

## Rodeo: Sport, Culture, Legislation, Tradition and The Legacy of A Nation, its Relationship with the Welfare and Sanitation of Animals in the Arenas

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### Abstract

The purpose of this article is to demonstrate to the population and the competent authorities, that the rodeo does not mistreat animals but rather represents the culture and tradition of its people, so that it can show the practice of this sport as a nation's culture; recent records, cultural teachings will be exposed, which will prove exactly how the modalities and the rodeo party are carried out. This article will also present the laws that regulate the content exposed, ascertaining in detail, in a whole, these legal instruments and their legitimate execution. The positions of renowned researchers will also be presented.

**Keywords:** Festa do Paão; Rodeo Legislation; Sanidade no Rodeio

### Introduction

The sport called rodeo is of American origin, it appeared here in Brazil in the 50s, the rodeo takes place in agricultural events and cowboy pawn parties, this sport has several modalities such as riding horses and bulls, it also consists of timed events, each modality has its rules which must be respected and followed by each competitor of each modality.

In order to have more protection, competitors and rodeo are supported by Article 215 of the 1988 Federal Constitution, which guarantees access to and full exercise of culture. Riding culture is supported by Federal Laws 10.220 / 2001, 10.519 / 2002 and law

13.364 / 2016 that defines rodeo as culture, representing Brazilian traditions and values, along with constitutional amendment 96/2017, which determine the general norms relative to the exercise of the modalities, and the objective of these laws is the own inspection of the animal's sanitary defense during the time that he is in the event participating in the modalities and finally considering the rodeo pawn as a professional athlete.

All the modalities practiced at the rodeo are inspired by farm work showing how daily life is in the countryside, exposing country life conquering millions of fans across the country, and one of the main points of this culture is the typical cuisine called garlic burning.

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Animals are the main artists of rodeos so they must be preserved, having their rights fulfilled, the rodeo is supported by several federal laws and the practice of this sport is totally lawful, due to the fact of respecting and complying with constitutional rules.

### Culture, Sport and Tradition

In the Dictionary of Brazilian Folklore, Câmara Cascudo describes rodeos as a task performed on cattle farms in the southern region of the country: "gathering cattle from a ranch in Rio Grande do Sul for counting, curing bicheiras or any other evil, simple inspection and aside, either to sell the cattle apart or to remove it for another winter (CASCUDO, 1979).

Sodré (1970), describes the rodeo as a space within the ranches where cattle meet to separate, mark, count, examine, separate and cure sick cattle. Normally, the resorts have, according to him, one or more fixed places for the rodeo. However, this author points out that rodeo, as a service activity, mixes with the festive and even sporting aspects of grazing in the state. The rodeos, understood as laborious practices, they tend to "disappear" with the decline of extensive livestock and the introduction of other forms of care, leaving only the rodeo as a sporting and cultural practice.

These implied the separation of livestock in enclosures (paddocks, mangoes and potters), making the acts necessary for dealing with animals less risky, both for the integrity of the animal and for the pedestrian.

Araújo (1964) gives special attention to the rodeos that take place in the coffee growing regions of São Paulo, equating them with the traditional "and" consecrated "forms of popular recreation of bull-fighting and vaquejada. Unlike the work of gathering cattle to count, cure, mark and give salt, in the State of São Paulo the rodeo appears as a "festive lady".

The rodeos in the interior of São Paulo gained independence from the bullfighting programs and became a notable, autonomous and consecrating event for the cowboy and tamer: The rodeo is a popular revelry party practiced in general right after the end of the long walks of the retinue that after the many marches, arrives at the point of delivery of the herd (ARAÚJO, 1964).

The rodeos are held in large squares, in sports stadiums, soccer fields, they did not "copy" their North American counterparts, they were "very Brazilian" like those held in Rio Grande do Sul.

The rodeo is a show of skill and masculinity and said a lot about the courage and ability of its participants to tie, on foot or on horse, running animals and riding black animals.

The costume of the rodeo pawn, even in this area of the café, was the bombacha pants, the accordion boot and the sombrero with the beard attached to the chin, like the gauchos that circulated in the region, since the time when they brought the troops to the famous fair of ox and mules from Sorocaba.

The transformation of rodeos, popular games and amateur competitions, into a sporting and official activity, was linked to the need to eliminate the legal vulnerability of these events, since several parties were being embargoed.

The solution found was to show the "professionalism" present in the practice of rodeos, in Brazil, and the sporting character of this activity that should be recognized and regulated as such.

"Professionalization", therefore, is associated with the creation of a law that should recognize pedestrians as athletes and rodeos as a sport, eliminating the possibility of legal interpretations that might consider them harmful to the environment.

The regulation of rodeos was beneficial to everyone, preventing the main argument of those who oppose it: the mistreatment of animals. Officialization would bring a standard for the use of equipment needed for bull and horse mounts, especially the controversial sedem and spurs.

In addition, it would guarantee the holding of parties "controlled" by organizers, public authorities and civil society entities.

Furthermore, it legitimized the rodeo as a sporting practice and also included speeches that emphasized the originality of this activity in Brazil and its references in the "rural roots" of the population. Thus, the rodeo is nothing more than the "pure representation" of the daily tasks of the farms, now reproduced in the arena.

Regarding equestrian sport modalities to reproduce the work carried out in cattle ranches, Paula (1999) states that they must be thought of in another way: as re-elaborations that are detached from ordinary life and enter the world of sports spectacle. In other words, sporting events would ritualize everyday situations, following the spectacle's own rules, thus distant from the regulations regarding utilitarian efficiency.

According to this author, although the bibliography points to the link between the daily practices of livestock and that of equestrian sports, some modalities would appear as creations or inventions of these practices.

Even those that can be considered day-to-day reproduction, when dealing with cattle, when undertaken as a sport, would constitute re-elaborations that come out of daily life and enter the world of spectacle. Thus, all tests would obey norms that are foreign to the rules of efficiency and practice.

In 1956, the first party of the cowboy pedestrian of Barretos began, the structure of the party was very modest, composed of an old circus tarpaulin, giving rise to a reference of rural festivity of greater repercussion in the entire state. The festivity had the rodeo as its main attraction, but also with the presence of other attractions such as cultural disputes and football matches. This party was held on two days, August 25 and 26, 1956.

In 1960, the event was already estimated throughout Brazil, being held, in five days, with the presence of foreign pedestrians from countries such as Argentina, Uruguay and Paraguay, and featured South American artistic manifestations and several locations in Brazil.

In 1964, the festival was recognized as a public utility by state law because of the economic interest of the municipality. Undoubtedly, the 60's were very important for the rodeo in Barretos and, consequently, for the rodeo in Brazil. It was at this time that the Barretos rodeo became respected and a model for other events with rural characteristics in Brazil, especially in the interior of São Paulo.

The Barretos party also featured celebrities from that time, such as the Singers and Composers Zico and Zeca, Liu and Leu, Tião Carreiro and Pardiniho, Tonico and Tinoco and the Brazilian actor and film producer Amaciam Mazzaropi among other big names.

In 1966, one of the greatest rodeo announcers in Brazil considered by many to be the best rodeo announcer, he began his career in Barretos, his name was Antônio de Souza, from the City of Regente Feijó, in the interior of the state of São Paulo, known by everyone in the rodeo world by the nickname "Zé do Prato", which was widely recognized for its diversity, implementing prayers at the opening and closing of the event and, touching the national anthem, showing the public its patriotism.

In the year 1970, a custom begins to emerge that is carried out even today in the rodeo in Barretos and in the other rodeos in Brazil, the choice of the queen of the rodeo.

In 1972, a milestone in the history of the Barretos rodeo, the event gaining more momentum, with the presence of the President of the Republic at the time, Emilio Garrastazu Médici. Recognizing the country culture and the development of the sport, and as a consequence, at the same time, the thought of creating the pawn park was boosted.

In 1973, the German motor vehicle manufacturer Volkswagen, was the first to officially sponsor the Barretos rodeo and was also the first company to sponsor a rodeo in the country.

In the year 1980, more precisely at the beginning of this decade, considerable changes took place to fortify the festivity as the biggest country show in Brazil, as the typical costume and accessories of the pawn lets it be bombacha, like the scarves on the neck and the "guaiaca", it was a leathery feel.

And the most striking feature, which could not be missing, the long boot inserted with buckle, beginning to appear in American fashion that is used even today, jeans tight to the body, and to top it off, the leather belt accompanied with the traditional wide buckle. That same year, the rodeo club of Barretos, "os Independentes" acquired 40 bushels for the creation of the pawn park.

In 1983, the bull riding modality began to take place at the Barretos rodeo, becoming the internationalization of the event, since the modality that existed was solely horse riding.

In 1985, the event was taken to a new area, acquired by the rodeo club, where it was a success, taking thousands of fans and curious people from all over Brazil.

In 1989, the stadium was opened where the rodeo events take place, located in the park of the pedestrian, a project that was developed by the architect Oscar Niemeyer, very prestigious and well-known, designing the stadium grandstand for 35 thousand seats for the spectators of the party .

### **Well-Being and Sanity At The Rodeo**

The rodeos are a partnership between man and animal, a radical sport that has been growing a lot, and for this to continue and work, there are several people involved both for the celebration of

the party as a whole, and for animal welfare, because if they are not well prepared and treated, the show does not happen (Leira et al, 2017).

Rodeo animals receive special treatment, they need to be well cared for and nourished, so that their performance is not impaired. Twice a day they receive their food, which basically consists of feed and roughage (BUSQUILHA, 2016).

Among the bulls' foods we can mention: corn silage, special and balanced feed, corn concentrate, sorghum, alfalfa hay in addition to citrus pulp and sugar cane molasses, all always in the right dose and in sufficient quantities to maintain the shape ideal for rodeo bulls. Overweight or below they do not achieve the results that are needed in the arena, Brazilian bulls are being a world reference, thanks to their controlled feeding (BUSQUILHA, 2016).

Cattle breeding has multiple purposes within the production of raw materials and labor, although used less frequently today, in the past, cattle labor was fundamental in transport (traction of cars and mounts), in farming (traction of agricultural implements, such as plows) and leisure (Greek and Egyptian bullfighting, the Iberian bullfighting, the modern rodeo, vaquejada). In addition to meat, milk and leather, the ox also supplies other raw materials, such as bones and offal, not to mention manure, used to fertilize soils for agricultural activity (OLIVEIRA, 2006).

The study of rodeo animals requires a broad knowledge of characteristics such as: reproduction, racial and behavioral attributes, management of pastures, buildings and facilities, factors that are decisive in the prevention and dissemination of diseases in the productive system (BERTI, 2020).

To maintain animal health, some health programs that adopt measures such as vaccination are imposed by the Ministry of Agriculture, Livestock and Supply (MAPA) and by state animal health defense agencies. However, not all diseases are included in health programs. Although there are no mandatory measures to control some diseases, vaccines are available on the market for most of the diseases that affect cattle herds.

Among the various factors for success for rodeo animals, the health of the herd is an extremely important item to prevent the appearance of diseases that may compromise the animals. This should be done through a prophylactic calendar of vaccinations and vermin checks.

Control measures must be carried out according to regional endemic diseases, the health status of the herd, the profile of the production system and the guidance of the state defense agency. Certain vaccines are applied to the entire herd, others are applied only to certain categories of animals, selecting age and even sex, as is the case with vaccinations against symptomatic carbuncle and brucellosis.

Veterinary vaccines work in the efficient control of diseases, however, joint actions of environmental sanitation, health education and epidemiological surveillance are necessary for the control of diseases to be effective.

Rodeo animals are prominent both in the domestic and foreign markets, in order to obtain the reliability of these markets, it was and is necessary to keep herds free from diseases in view of their importance in public health. Considering the agents that cause diseases in cattle breeding, there are vaccines against bacteria, viruses and against ectoparasites and endoparasites.

#### Legislation in Relation to Roads

Riding culture, supported by Article 215 of the 1988 Federal Constitution, which guarantees access to and full exercise of culture and Law 13.364/2016 that defines rodeo as culture, representing Brazilian traditions and values, along with the constitutional amendment nº96/2017, which consider sports practices with animals to be non-cruel, as long as they are cultural manifestations.

The Hans Kelsen Pyramid defines the hierarchy of the Brazilian legal system, having at its top, "The Constitution", which is at the apex of this pyramid, with the "Constitutional Amendment", which are in the same hierarchy, being close to them " The International Human Rights Treaties ", with the " Complementary Laws " and the " Ordinary Laws ", including the Ordinary Municipal Laws within them.

The Constitution is at the apex of the country's legal system, to which it gives validity, and that all state powers are legitimate insofar as they recognize it and in the proportion distributed by it. In short, it is the supreme law of the State, since it is there that the structure of the State and the organization of its organs are found; it is in it that the fundamental norms of the State are found, and only in this will be noticed its superiority in relation to the legal norms. (KELSEN, 1987, p. 240).

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Therefore, when a member of the city council or mayor creates an ordinary municipal law, prohibiting rodeos in his city, as it is hierarchically below the federal constitution, with the culture and use of animals for sport being foreseen, it becomes unconstitutional.

According to law 13.87/2019 approved by President Jair Messias Bolsonaro, amending law 13.364/2016;

Article 3 A. Without prejudice to the provisions of art. 3 of this Law, the following activities are considered traditional equestrian sports:

III - lasso tests;

IX - paleteado and vaquejada;

X - rodeo events; (BRASIL, 2016).

With backers in the law, rodeo practices are guaranteed throughout Brazil, with any act that attempts to prohibit this cultural practice being unconstitutional.

Thus, animals need the protection of their rights to ensure good physical and sanitary conditions, and Law 10,519 / 2002 was drafted, which regulates the inspection of animal health protection.

Law 10,519 / 2002 provides, in its article 1:

Art. 1 The animal rodeos will obey the general rules contained in this Law. (BRAZIL, 2002).

In this way, it regulates how the health of the animals will be demonstrated, with certificates of vaccination against foot-and-mouth disease and control of equine infectious anemia, maintaining the effectiveness of the law, with inspection before and during rodeos.

To ensure that the legislation is respected, it has a fine and other warnings that can be applied by the competent body, provided for in article 7 of the aforementioned law:

Article 7. In the event of a violation of the provisions of this Law, without prejudice to a fine of up to R \$ 5,320.00 (five thousand, three hundred and twenty reais) and other penalties provided for in specific legislation, the competent state body may apply the following sanctions:

I - written warning;

II - temporary suspension of the rodeo; and

III - definitive suspension of the rodeo. (BRASIL, 2002).

Therefore, the event that does not obey and follow the precepts of the law receives the necessary sanction, to guarantee the welfare of the animals and all those involved in this sports practice.

However, Brazilian legislation protects the life and health of rodeo animals, but extends to workers and athletes in this sport.

Law 10,220 of 2001 equates the activity of a rodeo pawn to a professional athlete, according to article 2, {1st:

Paragraph 1. It is mandatory for the promoters to contract life and accident insurance in favor of the rodeo pedestrian, comprising indemnities for death or permanent disability of at least one hundred thousand reais, and this amount must be updated each twelve-month period. months counted from the publication of this Law, based on the Referential Interest Rate - TR. (BRASIL, 2001).

Thus, it is understood that animals and athletes have state protection, which is protected and supervised by the competent body, so that it can be applied efficiently.

## Conclusion

Since the man had the need to manage the herd, it was highlighted who performed the activity better, the rodeo, becoming a fundamental and admired skill. As we have already described over time, a work activity has become a notable leisure and sport. This brought the popularization and professionalization of the practice with animals, aiming at standardization and safety for the competitor and a few years later with the animals, there was the creation of strict laws to appreciate this practice before, a daily work task, today an internationally recognized sport.

As we see the laws aim that the animals present in the sport have a dignified life and quality of life, receiving care beyond what they would normally receive in the herd, mainly behind the arena, where the public does not have access. Ludibriando that these animals do not have sanitary conditions met, which we concluded in our untrue research. This article is another means of transmitting knowledge about this cultural practice of rodeos, of course we still observe this practice outside all laws and regulations, and we hope that with awareness this will be instinct, focusing mainly on the well-being of all. animals involved in the rodeo.

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