspiration,<sup>4</sup> with a qualitative approach to data produced for analysis.** The study took place in two distinct stages. The first stage was conducted online while the second stage was carried out offline. Note that they were complementary investigative steps and methodological techniques that did assume the dichotomous understanding between virtual and real, online and offline contexts.

The first research stage called **online scenario** was inspired by netnography.<sup>5</sup> We followed the personal pages of five professors working in initial education in the Physical Education school at the Federal University of Santa Catarina who agreed to contribute to the study voluntarily after being selected based on an invitation sent to the undergraduate classes the Sports Centre of that university. The main inclusion criterion was that subjects had and used Facebook accounts.

For 50 consecutive days from June 12 to July 31, 2013 we collected information available on the Facebook pages of the research subjects. As an analysis corpus, we saved all kinds of interactions they performed on the platform (posts, shares, comments) that included content related to the focus we defined on our object of study – Mega Sporting Events – represented by the Confederations Cup, and Social Demonstrations.

The period to be monitored in subjects' social network pages was defined according to the dates of Confederations Cup matches in Brazil (June 15-30). This was intended to follow

4 "[...] those who do not use [ethnography] as methodology but only as a narrative or who use parts of ethnographic research procedures but do not go to the field might incorporate methodological protocols and narrative practices such as life histories, biographies or documents to compose the data analysis" (FRAGOSO; RECUERO; AMARAL, 2011, p. 168).

5 Faced with the diversity of terminologies gained by ethnographic research on the Internet in recent years, such as virtual ethnography for some, digital for others, webnography, cyberanthropology, this research chose the name netnography. Basically, it differs from the aforementioned by adopting the methodology and social practices in a way that is integrated to the possibilities provided by the internet for consumption, sharing and production in the web (FRAGOSO; RECUERO; AMARAL, 2011).

subjects' discussions about mega sporting events during the 30 days and after them, in order to have an outlook on the immediate and later repercussion of the object studied.

Continuing the investigative activity of the study, we developed the **offline scenario** as a complementary and questioning approach to the initial observation of the subjects in the online environment. This second scenario is a strategy to deepen meanings ascribed by subjects to the central theme of the study – sporting phenomenon and mega events as faces of contemporary sports culture, in addition to the discussion of social demonstrations. Thus, after the online scenario ended, a **semi-structured group interview** was conducted from notes raised by netnography.

For interpreting the data produced in the study, we used the method of “content analysis” (BARDIN, 2009) and “thematic content analysis” – a variation proposed by Minayo (2006). According to the author, in thematic content analysis categories can be theoretical or empirical. In the latter case, we listed two topics related to the object of study, coming respectively from the theoretical framework and the research context: 1) *Sporting Mega events*; 2) *Social Demonstrations*. After that, according to the methodological guidelines for procedures to read, organize, analyze and interpret data, recording units were created with research findings.

In this article, we will focus our efforts in presenting the thematic category of Social Demonstrations. We understand that this is a unique discussion for the country because it involves and is directly linked to the sporting context of the decade of mega events.

### 3 SOCIAL DEMONSTRATIONS: THE BATTLE OF THE MEDIA, SOCIAL MEDIA NETWORKS, CITIZENSHIP AND... PHYSICAL EDUCATION?

The 2013 social demonstrations and the realization of mega events in Brazil became related, and they seemed to publicize, enhance and value each other, albeit with “opposite signs” with respect to interests at stake. In a way, one can see social appropriation of the spotlight of media spectacle in favor of public interest emerging at the time of the Confederations Cup; likewise, the media overtook the social movements that emerged, turning the scenes of conflict that happened in the streets all over the country into spectacle.

Considering the last 20 years of political and social history in Brazil, the generation born in the 21<sup>st</sup> century had not experienced any large-scale mobilization of people or social demonstration in the country. Therefore, when we asked the young participants of the research to analyze the events of June 2013, mainly the parallel between the Confederations Cup and the demonstrations in the cities, they were very excited about the novelty of the feelings they experienced with the cry of people on the streets, but they also demonstrated critical acumen to interpret a phenomenon that they had not experienced before.

The subjects expressed their views and perceptions taking care to avoid being betrayed by the different stances adopted by the media discourse during those days of social tension and uncertainty throughout the country.

**Ronaldo:**<sup>6</sup> [...] it was something that divided the attention of the world that was following the Confederations Cup, right? The focus was supposed to be on the Confederations Cup, but on the first day there was that, at the opening, and then

6 Research participants' names in the text are real. They gave their permission through Free and Informed Consent, according to report 301480 of the Research Ethics Committee of the Federal University of Santa Catarina.

throughout the competition, then it kind of blurred the Confederations Cup. [...] So much so that at the matches, Globo narrators always mentioned the numbers of protesters who were there and you'd see it in another magazine and the number was much higher, but I think it blurred it, you know, it divided it, that's why I think it was even better for the demonstration, you know, it got stronger, gained more importance.

**Kauê:** Then I think the media played a key role, because if you look at it at first... when the process really started, there is even a speech by Arnaldo Jabor trashing the demonstrators, and two days later when the media saw how big it got, I think that much of that was because of the influence of social networks, he totally changed his discourse and Globo – the media in general, not only Globo – changed their discourse about the demonstrations, always with that nationalizing character of 'green-yellow', of 'non-partisan people', [...] but I think that if the media changed it so quickly, we should look at it in hindsight, I think it served to support the people to take to the streets, but you have to see who it was serving, why it would take that stance in that situation.

The statements of both subjects indicate how they provide agency to the apparent passivity of the action of consuming media content. In the two arguments, based on the reference to the hegemony of Globo TV, we can see students' attention to the media industry's coverage of the social phenomenon of demonstrations.

Ronaldo goes further and believes that the demonstrations blurred the sporting spectacle – the Confederations Cup – and benefited from the global dimensions of FIFA's football event to increase its proportions and the mobilizations at national and even international levels.

Similarly, Kauê follows the same line of analysis of media coverage, believing that the media contributed to the national dissemination and mobilization of social demonstrations in the country's streets, but he warns us to be careful with trusting that type of media that normally serves commercial and political interests.

The two analyses point out the strategic and opportunistic appropriation of traditionally hegemonic sporting (tele)spectacle by social demands of subversion and, to some extent, of rejection to the institutional product to be consumed – mega sporting events.

Those issues contradict what is expected even in the laboratory design of the mass culture scheme in which “even when the public rebels against the cultural industry, that rebellion is the logical result of the helplessness to which it raised itself” (HORKHEIMER, ADORNO, 1985, p. 119). The subjects in this case demonstrated that they are used to subjectivity as pointed out by the critics of the cultural industry. More than that, the lucidity with which they analyzed the media's approach to the social manifestations provides us with elements to think about how the spectacle might serve citizenship. It usually happens in the reverse direction: the spectacle appropriates public goods and turns everything into consumer goods.

Not differently, interactions promoted by research subjects on Facebook also highlighted the media's movement in the coverage of the protests in the country's streets. Considering repression and violence used by the police to control demonstrators and weaken popular protests that was becoming stronger by the day since early June, Daniela's (Figure 1, below) sharing of a picture of demonstrators giving flowers to the police and writing “that's when television won't show it” is the evidence of the outrage towards media coverage that criminalized protesters and treated them primarily as troublemakers and vandals.

Figure 1 – Daniela's sharing on June 15, 2013



Source: Daniela's Facebook page.

We should also mention the role played by alternative routes of information consumption provided by the Internet. In other times of mass media hegemony, when only one sender spoke to many, when statements, discourses and images that circulated and came to the public were controlled, incriminating or subversive contents would rarely become mass-based. Today, with the expansion of paths for consumption and circulation through the internet, images such as the one shared by Daniela easily reach the public sphere that can also put it in circulation, as was the case. It is the idea that the Internet provides the dissolution of the masses, subverting them into crowds (MALINI; ANTOUN, 2013).

The same applies to Ronaldo's post (Figure 2, below) questioning the inductor discourse broadcast by Globo when it called a few popular groups protesting on the streets "radical demonstrators". The question shows the subject's concern for the discursive reading of the ways in which the media approaches the social fact. Thus, the complete post with comments by his Facebook friends shows how production of content and communicative interactions on the web can be emancipatory regarding an alienating media culture.

Figure 2 - Ronaldo's Post on June 17, 2013



Source: Ronaldo's Facebook

Ronaldo: What does Globo mean by radical protester? Rosana: It must be a criminal. Globo shows it doesn't want the truth. Mauricello: not to say vandals and receive criticism!!!! Mauricello: Globo-Mafia

According to Malini and Antoun (2013, p. 249), “narratives shared on the Internet are part of a social movement that rejects the representative/represented hierarchy. [...] It refuses to leave the power to say what belongs to the event or not to traditional media”. The lack of centrality in the narratives that are structured on social media networks, just as it used to happen in other times and still happens in the word of mouth of the streets, gains greater magnitude and showed more efficacy perhaps because of this increased volume of exchange and communication allowed by Internet’s connectedness.

Based on data collected in our observations on Facebook, the conflict set in that period of events and social demands all over Brazil seems to consolidate: mass media that, despite surrendering and covering the protests, does it according to their interests and their discursive mode, by fragmenting audiovisual information that are politically and commercially relevant, still under the logic of spectacle. On the other hand, social networks, through mechanisms provided by the platforms they operate on, allowed the production and circulation of contents that contextualize the complexity that makes up the phenomena and social institutions such as politics, the economy and sports.

According to Malini and Antoun (2013), the media conflict gained some denominations. The intensive use of large corporations that generate impressions on certain realities for specific social groups is called **information war**. The communicational opposition exposed in the case of the June 2013 social demonstrations in Brazil also characterizes the political and social conflicts that were formed in that context: the media as enunciator and operational support for the conservative right and social networks as spaces for sending and spreading resistance and subversion discourses of the rebelled left.

When asked about the role that social media networks played on the June Days, the subjects corroborated the networks’ ability to drive circulation, but also pointed out elements that can be problematic for the effectiveness of that communication tool.

**Ronaldo:** I went to two demonstrations here in Florianopolis, but we saw that a person there in northern Brazil would create a phrase and someone here would take it and use it also, something cool, we saw pictures, phrases, things that cheered us up, you know? It was not that messy thing; it had a reason.

**Kauê:** I think social networking has its pros and cons. I think it might... as it influenced publicizing, since it is often accessed and it expands very fast, so the number of people on the streets was a consequence of publicizing mainly on Facebook. But I think it also has its cons, which are the division that existed [...]. The issue of non-partisanship and nationalism was largely due to some interventions in those events that were created to promote it, and then they generated a debate there, but in that debate common sense always ended up standing out and I think it was a reflection of that influence of the social network.

**Amanda:** I think that while there is this positive thing that materialized in the demonstrations, that is, the power that social networks have to mobilize people, the downside seems to be that this type of device is... how quickly things happen there in the virtual world, so you see a phrase there, ‘the giant has woken up’, its ‘a lot of updates there, a number of your friends use that phrase and then, right after that, people began criticizing it. How can it not be a giant anymore? So I think that speed is dangerous, it does not encourage us to really think about every discourse and it makes us somehow adhere to them without understanding much.

The subjects’ argument follows the same line about the power of social networks as spaces for mobilizing crowds for the same cause or to struggle for converging interests, but Kauê



and Amanda draw attention to the intensity of the circulation and update flow on the web, which for them ends up weakening the information and contents of those online discussions. They point out that the speed demanded by those communication platforms in virtual environments restricts the moment of reflection for subjects accompanying timelines in real time.

Therefore, communication in the networks would be based, as discussed by Malini and Antoun (2013), on **weak communities** where issues related to transnational and cross-cultural interests circulate much more, which ends up causing the decline of social capital and civic disengagement. For the authors, this way we would now be threatened not only by developmentalist devastation of the political and economic model to which we are subjected, but also by preservationist starvation.

The issues pointed out by subjects about social networks indicate that this logic of overproduction and virtual circulation, in most cases, calls much more for the impact of interactions carried out on the web than the actual content conveyed on subjects' personal pages.

That said, we asked subjects to identify the possible legacy that mega sporting events happening in parallel with social demonstrations and all that citizens' movement in social media networks could leave for Physical Education.

**Kauê:** So, I think the biggest legacy it left was breaking that barrier of prejudice towards demonstrations and going to the streets to demand rights. In Physical Education, I don't know. I think it is the same in Physical Education... in Education I can't establish a relationship.

**Amanda:** First I think a more accurate attention to the media stance; as I said earlier, it seems clear to me. For Physical Education I don't know, I think it... it's a very specific context maybe, maybe PE itself, the very members of the area could have had a stronger position about the changes they want in the professional sphere, taking advantage of it, defending our side, I don't know, I didn't see that, you know? I don't know if there will be significant changes for Physical Education.

It is possible to see that they can find complex points in the novelty caused by the unpredictable factor in the event of national mobilization, for example, overcoming discrimination towards social movements in Brazil and the necessary caution with the biased flexibility of media discourse in such moments of social tension, but none of that can be specifically associated with Physical Education, in their view.

The subjects showed critical understanding of the way the media discourse was formed in the coverage of social demonstrations and noticed nuances of the tendency towards spectacle by media outlets even when covering a popular movement with demanding character. However, they seemed not to understand the phenomenon more broadly, relating it to other social institutions, particularly the academic and professional field in which they are included.

At this point, it seems that all the critical discourse on media analysis and on understanding the ways in which social networks can help or hinder people's mobilization is disconnected from a purpose such as the struggle for citizenship. Subversive stances contrary to dominant thinking of mass alienation, which were uttered by research subjects themselves about the statements above, are lost in the previous demand for materiality of traditional contents for area. This sudden change in stance or its final absence makes us think that this gap between pedagogical practice and the exercise of citizenship dates back to the historical dichotomy between theory

and practice in the area, where **practical activism** is conceived but **theoretical inactivism** is abstracted, reinforcing the **not-yet** of Physical Education (GONZÁLEZ; FENSTERSEIFER, 2009, 2010).

González and Fensterseifer (2010) consider that Physical Education has been seldom thought within an educational project designed for **world reading**. The authors note that the practice of Physical Education at school is still far from being a curricular component in the sense of a school discipline as provided for in the Law of Guidelines and Bases of Education.

Therefore, there is a perspective that indicates the difficulty of the challenge to Physical Education and the subjects that make up its universe in dimensions of the teaching-learning process and pedagogical practice related to them. The issue becomes complex, especially because of the need pointed out by González and Fensterseifer (2009, 2010) to know the contexts for educational action – in this case, school – and responsibilities socially assigned to it as a republican institution.

Therefore, subjects' difficulty to have a clear stance about the view that is at the basis of pedagogical practice to be thought for Physical Education indicates some weakness in the education of future teachers themselves. Thus, it points out a historical problem in the area that, according to Santin (2001), was established as a **practice in search of a theory**.

#### 4 FINAL REMARKS...

The purpose of this study was to identify the ways in which Physical Education teachers in initial training ascribe meaning to the media-sport discourse in the context of digital convergence, with a special focus on the situation of social demonstrations in June 2013 in Brazil, which had the Confederations Cup as their backdrop. Based on data collected in our study, we tried to present clues/indications of the ways in which subjects might relate to the media discourse by reading a current phenomenon that still agitates Brazilian society, such as social demonstrations.

Through what was found in our research, we see that the perspective of Brazil's football national team as an object for people's alienation can hardly be determined or confirmed. Without generalizing the situation and research participants to society as a whole, subjects' attention to the analysis of the ways the movement of media discourses and the discourses that circulated on social media networks show how the passion for football and the team do not necessarily prevent them from having a critical stance towards other social issues. While that "decoupling" between the national team and politics is clear, things slowly calmed down after Brazil won the competition.

Nevertheless, it is also important to consider the difficulties that subjects showed to identify social demonstrations' core and mobilizing goal, even with an initial critical perspective. Understanding the meaning and the centrality of the struggle for citizenship in this context, specially relating it to the pedagogical practice of Physical Education, seemed rather abstract to them.

Thus, being careful not to assume scientific determinism, we highlight the need not to subsume subjects' critical and reflective skills under the meanings to be ascribed to media discourse, especially when it relates to football and the Brazilian national team. However, it

seems necessary to focus the concerned look on the superficiality with which citizens' education has developed and the extent to which it is related to the various social instances, as was the case of Physical Education in this work.

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