



Nathalia Barbieri Crespo

**From Invisible to Queen
Marta da Silva's Historic Emergence as an Intersectional Leader
in the Football World**

Dissertação de Mestrado

Dissertation presented to the Programa de Pós- graduação em Administração de Empresas of PUC-Rio in partial fulfillment of the requirements for the degree of Mestre em Administração.

Advisor: Prof. Marcus Wilcox Herais



Nathalia Barbieri Crespo

**From Invisible to Queen
Marta da Silva's Historic Emergence as an Intersectional Leader
in the Football World**

Dissertation presented to the Programa de Pós-graduação em Administração de Empresas of PUC-Rio in partial fulfillment of the requirements for the degree of Mestre em Administração. Approved by the Examination Committee:

Prof. Marcus Wilcox Hemais

Advisor

Departamento de Administração – PUC-Rio

Prof. Luís Alexandre Grubits de Paula Pessoa

Departamento de Administração - PUC-Rio

Prof. Cecília Lima de Queirós Mattoso

UNESA

All rights reserved.

Nathalia Barbieri Crespo

The Autor graduated in Business Administration from the Programa de Pós-graduação em Administração de Empresas of PUC-Rio in 2018.

Bibliographic data

Crespo, Nathalia Barbieri

From invisible to queen : Marta da Silva's historic emergence as an intersectional leader in the football world / Nathalia Barbieri Crespo ; advisor: Marcus Wilcox Hemais. – 2021.

58 f. : il. ; 30 cm

Dissertação (mestrado)—Pontifícia Universidade Católica do Rio de Janeiro, Departamento de Administração, 2021.

Inclui bibliografia

1. Administração - Teses. 2. Interseccionalidade. 3. Liderança. 4. Micro-história. 5. Futebol. I. Hemais, Marcus Wilcox. II. Pontifícia Universidade Católica do Rio de Janeiro. Departamento de Administração. III. Título.

CDD: 658

To all Brazilian women.
May we be strong and empower other women.

Acknowledgements

To my advisor and friend, Marcus Wilcox Hemais for the generosity, patience, and attention throughout the research and through the rough days of the COVID19 pandemic. Thank you for trusting, believing in me, and teaching me so many things.

To Luiz Felipe, for the partnership, for always encouraging me to do what is right and for never giving up on me even on the toughest hours. Thank you.

To my parents, for supporting me even through the good and the rough times. I would not be here if it wasn't for you.

To my family and friends, who kept up with me through my masters and understood when I could not be there. Especially Ana Cecília, Olivia, Lise, and Joana, Carolina, Márcia Valéria, and Bernardo.

To my mixed cohorts' friends who taught me, helped me a lot, and gave me perspective of research, critical thinking, and life events. Thank you.

This study was financed in part by the Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - Brasil (CAPES) - Finance Code 001

Abstract

Crespo, Nathalia Barbieri; Hemais, Marcus Wilcox. (Advisor). **From Invisible to Queen: Marta da Silva's Historic Emergence as an Intersectional Leader in the Football World.** Rio de Janeiro, 2021. 58p. Dissertação de Mestrado - Departamento de Administração, Pontifícia Universidade Católica do Rio de Janeiro.

The present study aims to analyze the history of Marta da Silva's intersectional leadership in the soccer world through a microhistorical lens. This research consists of an individual level case study regarding the career trajectory of the chosen subject. The methodology applied was of a qualitative nature, with the research's data collection is based dominantly on secondary data retrieved from articles, newspapers, biographies and other media related to Marta da Silva. The primary data consisted of interviews with professional soccer players. The analysis discusses Marta's brief history and emergence in her career, in order to contextualize her ascendance to the status she currently holds as one of the main athletes in the sport. Then follows to a presentation of the facets of Marta's leadership as a woman; a soccer player; as a benefactor against poverty and the impacts she had on society and on the market. Finally, the research takes a turn into the intersectional analysis of those facets.

Keywords

Intersectionality, Leadership, Micro-history, Football

Resumo

Crespo, Nathalia Barbieri; Hemais, Marcus Wilcox. **De Invisível à Rainha: O Surgimento Histórico de Marta da Silva como uma Líder Interseccional no mundo do Futebol.** Rio de Janeiro, 2021. 58. Dissertação de Mestrado - Departamento de Administração, Pontifícia Universidade Católica do Rio de Janeiro.

O presente estudo tem como objetivo analisar a história da liderança interseccional de Marta da Silva no mundo do futebol por meio de lentes micro históricas. Esta pesquisa consiste em um estudo de caso referente à trajetória de carreira da pessoa escolhida. A metodologia aplicada foi de natureza qualitativa, sendo a recolha de dados da pesquisa baseada predominantemente em dados secundários recolhidos de artigos, jornais, biografias e outros meios de comunicação relacionados a Marta da Silva. Os dados primários consistiram em entrevistas com jogadoras profissionais de futebol. A análise discute a breve história de Marta e sua carreira, a fim de contextualizar sua consagração como uma das principais atletas do futebol feminino. Em seguida, é feita uma apresentação das facetas da líder de Marta como mulher, sua vida pessoal; como uma jogadora de futebol, sua vida profissional; e os impactos que teve na sociedade e no mercado. Por fim, a pesquisa volta-se à análise interseccional dessas facetas.

Palavras- chave

Interseccionalidade, Liderança, Micro-história, Futebol

Table of Contents

1. INTRODUCTION	1
1.1 Objectives	3
1.2 Relevance of Study	4
1.3 Delimitation of the Study	4
2. REVIEW OF LITERATURE	6
2.1 Intersectional Invisibility	6
2.2 What is Intersectionality?	6
2.2.1 The History of Intersectionality Research	8
2.2.2 Intersectionality in Management	10
2.2.3 The Football Institution and Intersectionality.	11
3. METHODOLOGY	14
3.1 Type of Research	14
3.2 Data Collection	15
3.3 Interviewees' Profile	16
3.4 Data Analysis Procedure	17
3.5 Limitations	17
4. ANALYSIS OF THE CASE	19
4.1 Marta's Emergence as a Football Player	19
4.2 The Facets of Marta – The Rise of an Intersectional Leader	22
4.3 Intersectional Analysis of Marta's Leadership	32
5. CONCLUSION	36
5.1 Managerial Implications	37
5.2 Future Studies Suggestions	38
REFERENCES	39
ATTACHMENT 1	49

Chart List

Chart 1 – Secondary Sources

27

1. Introduction

Soccer is one of the most popular sports nowadays. It was formally established as a sport in England in the nineteenth century, but there are historical documents presenting soccer-like activities in Mesoamerican culture (BLAKEMORE, 2018) and in the “Cuju” during the Han Dynasty in China (CHINA DAILY, 2010). Soccer is recognized worldwide and has many international championships, but the one that most brings the world together is the FIFA World Cup. It is in this tournament that players excel and become distinguished in history.

In 2017, the English magazine FourFourTwo rated and released a list of the top 100 soccer players of all time (REID, 2017) right before the 2018 FIFA World Cup. Many of these players became worldly famous because of their achievements in past world cups. The top 10 of the FourFourTwo’s rank included the Argentinian players Diego Maradona (1st), Lionel Messi (2nd) and Alfredo Di Stefano (6th); the Brazilian players Pelé (3rd) and Ronaldo (10th); the Dutch player Johan Cruyff (4th); the Portuguese player Cristiano Ronaldo (5th); the German player Franz Beckenbauer (7th); the French Zinedine Zidane (8th); and the Hungarian player Ferenc Puskas (9th). From this rank, only two players are still active: Cristiano Ronaldo and Lionel Messi.

What is common to the men in the rank is that they all possess leadership skills in soccer, which transcends to them being references also outside of the stadiums they play in, becoming global role models for peoples of all characteristics, and influencing especially in the way they consume. For one to be a leader, he or she must pass through a process, leading him or her to become influential in the perception of others over time (ACTON et al., 2019). Sometimes, a person may be regarded as a leader by others, but they don’t feel themselves as one. This is referred to as the self-concept of leader identity: when the individual views him or herself as a

leader (KWOK et al., 2018; HILLER, 2005). However, all of the players mentioned in the rank know the weight of their leadership to their countries. Although the title of the British rank referred to “players” in general, regarding different nationalities, the only black person to reach the top ten was Pelé, who is considered by the FIFA Football Committee to be the world’s best soccer player of the century (FIFA.COM, 2001). Curiously, no women were accounted for in the rank.

This might be explained by the fact that, only in recent years, women’s football has come to light in the media. In Brazil, the first recorded reference to Women’s Football was through a circus leaflet in the 1920’s (KASTELMAN & BARLEM, 2019; RODRIGUES, 2019) as one of their attractions. In the early 1940’s, sports started to be regulated through the National Sports Committee (Conselho Nacional de Desportos), which was operated by the Ministry of Education. Through this regulation, women were prohibited to play sports that were not suitable to their nature (BRASIL, 1941). Only in 1979 was the law revoked by the National Sports Committee and women could play again, though no federation nor clubs were motivated to open the practice for women. In 1983, women’s football was duly regulated (BRASIL, 1983), and women could participate in tournaments.

In 1988, FIFA organized the first women’s international tournament, which was called FIFA Women’s Invitational Tournament, held in China (FIFA.COM, 2015). According to Kastelman & Barlem (2019), the Brazilian team did not have their own uniforms as the confederation lent them the old uniforms used by the Men’s team. Even with the lack of confidence of the government, the Brazilian team reached bronze medal in that tournament. Only in 1991 did the Brazilian Football Confederation (CBF) take on the Brazilian women’s football team and sent them to the first FIFA Women’s World Cup. After the success of the previous events, the Olympic Games first hosted a women’s football modality in Atlanta, 1996.

Copa Libertadores de America, a South American professional clubs tournament, had their first female football championship in 2009. In 2015, for the first time in the history of electronic gaming, women’s teams were included in EA Sports FIFA2016 (WOOD,2018). Two years later, in 2017, the South American Football Confederation compelled Football Clubs to

have a woman's football team, in order for the men's teams to participate in competitions until 2019. Women, therefore, started to have leading roles in world football. However, one Brazilian in particular, has risen as a true star: Marta.

Marta Vieira da Silva was born in a little town in the interior of the northeastern region of Brazil. She is a black woman from a poor family and with homosexual orientation. By highlighting these key points of Marta's identity, it can be stated that she is an intersectional individual. Intersectionality can be understood here as a concept that explains the marginalization of people because they are at the intersection of heteronormativity with regards to gender, class, race, sexuality and other social categories (COLLINS & BILGE, 2016; CRENSHAW, 2000).

Despite such "disadvantages", Marta she has been the single football player (including men and women) in all of history to have more goals in world cups (KASTELMAN, 2019). Also, she was the first player to win the "Best Player in the World" FIFA award six times (a feat achieved by Messi, but only in 2019). As well as professional feats, Marta has also helped advance discussions about discrimination towards women, race and sexuality, especially in Brazil, a country still fraught with conservative ideals.

It is based on this context that the present dissertation seeks to analyze the history of Marta and her role as an intersectional leader.

1.1 Objectives

The main objective of this dissertation is to analyze the history of Marta da Silva's intersectional leadership, analyzing her leading role not only in women's football, but also in societal issues related to women, race and sexuality. For this, the microhistorical methodology is developed, which permits an in-depth analysis of one, iconic case study, to advance discussions about leadership in marketing.

1.2 Relevance of Study

The literature revolving intersectionality captures the life of marginalized people at intersections of various identities including gender, class, race, geographical location and other social categories (COLLINS & BILGE, 2016; CRENSHAW, 2000; MERCER et al., 2016; RICHARDSON & LOUBIER, 2008). However, as important as such concept is, discussions regarding intersectionality and its association to leadership are mostly ignored in the realm of sports.

Authors in the sports arena, specifically in football, single out and address only one or two minority identities in their studies, such as homosexuality in sports (HARRY, 1995; HEKMA, 1998; MENNESSON & CLÉMENT, 2003; PEREIRA, 2014) and prejudice against women in sports (MOREIRA, 2014 & HARRY, 1995). This scenario is no different in sports marketing literature, since discussions regarding intersectionality are also ignored: there are debates on black sports players as influencers and brand endorsers (ROCHA & CORBO, 2017; MAY, 2009), but the literature does not include the intersectional concept and analysis in its studies.

Leadership topics in marketing are also mostly focused on the influence determined figures have on consumers, based on the fact that they become references to these buyers, forgetting other important aspects related to this concept that are mostly discussed in management and organizational studies (LUGAR et al, 2019; BESLIN, 2019, CAVAZOTTE et al, 2012). However, there are scholars in the area who are encouraging more discussions on leadership topics in marketing to be developed (OZUEM et al, 2015; SCHMIDT AND WATTS, 2017). But, once again, their approach does not include discussions regarding intersectional leadership.

1.3 Delimitation of the Study

This study will refer specifically to three major questions. The first and major approach is the theoretical lens of intersectionality. In the present dissertation, discussions revolving around this concept will seek to understand what and who it involves, and its applications in research.

The second approach is towards general leadership, which here indicates the process of becoming influential to others over time. This understanding is not always directly related to business leadership; however, the rule sometimes applies.

The third and last approach is towards Marta's life under the intersectional microhistorical lens. This approach will examine the progress of the lives of the subject over time and within intersectional identities (WEIGAND et al., 2017).

2. Review of Literature

In this chapter, the theoretical aspects and studies related to the present research are discussed. This section is divided into three topics. The first addresses directly the intersectionality definition, research purpose and history. The second revolves around how intersectionality englobes the studies of management. The third and last section discusses intersectionality in the football institution.

2.1 Intersectional Invisibility

This present topic is essential to understanding the issue of intersectionality to contextualize the world of the subject under analysis. It will be divided into two subsections, the first is dedicated to discuss what is the concept of intersectionality, while the second presents the history of intersectionality research.

2.2 What is Intersectionality?

Intersectionality describes the human experience a person has because she, he, or they are in the center of diverse intersections of marginalized in the center of diverse intersections of marginalized identities. Scholars debate about the exact meaning of the word 'intersectionality' and even if the term is the correct expression (COLLINS & BILGE, 2016). However, for now, it is the term that is being used in the academy to identify people that find themselves in specific marginalized positions.

In this dissertation, the definition used for intersectionality, and the one that points towards a major consensus is that of Brah and Phoenix (2004, p. 76):

We regard the concept of 'intersectionality' as signifying the complex, irreducible, varied, and variable effects which ensue when multiple axis of differentiation – economic, political, cultural,

psychic, subjective and experiential – intersect in historically specific contexts.

Intersectionality has its roots in Black Feminism and Critical Race Theory and may be used as “a method and a disposition, a heuristic and analytic tool” (CARBADO et al. 2013, p 303), as it is an interdisciplinary topic. Intersectionality as an analytic tool has the intent to solve problems people face within institutions and may be useful to develop strategies to achieve institutional equity.

According to Hill Collins and Bilge (2016), there are six core ideas that reappear when intersectionality is used as an analytic tool: social inequality (1), power relations (2), relationality (3), social context (4), complexity (5), and social justice (6). These pillars are not always all present in a certain scope and they may appear differently from case to case. These act as a form of guide towards the unwrapping of the intersectional theory. Moreover, the core ideas of Hill Collins and Bilge (2016) will be discussed as to why they are relevant to intersectionality studies.

Social inequality (1) is one of the main reasons as to why intersectionality research exists. Authors became increasingly concerned by the forms of social inequality they experienced themselves or saw around them. According to Hill Collins and Bilge (2016), intersectionality brings awareness that social inequality is rarely caused by a single factor.

Power relations (2) shape people’s identities as race, class, gender, sexuality, age, disability, ethnicity, nation, religion, among others are within a hierarchy-based system of power. These systems of power may consist of structural (organizations and institutions), disciplinary (formal and informal laws), cultural and interpersonal. Power relations when taken into account in intersectionality studies provide more stronger interpretations of social inequality in a specific setting.

Relationality (3) rejects the binary thinking of identity characteristics as just a namely association to an individual. It focuses on analyzing two or more marginal identities as a compound, looking for interconnections between them in a certain context. Relationality aims to show how one disregarded identity is not enough explain social inequality.

Social Context (4) is the place and time the events analyzed are taken. To use social context on an intersectionality study, is to be aware of specific historical, intellectual, and political contexts and how they affect society in that place. It is also important to note that the social contexts shape people's behavior and the way they think.

Complexity (5) is perhaps the easiest core idea to understand. The study of intersectionality is complex because of the process of understanding and the analyzing of the intertwining identities in a certain period of time and space. There is no instruction manual to do so, as specific identity characteristics may shift in a certain hierarchical power system.

Social Justice (6) revolves fairness and equality to all. It is not a requirement for the intersectionality framework to work for social justice. Yet, as social inequality is the basic core idea of intersectionality, social justice is just what these groups of people are in need to reach demarginalization from their society.

Breslin et al. (2017) open a multidisciplinary discussion of intersectionality in research revolving three themes: the conceptualization of the term, how scholars evaluate the term and how they apply intersectionality in their work. For this specific discussion, the conceptualization, evaluation and application of the Intersectional Framework will revolve around Collins's methods.

It is also necessary and important to highlight that the movement and theory of intersectionality is never finished because there are always concerns revolving identities and structures of power through time to which the theory can be directed towards (CARBADO et al., 2013; CRENSHAW, 1989; MCCALL, 2005). Understanding this principle leads researchers to looked over past experiences and build up the evolution of the intersectional being in a certain field.

2.2.1 The History of Intersectionality Research

The concept of intersectionality has been known by scholars for more than one hundred years. During the 1980s, the voices of black women living in the margins of society were represented by authors, such as hooks (1981)

and Hill Collins (1986), who portrayed their marginalization in society and crystalized research about their lives. However, intersectionality was only made popular when Kimberlé Crenshaw (1989) used it as a theoretical framework in her work. The term intersectionality was used by Crenshaw to determine the interdependence of power, race, gender and social class. In her work, Crenshaw pictured each characteristic as a city street and all of them met at an intersection to portray the marginalization of such individual. The goal of her work (CRENSHAW, 1989, 2000) is to point out some dynamics in society, which were often hidden, in order to transform them, not only to focus on understanding social relations of power.

The intersectionality research started gaining more attention in the late 1990s and early 2000s. Most of the times, studies revolving marginalized identities in this period were not regarded specifically as intersectionality research. Kellner (2001) states that early studies about identity brought up traditional social roles as a main source of labeling identity as fixed and stable. However, he brings up the discussion that identities may be multiple, personal and subject to changes over time. However, there are still some certain limitations to the mobility as identity “comes from a circumscribed set of roles and norms” (Kellner, 2001, p.296) regarding religion, birth geography, profession, political views, sexual orientation, gender, etc. Some of these aspects may change over time, while others will not. Stuart Hall (2008), on the other hand, observes a political issue in society that turns into difficulties and instabilities in the life of a person, which affect his, her or their identity. Hall’s research mostly revolves around the power structure in society which is very present in studies on intersectionality.

Still in the decade of 2000s, McCall (2005) noted that, as studies were being published, the concept of intersectionality was becoming philosophically fragmented and simplified in a matter that identity intersections were described as fixed. She argued that the identity categories should be problematized as social construction aggravated by time and context. This means that over time, some characteristics of identities considered marginalized over a period may overcome the

depreciation. Yet, there will still be other overlooked identities already known and some that may be new to the intersectional spectrum.

Postcolonial studies, in its majority published in the 2010s, have also mentioned intersectionality (HOLVINO, 2010; ANTHIAS, 2012; ANTHIAS, YUVAL-DAVIS, 1992). This is due to the theme being studied with a focus on the simultaneity of oppressions, recognizing and having interest in the lives of women of color, and paying attention to the role of the society in the relationship of colonialism, racism and gender.

In recent studies (HILL COLLINS AND BILGE, 2016), intersectionality has thus gone beyond marginalized women of color. Their goal is to democratize the literature revolving intersectionality. Also, the authors discuss the six core ideas beneath the intersectionality “umbrella”. These previously mentioned ideas are still topics of great importance in the literature of intersectionality.

2.2.2 Intersectionality in Management

According to Carbado et al (2013), there is no fixed discipline that specializes in discussing intersectionality. Authors from different areas in the academy bring the subject to light in of their fields. In this present section, the discussion will revolve around the uses of intersectionality in studies within management.

In Shaffner’s et al. (2019) study, it is clearly stated that intersectional history has potential to be applied in more depth all across Management studies. While gender and diversity have been much explored topics, the authors argue that the focus has mostly been about the onto-epistemological character of the study. Also, when regarding historical studies in management and historical turns in management studies, there have also been deliberations about race and gender (CRUZ, 2014).

For their part, Weigand et al. (2011) brought the concept of intersectionality and organizational practices over time to their studies. In this paper, they analyze Pan American Airways during different historical contexts focusing on employment and trading practices in the USA and

Latin America. This study shows the development and growth in the organization of marginalized-identities employees from 1929 to 1989.

Intersectionality partly explains how leadership is defined and how it may exclude some groups, according to Breslin (2017). The construct of power relations, inside the intersectionality concept, may also show who the leaders are and how they lead. With that stated, studies in management still have a lot to grow in terms of the understanding the: why some groups are excluded from leadership positions, what are the patterns between the identity characteristics of leaders, and when is it time to break the chain of the same old same old.

Ruel et al. (2018) traced the experience Ruth Bates Harris had as the first African American and the first woman hired as senior manager at NASA in the early 1970's. In their study, they focused on how the construction of meaning around social identities influenced how Ruth Bates Harris was seen as an employee in her on and off journey in the NASA organization. This study shows how an intersectional person may be perceived as a marginal being or a way to showcase diversity within an organization.

Scholars have recently brought to light the concept of leadership within intersectional identities. Lugar et al. (2019), for instance, develop the emergence of the intersectional leader, Maggie Lena Walker, in the Independent Order of St. Luke. With this study, they showed how the intersectional being in a leadership position contributed to the development of the community, which paved the way for black women to have economic freedom right after the emancipation of African Americans in the United States of America.

2.2.3 The Football Institution and Intersectionality.

Football has been a popular sport since it was created. Popular in the sense that one does not need expensive lessons or apparel to play. It is only required to have one play and enough players to have a game. "The backgrounds of the players should not matter" (COLLINS & BILGE, 2016) in a game. However, the football institution has long been dominated by

white, heterosexual men. In this section, evidence on the aversion the football world has to any parameters out of the characteristics described are presented.

According to Almeida and Soares (2012), the aversion against homosexuals in football is due to the sport being considered a space made by men and for men to reassure their masculinity. Therefore, homosexuals and women playing the game are seen as an interference to masculine virility (PEREIRA et al., 2014). That may be one of the reasons why there is a rule that men and women do not compete directly against one another. Just the fact of women practicing sports in a patriarchal society generates questions about their sexual orientation because of their participation in an unfeminine sport (HARRY, 1995). Homosexuality is treated differently in men's football and women's football. Homosexual male football players usually do not feel welcome to share their different sexual orientation with their team members and leaders (SAMPAIO, 2020). On the other hand, women's teams are usually more open to the acceptance of their teammates' sexual orientation (MENNESSON & CLÉMENT, 2003).

Menneson & Clément (2003) view that the existence of a gender defined sport, is a reassurance of gender conformity, placing women and the sports category as a lower quality of entertainment than men's. Other studies have shown that the media has been picturing positively women in sports roles considered more 'feminine' (SMIGAY, 2000; MIKOSZA AND PHILLIPS 1999). Ferreira et al also concluded that in 2018, there was still certain prejudice against woman's football related to a social view that women were made to stay home and take care of children. Because of this, female football players and others in not-so-gracious and 'feminine' categories are portrayed as transgressors of dominant representations.

According to Moreira (2014), the media has a strong role in defining mainstream male sports when they praise male athletes and their bodies while female athletes are ignored or even scolded. Because of that, there is a cultural view that any women daring to partake in international football is pictured as 'bizarre or odd'. Even FIFA's last president Joseph Blatter, was quoted saying that women's football depended on 'tighter shorts'

(CHRISTENSON and KELSO, 2004) underestimating their abilities and objectifying their bodies.

Another important factor to be considered is the race of players in the football world. Since football was introduced to society, it has been an element of both integration and differentiation of races (GORDON, 1995). Integration because supposedly “black characteristics and traits” were celebrated at the time because of the player’s performance. On the other hand, there was always a differentiator factor that highlighted the black “inferiority” and incapacity”. Most of it, coming as heritage of the slavery times, when white people “beastialized” black people (FREYRE, 1933).

In 1998, when France won the men’s World Cup in a match against Brazil, some French did not like the result because the team was not a real representation of France (HILL COLLINS & BILGE, 2016). That is because the majority of the team was composed by non-white players. Including Zinedine Zidane which was one of the most promising players of the French football federation. Eight years after this historical victory for France, Zidane lost his temper during a match in the World Cup of 2006 and headbutted Italy’s player Marco Materazzi. The reason behind it was racist and sexist offenses against him, his mother and sister. Instead of casting out both players, Zidane was the only one to be kept out of the match (HILL COLLINS & BILGE, 2016), indicating that the only violence that disrespected fair play in football was the physical.

Unfortunately, things have not changed much, as 2019 was considered “one of the sport’s most shameful years ever” by Business Insider (2019) because of racist “incidents” and in 2020 racism in football was called an “epidemic that mirrors disturbing trends” in European society. Regarding the incidents, there were: fans from rival teams racially abusing players (usually making Nazi salutes and monkey noises at black players); fans from the particular team expressing to black players they were not welcome; fans blaming black players’ errors on their racial background; Italian newspaper using two black players and the headline “Black Friday” to promote a match (LANE, 2019; BLUM, 2020; DAVIES, 2020; SPIESS, 2020; OLIVEIRA & CRUZ, 2020; CARVALHO & PEREIRA, 2020; HILL COLLINS & BILGE, 2016).

3. Methodology

This chapter discusses the methodology used in the present study, focusing on the type of research, object of the study, data collection and analysis procedures, and restrictions of the methodology adopted.

3.1 Type of Research

This research intends to shed light on a subject that is still scarcely explored in marketing literature. It is not intended to provide conclusive evidence and is likely to require further research in order to reduce bias and identify causation. This research consists of an individual level case study regarding the career trajectory of the chosen subject.

The historical research focuses on rescuing the historical and intercultural aspects of the past and its context (COSTA et al, 2010). This method can be applied into various areas, but it is still slightly marginalized as a method in management studies (COSTA et al, 2010; COSTA & SILVA SARAIVA, 2011). As historical research is an old and broad concept, it has developed many subgroups of studies, such as microhistory.

Microhistory research has its roots at the beginning of the 20th century, when biographical reports started to take part of the sociological research material in the Chicago School. Since then, research involving individual's stories suffered with obstacles in their development and acceptance. This was, mainly, a result of the predominance of positivist philosophy in the social sciences after the Second World War (COLLING & OLTRAMARI, 2019). After the 1970s, a more comprehensive use of the individual's life story method rose, and led to a new epistemological level (LOPES, PAULA; 2016). The Microhistorical historiographical genre arose in Italy, as an Italian editorial series directed by Carlo Ginzburg and Giovanni Levi, called "*Microstorie*". It was published by the Einaudi, between 1981 and 1988 and gathered not only Italian historians' texts, but English, North

American and French authors with published texts that were translated into Italian (VAINFAS, 2002).

Microhistory, itself, operates in a reduced observation scale, with a deep exploration of sources, and concern with literary narrative. Most of the researches involve themes linked to the daily life or extraordinary situations of specific communities, and biographies related to the reconstruction of microcontext or dedicated to extraordinary characters, usually anonymous figures (VAINFAS, 2002).

3.2 Data Collection

The present research's data collection is based dominantly on secondary data retrieved from articles, newspapers and biographies related to Marta da Silva, as shown in Chart 1.

CHART 1 – SECONDARY SOURCES

Type of Sources:	Examples:	Number of Sources
Articles	MOREIRA, 2014;WOOD, 2018; BLACK AND FIELDING-LLOYD, 2019, +	11
Corporate, News and Organizational Websites	GLOBOESPORTE.COM, NEWSWEEK.COM, UNPD, UN WOMAN, +	20
Signed Newspaper Articles	KASTELMAN & BARLEM, 2019; KASTELMAN, 2019, +	9
Books & Book Chapters	BROWNE, 2019; RINGFJORD, 2011	2
Existing Interviews and Informative Videos	Museu do Futebol, Globo Repórter, Confederação Brasileira de Futebol.	3
Ads.	Avon, Clear, Brahma +	5
Social Media	Marts's Instagram; Go Equal's Instagram.	3

Primary data was also sought after, which helped with the analysis to try and close gaps presented initially with the secondary data. To do so, the author tried to contact Marta herself, through multiple communication channels, but all of them redirected to her agent, Fabiano Farah, who did not respond to all the messages sent to him asking for an interview. The author then proceeded to contact other professional football players, who were more willing to participate in the research and give reports about themselves and the influence Marta had in their lives.

Twelve professional football players agreed to be interviewed for this study. However, only one third of them followed through to the end. Altogether, four professional football players were thus interviewed for the present research. An interview guide was used during these interviews (available in Attachment 1), which was sent to the interviewees to respond (this was the only way they were available to participate in the research) between June 3rd and June 8th, 2021.

3.3 Interviewees' Profile

Ana Clara Valle was born in Rio de Janeiro and has always had sports practice present in her daily life since she was a child. She was encouraged by her parents, especially after they realized her attachment to football. Ana Clara has practiced football since she was 8 years old and always played with friends, until she auditioned for a big football club at the age of 14. From then on, she started her professional career. She has played for the Club de Regatas Vasco da Gama, Virginia Commonwealth University, Botafogo de Futebol e Regatas, and finally the Brazilian Federation sub-17 and sub-20 teams.

Káren and Kélen Bender are twins born in Passo Fundo in the state of Rio Grande do Sul, Brazil. At the age of two they moved to a neighboring town called Tapejara. Their brothers played football and tried to follow the professional path, so both girls grew up watching and playing with them. They first started playing in a dirt field near their house. As they grew up, they joined their school team and started to compete against other schools. From there on, both played for clubs such as Avai Kindermann, Iranduba,

KHNP Gyoengju from South Korea, Gintra from Lithuania, and Botafogo. Finally, they also played for the Brazilian Federation sub-20 team.

Livia Leal Morisawa Rodrigues was born in Japan by Brazilian parents and moved to Brazil when she was three years old. Her mother always wanted her to play sports so she tried out a couple before finding her true love: football. She started playing as midfielder but at the age of ten she started practicing as a goal keeper, which is her current active position. She played for Fortaleza, Santos and currently plays for Botafogo.

3.4 Data Analysis Procedure

The procedure of the data analysis consists of a microhistorical approach regarding intersectional microhistory. The intersectional microhistorical approach was chosen as it can dig into the research subject and build up insights about intersectionality and privileged groups (LUGAR et al, 2019). In this study's particular case, the major insight sought is to understand the emergence of the intersectional leadership of Marta da Silva over time and point out moments when she was referred to as part of, or compared to, privileged groups, in order to establish legitimacy. Also identifiable is if, and if so, institutions reinforced the status quo that makes minorities invisible through Marta's life.

It is essential to note the social contexts of the trajectory's time period as events occurred in the "before-now", however, it is still argued by scholars that traces of these events remain, get preserved and are reassembled for due purposes (SHAFFNER et al, 2019; COSTA et al, 2010).

3.5 Limitations

As mentioned earlier, this study does not seek the causation of the problem, but to identify the problem itself. The chosen method, on one hand, allows to analyze Marta's trajectory over time through secondary data. On the other hand, with this type of approach, there may exist fragmented archive with some historical gaps; the secondary data sources may have

omitted information for various and unknown reasons; and the historical examination may contain time-sensitive fragments which may lead into anachronisms (SHAFFNER et al, 2019; LUGAR et al, 2019, COSTA et al, 2010).

4. Analysis of the Case

The individual chosen for this case study is Marta da Silva, a world-renowned football player with intersectional characteristics. Marta is a black, lesbian, female football player from a humble town in the Brazilian northeastern region. Despite coming from an intersectional background, Marta is a symbol of leadership in her home country. Marta is the only Brazilian female athlete to reach such grandeur and spotlight.

This chapter presents and discusses the analysis of the research and is divided into three subtopics. The first discusses Marta's brief history and emergence in her career, in order to contextualize her ascendance to the status she currently holds as one of the main athletes in the sport. The second presents the facets of Marta's leadership as a woman and as a football player, finalized with the impacts her intersectional leadership had on society. Finally, the last topic presents the present research's intersectional analysis of those facets.

4.1 Marta's Emergence as a Football Player

February 19th, 1986 was the day Marta Vieira da Silva was born in *Dois Riachos*, a small town in the state of Alagoas, in the northeastern region of Brazil (MOREIRA, 2014; BARLEM, 2019; BROWNE, 2019). Alagoas was the Brazilian state with the lowest literacy rate at the time and Dois Riachos was a town only known inside the state for its dry climate, cane-cutting industry, and dangerous potholes in its roads (BROWNE, 2019). Marta was born in a very humble family. When she was one year old, her father left her mother, her and her three siblings. The five of them were forced to live in a 10m² room for about ten years. To help her mom, who worked as a maid for the city hall, Marta sold clothes, frozen juices, carried

around goods in a wheelbarrow for other people during street fairs in exchange for some tips (GLOBO REPORTER, 2019).

Since she was young, Marta played football with the boys from her town. Sometimes, she had to sneak out of her house to do so, since her interest in the sport was frowned upon (GLOBO REPORTER, 2019; A HISTÓRIA DE MARTA, 2015). As her family had scarce financial means, she played football barefoot (BARLEM, 2019) and with her older brother's hand-me-down clothes (BROWNE, 2019). When she was 14 years old, in 2000, Vasco, a team from the state of Rio de Janeiro, was recruiting female football players. This news reached her, and so she worked even harder to save some change in order to make the trip so she could participate in the tryouts and her friends helped her raise money to buy the bus ticket to Rio de Janeiro. As soon as she reached the city, she was recruited to play for Vasco. However, soon afterwards, in 2002, the Club decided to end its adult female football team, and so Marta had to go play for Santa Cruz, a small team in the state of Minas Gerais (BARLEM, 2019).

By 2002, Marta was playing so well that she had been recruited for the first time to play in the female Brazilian football team (MOREIRA, 2014) and, the next year (2003) was selected to play her first World Cup and Pan-American games (KASTELMAN, 2019; KASTELMAN & BARLEM, 2019). That was her first opportunity to showcase her talent internationally. She was soon recruited by the Swedish team Umeå IK (BARLEM, 2019), in 2004, where she won the Swedish Championship three consecutive years (2005, 2006, 2007) and the Champions League in 2004 and 2007 (RINGFJORD, 2012). In 2004, Marta had another important victory, it was then that the Brazilian Woman's Football team won second place in the Athens Summer Olympic Games (MOREIRA, 2014; KASTELMAN & BARLEM, 2019). In 2006, Marta had her first individual victory; she was elected for the first time as the best female football player in the world by FIFA.

The Rio Pan-American games of Rio marked the year of 2007, when the Brazilian fans and the world started to finally recognize Marta for her talents. (KASTELMAN & BARLEM, 2019; BARLEM, 2019; LAVINAS, 2007; MEMÓRIA GLOBO, 2021) The Brazilian Women's Football team

reached the finals against the United States. The Maracanã stadium was crowded with Brazilian fans cheering with every movement of the Women's team. That game shined a special light on Marta, as she scored two goals and was responsible for the passes right before other two goals. The final score of the last game of the event was 5x0 to the Brazilian Women's team (KASTELMAN & BARLEM 2019, BARLEM 2019, LAVINAS, 2007). By the end of the Pan-American games, Marta had yet another individual victory, she received the striker award of the PAN 2007, with a total of twelve goals that season (LAVINAS, 2007). That same year, Brazil's team had their best performance until nowadays in the World Cup, a Silver Medal. Marta also had her best performance in her career as a striker at a single World Cup, with 7 goals, of which one of them was considered by herself, her most beautiful score (KASTELMAN, 2019; KASTELMAN & BARLEM, 2019). Later, that year, Marta was elected for the second time the best female football player in the world. Indeed 2007 was a year full of victories for Marta.

In 2008, Marta helped the Brazilian federation get to the Olympic finals against the United States, however, this time the Brazilian team lost their last game during the overtime and earned the Silver Medal in the Beijing Olympic Games (KASTELMAN & BARLEM, 2019; BARLEM, 2019). That same year, Marta once more was elected the world's best player by FIFA. In 2009, Marta was playing for the Los Angeles Sol team, but was lent to Santos, a Brazilian sports club, to play the first female *Copa Libertadores de America* and *Copa do Brasil*. Marta and Cristiane (another talented Brazilian player) led Santos to win the Gold Medal of both championships (KASTELMAN & BARLEM, 2019; BARLEM, 2019; SALVINI & JUNIOR, 2013) and Marta won the striker award of *Copa do Brasil* (SALVINI & JUNIOR, 2013). Marta also won the best player award by FIFA for the fourth (2009) and fifth times in 2010.

Despite her success until then, from 2010 to 2017 her path was paved with turbulence. By the end of 2009, Los Angeles Sol closed the doors and put their players up for a draft. FC Gold Pride was the team who chose Marta in that draft (PURDY, 2010) to play for the team in 2010. As soon as the year ended, the Western New York Flash team acquired Marta (GLOBOESPORTE.COM, 2011). Once again, Marta played for only one

year at the new club. However, in 2012, she went back to where she felt comfortable, her "second home", Sweden, and signed a two-year contract with Tyressö FF (IDOETA, 2012; UOL, 2012). In 2014, however, Tyressö FF reached bankruptcy and removed their team from the big leagues. Soon, Marta was acquired by Rosengard, another Swedish club (ESPN.COM.BR, 2014).

The 2016 Rio Olympics brought the Brazilian federation to play again in familiar grounds. Unfortunately, the results of 2007 were not replicated, and Marta's team was eliminated in the Semi-Finals by the Swedish Federation (VEJA, 2016). Similar results happened in the World Cups of 2015 and 2019, but in these cases the Brazilian team was eliminated in the first round. Marta had doubled the number of goals from one world cup to another but was not enough to take the whole team to the next round (KASTELMAN, 2019).

In 2017, Marta left Sweden once more for the United States. Since then, she started playing for Orlando Pride (JORNAL DA RECORD, 2017) and in 2018, she was considered for the 6th time the best female football player in the world by FIFA (UOL, 2018) which uplifted the burden off her previous losses. Up to the present day, Marta still plays for Orlando Pride and has renovated her contract for the 2022 season (JUSTO, 2021). It was in Orlando Pride where she met with her, now, fiancé (SILVA, 2021; EXTRA, 2019).

The Olympic Games of Tokyo 2020 were postponed to 2021 due to the world Pandemic of COVID-19. Marta played once more with the Brazilian team's number 10 jersey, but because of her age, this could be the last Olympic Games participation of the athlete. Marta showed interest in keeping on playing for the federation, but there are no guarantees (BBC NEWS, 2021).

4.2 The Facets of Marta – The Rise of an Intersectional Leader

The following topic discusses the way Marta has risen to become an intersectional leader based on different facets of her life. It will be divided into three main subtopics. The first, discusses how the facet of Marta as a

woman and her personal life has been developed over the years, making her stand out as a leadership reference to other (intersectional) women. The second, analyzes the way Marta's facet associated to football, her profession, has elevated her to a leadership role in the sport. The third, shows how these facets have impacted especially the Brazilian society as a result of Marta's leadership.

4.2.1 Leadership as a Woman: Marta's Personal Life

As a little girl, Marta did not play by the traditional gender roles expected of a child, especially in the rather conservative community she lived in Alagoas. Marta never liked to play with dolls. What she really liked to do was play football. During Christmas periods, a rich family of the region would donate toys to the poor kids in Dois Riachos. They separated the gifts between girls' toys and boys' toys, and Marta would be the only girl to always choose the boys' toy, which was usually a football (BARLEM, 2019). Her family, especially her brother José (GLOBO REPORTER, 2019; A HISTÓRIA DE MARTA, 2015), did not like that she engaged in such "masculine behavior" and always tried to separate her from the ball. However, Marta persisted in doing what she liked.

Growing up, Marta did not have access to Women's Football with the media and other means of communication of the time, so she watched the Men's Football on the TV, and her favorite player was Rivaldo. He was a lefty, wore the number 10 jersey, came from the northeastern region of Brazil and played for the Brazilian Federation. He was everything Marta wanted to achieve (CONFEDERAÇÃO BRASILEIRA DE FUTEBOL, 2018). As the only girl in her town who played football, and not having any other female references in the area on TV or in her daily life with the same interests as her, Marta grew up almost in a world of her own, which built her character and helped her to develop female leadership characteristics in a region where this was not expected of a young woman. More than just being the only woman playing football, she was a reference when it came to advancing female equality, at a time such discussions were not that common in Brazil, and especially in the Northeast of the country.

For instance, in a neighboring town called Santana de Ipanema, football tournaments were hosted for children. As the boys would not accept a girl playing better than them, the tournament ended up changing the rules to include only boys (BARLEM, 2019; GLOBO REPORTER, 2019). Some of the boys that played with her called her "macho-fêmea" which in this context is referred to a woman with male traits. She would slap them and throw shoes at boys who called her names and would not let her play. Her mother recalled in an interview that Marta would play football, would play cards, and play spinning top with other boys which, by the book, classified her interests as the same as of a man's (GLOBO REPORTER, 2019; A HISTÓRIA DE MARTA, 2015).

As a teenager and a young adult, Marta's mother recalls her clothing preference being shorts and a t-shirt. During an interview, Marta said she believed wearing high heels and a dress would turn her into a character that she did not see herself. However, as she was rising as a player, her godmother started giving her aesthetics advice (GLOBO REPORTER, 2019). As she was growing up, she learned more about vanity and how to take care of herself being herself. Dressing up as a stereotypical woman was not in her plans, since Marta believed she should break away from the passive female role that was expected of her. In this sense, she started to become a reference when it came to feminist empowerment, not subjecting herself to being denied her freedom to be whomever she wanted to be, which, in this case, meant not adhering to a dresswear that would show her submission to a male oriented society.

As more attention surrounding Marta rose around the world, the media and potential suiters started to wonder about her personal, romantic life. Until recently, Marta kept her relationships very private. In 2018, the media had just uncovered that Marta had been dating a Swedish woman called Jessica Barklund for almost four years. When Marta made public appearances with Jessica, the media depicted her as a pretty friend (EXTRA, 2015). When the breakup was announced in 2018, Marta started being seen with an Orlando Pride teammate: Toni Pressley (EXTRA 2018). Soon, they became an "official" couple and started posting photos on social

media. The 4th of January of 2021 marked a new "chapter" of Marta's story: she got engaged to Toni (SILVA, 2019).

The fact that Marta permitted this personal side of her life to become public was very important for the LGBTQIA+ community, especially in Brazil. By then, Marta was already a globally notoriously football player, so her openness surrounding her relationship to other women, particularly her most recent partner, was rejoiced and encouraged more awareness on the subject. In some ways this also helped the media to engage in a challenging work to try and pass the message that the LGBTQIA+ community is not taboo and it is okay for non-heterosexual people to be themselves (AYOUB AND GARRETSON, 2017).

Throughout her life, Marta has thus had to break away from the difficulties her intersectional status brought her. As a poor girl from a small town in the Northeast of Brazil, she fought to be able to play the game she most loved, football, at a time "only boys" could play. While she was a teenager and a young woman, she broke away from submitting herself to being dressed in ways that exacerbated the expected role women should have of being seconded to men. As a full-grown woman, she also had to deal with the issue that she was a lesbian and such orientation has been condemned socially, especially in the masculine bound Brazilian society. However, she has risen above all these barriers and has been able to establish herself as a reference for others, especially those who are intersectional as she is. Marta did not just have to deal with such difficulties as a woman, but as a football player as well, as will be discussed next.

4.2.2 Leadership as a Football Player: Marta's Professional Life

As of 2007, Marta started to be known worldwide because of her performance in the Pan-American games. Just as she was making a name for herself, the media established one of her nicknames as 'Pelé in a Skirt' (GLOBOESPORTE.COM, 2007; SALVINI & JUNIOR, 2013; MOREIRA, 2014; BLACK AND FIELDING-LLOYD, 2019). In Sweden, where she lived while playing for Umeå IK, there was a documentary about her life, named "Marta, Pelé's Cousin" (SALVINI & JUNIOR, 2013). Both made references to Pelé, the best football player of the century according to FIFA (FIFA.COM,

2001). Moreira (2014) argues that Marta's image as a female Brazilian football player is exoticized by the Eurocentric media by highlighting the success of their own players such as Hope Solo and Abby Wambach while on the other hand showing that there was another player (Marta) from elsewhere who performed exquisitely well, overshadowing her above-average performance. Here, the reference starts becoming more personal. It does not involve Pelé's name, yet, it is still passive aggressively pejorative with the exotification of a player. Disregarding the colonial optics, Marta appears as an intersectional leader in this context, as she is considered a good player, yet, coming from exotic origins.

The Rio Olympic Games in 2016 brought a lot of pressure on the women's football team. Marta was one of the eight Brazilians chosen to carry the Olympic flag on the opening ceremony. The strong performance of the women's football team as well as Marta herself drove the Brazilian crowds to chant her name in and out of the pitch, while on the other hand, the men's team had a rocky start. Brazilian fans watched the match between Brazil men's team and Iraq, were so disappointed by the results of the match (0-0 draw) that they started chanting for Marta to enter the game. Because of the poor performance of the man's team, some fans that had the Brazilian man's team jerseys crossed out Neymar's name and replaced with Marta's (WOOD, 2018). Marta, then, was Brazil's main reference when it came to football.

This was the first time in the Brazilian history that a woman was praised during men's matches. People wanted to see a leader with optimized performance and related that information to Marta. With the recognition of Marta and her skill in football, there has been certain contribution to the acceptance of the women's category in Brazil (FISHER & DENNEHY, 2015). However, as studies show (MARTINS & MORAES, 2007; SOUZA & CAPRARO, 2020), the Brazilian media only pays attention to women's football during international competitions or when Marta makes a special appearance. Ferreira et al.(2018)'s studies concluded that the media has little interest in the divulgation of general woman's football work. As the Rio Olympic Games progressed, the men's team recovered from

their low-quality start and defeated Germany in the finals while the women's team lost in the semi-finals during the extra time.

On the 23rd of June of 2019, at the end of what could have been Marta's last match in the FIFA World Cup, Marta made an emotional plea to the next generation of female players, repeating the line "you have to cry at the beginning to smile at the end" after statements asking for women's support. Marta claimed girls in football should want more, practice more, be prepared to play the match as if it will always go to extra time. By the end of her speech, Marta hailed her teammates that could have also played for the last time in the FIFA World Cup, saying "Formiga is not forever, neither is Marta, neither is Cristiane. Women's football depends on you to survive" (FIFA.COM, 2019). Despite most of the media's focus related to women's football being around Marta, she and other players from the category don't even come close to having the recognition and support of the media as a rising player in men's football in Brazil (JANUÁRIO, 2017).

The nickname "Pelé in a skirt" and any association to the former player somehow was meant to validate Marta, as a female football player, as if society would only understand what she meant to the female football world if she was compared to an 'equivalent' man. Also, the nickname is pejorative for using the term 'skirt' to reduce the entirety of the female gender as skirt wearers (MOREIRA, 2014). The nickname itself outshines Marta as her own player. However, Marta liked her nickname and felt honored to be compared with such a football star. Regardless of the origins and meaning behind the nickname, Marta was the first woman to be legitimized by the media the only viable way (comparing to Pelé). Therefore, Marta can be considered a leader and representative of women in football as the first legitimized player.

4.2.3 Impacts of Being an Intersectional Leader

Marta's personal and professional facets have made her an intersectional leader, inspiring other women, not only because of her football abilities, but also because of her stand as a woman and as a non-heterosexual person. This was noticed especially in the reports by

interviewees of the present dissertation. Ana Clara Valle, for instance, analyzes Marta's journey and how her story inspired her:

"I believe she is an inspiration to many female players, but also to women in general. She came from such humble origins, reaching such high places - and keeping her status, is not a feat for just anyone. But it also shows us that, with determination and constancy, we can do anything. Her story inspires me whenever I remember her. Not only because we have the same profession, but also for everything that involves being a great winner in life. And that goes beyond the lines of the football field." (Ana Clara Valle)

Karen and Kelen Bender, for their part, saw Marta playing on TV since they were young. An experience similar to what Marta had while watching Rivaldo. This time it was a woman shining in the pitch. Both of them think that Marta is a role model for the upcoming generations.

"I grew up watching Marta and hearing about her feats. I think that every girl, when she sees a woman standing out like that, pays attention. She is an icon for our country and she has certainly contributed a lot to our sport. I find it difficult to find someone like in her prime years nowadays, but I'm sure she will always be a role model for our generation and the next ones to come. I think Marta influences all of us players to believe it's possible." (Karen Bender)

"I've watched the national team's games since I was young, so Marta was already shining, for me she was always a reference. I think I'm happy to have seen the Marta era, and to see someone from our country succeed in life through women's football, she's certainly a model for this and for the next generations. I think she influenced me positively. I've always wanted to get where she is, I'm not a Marta, but I still want to have a fruitful journey through women's football. Always looking to evolve." (Kélen Bender)

Livia Rodrigues, a relatively new professional footballer, also shows the spark of hope Marta ignites. For the interviewee, Marta has "made me and many girls believe in their dreams, face all the prejudices in life and that one day you will be valued like she is. It made me believe more in myself every day."

Marta's influence is so big in Brazil, that in 2020 she became the theme of the Samba's School, *Inocentes de Belford Roxo*, song in Rio de

Janeiro's Sapucaí parade during *Carnaval*. *Inocentes of Belford Roxo's* parade started with a tribute to the state of Alagoas, Marta's hometown and went through the whole northeastern culture, her professional achievements, and her battle for gender equality. The last car with a giant golden cleat that represented her six-time world's best player award, had Marta herself her family and friends (CBF, 2020). The *samba-enredo*, *Marta Do Brasil – Chorar No Começo Para Sorrir No Fim* (Marta From Brasil – Cry at the Beginning to Smile at the End), was composed by the musicians Cláudio Russo, André Diniz and Altamiro. The following quote of the song shows the power and influence Marta has had in Brazilian society:

Yes, queen
 In talent, in fighting and in vocation
 There are so many women out there alike
 Raised in the favela, daughters of the *sertão*
 And here comes the girl
 Dribbling the drought, amidst the dust
 Winning the world
 Overcoming destiny
 Remembering everything to be true

In *Dois Riachos*, left *saudade*
 On the edge of the river ventured
 Jinked sadness skillfully
 With a noble attitude facing the goal

From the snow, the fire of the star
 To the dignity of a hero
 The greatest example of Mrs. Tereza
 Translates the feeling in each retina
 Empowerment, thing of the female soul
 I know prejudice comes from everywhere
 Those who use lipstick on the pitch
 Carry the homeland beyond the cleats
 I also know
 That your fight is our flag
 In every second
 The strength of Brazilian women

It is Marta, it is the goddess
 The defense at your feet
 It is a golden ball, it's our people
 The innocent shine of the 10 jersey

Despite reports showing how Marta has been an inspiring leader for Brazilian women, especially those who are football players, her inspiration has been grander than just in a national scale, she is now a global actor, especially after Marta caught the eye of the United Nations in 2010 and was

appointed her as the Goodwill Ambassador for the United Nations Development Programme (UNDP) in order to promote international efforts to achieve the Millennium Development Goals (MDGs). The MDGs are known for being the “most successful international anti-poverty movement in history” (UNDP, 2017). At the time of her appointment, Marta stated that she had been “given opportunities to succeed in life”, but constantly thinks about the ones who did not have the same chances. The UNDP also chose her because Marta, after achieving some success, invested back in her hometown; she donated money and sports supplies in order to reduce poverty in the region (UNDP, 2011).

In July 2018, UN Women announced the appointment Marta Vieira da Silva as UN Women Goodwill Ambassador for women and girls (UN WOMEN, 2018). This title meant Marta would be on the front line of the battle towards gender equality and women’s empowerment all around the world. Since then, she has been outspoken through the media about inspiring women and girls to challenge stereotypes and overcome gender barriers not only in the football area but wherever their dreams led them.

Even with her global leadership role, Marta has been without a sports sponsorship since 2018 because she refused to receive less than what players from the Men’s teams did (O GLOBO, 2019). Afterall, why should she? As Ferreira (2009, apud SALVINI & JUNIOR, 2013, p. 310)¹ points out, Marta’s contract with Santos had a positive monetary impact on the team in 2009. In one month, the Santos team sold 3,500 shirts with the striker’s name. Santos also received numerous proposals for exhibition games in Brazil and abroad, with a starting down payment of R\$ 50 thousand for each match. With an average of 10 thousand payers per game, the women’s team surpassed the average attendance in the men’s games in the Brazilian championship by 24%. Although Marta’s contract was temporary, it generated a unique financial amount in terms of investments in Brazilian women’s football. Despite the player’s figure having promoted such investments, this is not the reality of the sport, being restricted to teams that have the physical and technical structure to compete with Santos.

¹ Article is not available anymore, therefore the “apud”.

To prove her point, Marta decided to join the Go Equal movement at the 2019 World Cup and took advantage of the competition to highlight the inequality in the sport between men and women. Throughout the tournament, the player wore a pair of unbranded cleats and with a different design symbol, the Go Equal symbol. The idea of the movement was to demand more visibility, opportunities and recognition for women in sports. Marta was the first player ever to achieve six times the recognition of FIFA as best player of the year. Yet her salary is equivalent to 0.26% of what Lionel Messi (the second player to achieve this feat) receives. This had a huge impact on general social media and specifically Go Equal's Instagram page, which now has 63.3 thousand followers. Women from all around the world posted pictures with the go equal sign and also made shirts with the symbol. Most of the comments in the @goequal posts are of women asking where they can buy Go Equal apparel, since they also want to follow Marta even through her battles (GO EQUAL, 2021).

With her activism regarding sports sponsorship, companies from other segments started reaching out to Marta to make her the new face of their brands. Avon was the first to reach out to her with a campaign regarding woman empowerment (AVON, 2018). The following year, Marta became the face of Brahma, which had an emotional appealing ad (BRAHMA, 2019); endorsed Netflix's "Umbrella Academy" sci-fi show (NETFLIX BRASIL, 2019), saying her special power was being extraordinarily good at football; Clear also started sponsoring Marta in 2019 with the slogan "challenge yourself from head to toes" (CLEAR, 2019); and Avon now devoted an entire line of cosmetics "power stay" to Marta's figure (AVON, 2019). In 2021, Neo Química was announced on Marta's Instagram as her new sponsor in April (SILVA b, 2021) and had a special ad released just before the Olympics. Recently, by the end of July 2021, LATAM also announced Marta as their new global diversity and inclusion leader (LAM & CLOUDS, 2021).

The results of Avon's campaign with Marta throughout the years and specially during the Women's FIFA World Cup, led to a massive amount of comments on the internet about the products, becoming trending topics in social media, and influencers went after the product to see if it really worked.

Not only that but the traditional news media also started talking about her lipstick. With the repercussion, Avon sold three times more products than expected and won the communication award Grand Effie in 2020 (EFFIE AWARDS BRASIL, 2020).

AMBEV, the mother company of Brahma registered, an increase of 2.9% of beer sales volume by the end of the second trimester of 2019 and mentioned that Brahma was in a "strong momentum" referring to an elevated number of sales. AMBEV attributes that to the partnership they had with Villa Mix and Marta, the faces of Brahma at the time (CORREIO BRAZILIENSE, 2019).

These various appearances of Marta in the media led other companies to invest not only in Marta but also in women's football in general, including other players. Guaraná Antarctica, for instance, started a huge movement to influence other brands to sponsor women's football. The movement consisted of announcing other brands on Guaraná's cans but only if they were sponsoring women's football (MKTESPORTIVO.COM, 2020). Brands such as Avon, Banco BMG, Burger King, Consul, ESPN, GOL, Halls, LAY'S, Puma and Vivo had their logos displayed on the designated 30 million Guaraná Antarctica's cans.

4.3 Intersectional Analysis of Marta's Leadership

To analyze the events of Marta's life under the intersectionality lenses, which help explain why she was able to become the leader she is today, some core ideas spotted by Hill Collins and Bilge (2016) were identified. The first intersectionality core identification tag observed was the social context of the events. To analyze the social context tag one must consider how specific historical, intellectual, and political contexts affect society in that specific region. So, starting when Marta was a young girl, Women's Football had recently become a legal practice in Brazil (1983) and was not a popular female habit and much less popular of a career. The football practice was directly related to a masculine behavior and because of that, women who sought to play were directly and, at times, inaccurately related to homosexuality. Marta considered herself as "dauntless" by going after

her dreams, however, she mentioned on an interview that "it was very painful to hear heavily prejudiced comments" even after she entered professional teams (A HISTÓRIA DE MARTA, 2015).

These facts bring the second intersectionality core identification tag: social inequality. In this case, the social inequality analyzed is between male and female realms. Girls were not encouraged to choose their own paths, instead, they would be side-eyed and reprimanded if chosen to follow dreams out of the options society expected. Not only did Marta's family do it, as she was then prohibited to play in the tournament of Santana de Ipanema, because of sexism as the boys would not tolerate a girl playing better than them. This was just the beginning of Marta's life. Growing up, Woman's Football was never displayed in open television, and when it was, for example, The Panamerican Games of 2007, Marta was already playing for the Brazilian Federation. These games would be narrated by men who, while describing what happened in the match, would repeatedly focus on the aesthetics of the players. These narrations included if Marta's hair was in place, whether she smiled during the matches or not, as shown in depth in the work of Santos and Medeiros (2012).

The second social inequality analyzed in Marta's life is social class conjoined with gender and region. According to Hill Collings and Bilge (2019) the intertwining of more than one marginal identities generates the third core identification tag: relationality. When Marta was a young girl, all she could think about was football. According to Browne (2019) and Barlem (2019), Marta and her family had financial difficulties and no way to acquire new football apparel. She played barefoot, sowed old socks together to form something remotely similar to a football ball (BROWNE, 2019), wore her brother's hand-me-down clothes, but nothing stopped her. At the time, the opportunities for women in this realm were scarce in Brazil, especially in the northeastern region of the country. The northeastern region has poverty rates that stand out when comparing with other regions (MOTA ET AL., 2018) and Brazilians have always correlated the region with economic status. The opportunities were all centered in big cities in richer regions of the country. Because of that, Marta had to raise money to follow her dreams and buy a bus ticket to the southeastern region.

With all of these difficulties, the fourth concept of core identity tag brought up into the analysis of Marta's life is power relations. Power relations, according to Hill Collins and Bilge (2016), are responsible for shaping people's identity within a hierarchy-based system of power. In this case, the power relations topic is discussed integrating the social context and social inequalities discussed on the society as a compound.

The first power relations that affected Marta's development as a player starts before she was born with the social context of the prohibition of football in Brazil, made by male politicians, and the legacy of the taboo that persisted years after the regulation of the sport for women. During Marta's childhood, there was a clear power move in the event of football tournament for children that changed the rules to exclude girls. Boys from other teams and coaches did not want a girl to be considered a better player than a boy and so they demanded the change of the rules. As football was a realm dominated by men, the demands were accepted. In her teenage years, Marta played at Vasco, however, as the sport's modality was not popular and did not give much income to the club, the women's team was extinguished from the club in 2002. This was a clear power move with no regard to a long-term investment and development of their own players. Less than 10 years later, in 2009, Vasco reinstated the Women's Football Department (CBF, 2016) and had to start recruiting and training all over again. After Marta started being known by the world, Moreira (2014) states that Marta seemed to believe that any kind of publicity was good publicity, in order to receive recognition. To achieve legitimization as a woman in the football world, she was compared to Pelé and portrayed as a female version of him for years. These facts point out the power the media has and its depictions regarding women in sports.

The fifth core identity tag analyzed was complexity. Complexity regards the process of understanding and the analyzing of the intertwining identities in a certain period of time and space and if specific identity characteristics shift in a certain hierarchical power system. Most of the core identity tags Marta carries nowadays are in clear state of transition regarding societal status. Women, non-whites and LGBTQIA+ communities have been fighting since the last century for equal rights and extinction of

taboo related to those groups. Much has changed as these specific groups have been achieving more rights in order to reach equality. For probably that matter, Marta kept her relationships very private her whole life, until recently. LGBTQIA+ rights advancing and "normalization" in society throughout the years was probably the push Marta needed to expose her personal life. Being a world-known football player, this fact also impacted the LGBTQIA+ community by giving more strength to keep fighting against prejudice.

Unfortunately, prejudice is still seen all around the world. Women, non-whites and LGBTQIA+ community have never reached complete social justice. These groups are still considered culturally marginal groups as there is still much to fight for to reach full social justice.

5. Conclusion

This MSc dissertation intended to investigate the rise of Marta Vieira da Silva as an intersectional leader in the football world through a microhistorical lens. With this historical research the author was able to rescue the historical and intercultural aspects of the past and its context revolving Marta's Life. The focus of the study fell on intersectionality theory, general leadership, and Marta's life. The analysis is important because it evidences the social marginalization and Marta's historic overcoming of events. To deepen the intended analysis, the intersectionality perspective of Hill Collins and Bilge (2016) regarding core identity tags was used as a guide. To achieve the intended objective, primary and secondary data was collected and analyzed. Among the fundamental issues addressed, the evolution of social change is highlighted throughout Marta's trajectory.

One can conclude that the research findings contribute to a better understanding of leaders within the marketing literature. Especially related to sports marketing. The literature in the area focuses on consumer references but does not address the issue of intersectionality carried out by those leaders. That is, when Marta is mentioned, the fact that she is a Brazilian woman is highlighted but the literature usually forgets her background, her personal life, and her difficulties. Marta is always portrayed as an icon, a winner, but the struggle to get there is barely shown. Moreover, the fact that she helped other intersectional women, by being a leading figure for them, both in their personal and professional lives, is also ignored, as if this characteristic in her life was of a lesser importance.

Leaders, influencers, and celebrities nowadays should not only be seen for what they have achieved, but also for their origins and the path they took to get where they are now. With that said, it is safe to question: how many other Marta-like players, with the same or similar intersectional characteristics as her, did not thrive for lack of recognition and were left

aside by Marketing? How much money has Marketing failed to pursue for not making partnerships with minorities? What else do talented and gifted marginalized people must do to overcome intersectionality and thrive in their personal and professional lives?

Therefore, if discussions about leadership in marketing are to be developed, especially in Brazil, intersectionality must be associated to such debates, given the intrinsic intersectional characteristics many individuals, who are references to Brazilian consumers, are born and live with. To show these traits is to recognize a less glamorous side to what being a leader is in marketing, since the area has helped to set an “example” of what is “accepted” as a role model, which, in general, has more to do with white, masculine, heterosexual, cosmopolitan figures than anything else.

To acknowledge there are “other” types of leaders, coming from minority groups, and that these individuals have helped other individuals like them, discriminated in our society for not conforming to one kind of stereotype, is to set a path of diversity in marketing which is much needed. Marta is one of many intersectional leaders out there who are to be found not only in Brazil, but also in many parts of the globe. So, if marketing is committed to social transformations, one way to achieve this is by recognizing the plural leaders of the world.

5.1 Managerial Implications

The questions addressed in the conclusion clearly show that there should be a deeper interest of the market in the topic. *Santos Futebol Clube* had a high monetary return when investing in Marta with the sales of shirts and proposals of exhibition games. Also shown in the analysis of data, is the fact that not only sports entities may benefit from directly investing in intersectional leaders like Marta. Avon and Ambev, from the makeup and beverage segments respectively, also had gains while investing in Marta.

It is strongly recommended, therefore, that companies from diverse sectors investigate and make deeper market studies on intersectional leaders. These studies should focus more on the “why” consumers like and admire certain celebrities and less on the “who” they appreciate. Firms with

this kind of knowledge might begin to know better the real wants and needs of their clients.

5.2 Future Studies Suggestions

The researcher believes there is a need for more studies to deepen the subject here analyzed. Still regarding qualitative research, it is recommended to study other intersectional leaders, in order to capture distinct points of view of public admiration of their story. Ideally, a study with target audience's focus groups, in order to compare their views and beliefs regarding the intersectional leader, would be important. Another way to approach intersectional leadership is to focus on media appearances and point out the context these leaders are shown in. Thus, the study would reflect on how the media presents these leaders to society, if they do at all. More than informing, the media may also shape the opinion of the public in relation to something or someone, and that is why this kind of study is important.

Regarding quantitative studies, there should be a larger number of football players that are women, from different generations since Marta became a star in order to collect statistical data on the percentage of female players Marta has inspired in her career. That is, these studies could range from local, as in Alagoas, to national, as in Brazil, and even global audiences. This tool could be used to measure her influence in numbers all around the world and where her influence is greater.

References

- A HISTÓRIA DE MARTA. Sala Anjos Barrocos, **Museu Do Futebol**. Estádio Paulo Machado de Carvalho (Pacaembu). Itu, São Paulo. 2015
Disponível em:
<<https://www.youtube.com/watch?v=XNI4W7EaHYM>> Acesso em: 21 de maio de 2021
- ACTON, B; FOTI, R; LORD, R; GLADFELTER, J. Putting emergence back in leadership emergence: A dynamic, multilevel, process-oriented framework. **The Leadership Quarterly**. v. 30 n.1, p. 145–164, 2019.
- ANTHIAS F. Intersectional what? Social divisions, intersectionality and levels of analysis. **Ethnicities**. v.13 n.1, p. 3-19, 2013.
- ANTHIAS, F, YUVAL-DAVIS, N. **Racialised Boundaries – Race, Nation, Gender, Colour and Class and the Anti-Racist Struggle**. London: Routledge. 1992.
- AVON. **O impossível é não te notar | AVON**. 6 de julho de 2018.
Disponível em:< <https://www.facebook.com/avonbr/videos/o-imposs%C3%ADvel-%C3%A9-n%C3%A3o-te-notar-avon/10156156876861195/> > Acesso em: 20 Jul 2021
- AYOUB, P; GARRETSON, J. Getting the Message Out: Media Context and Global Changes in Attitudes Toward Homosexuality. **Comparative Political Studies**. v. 50 n. 8, p. 1055-1085, 2017.
- BARLEM, C. **De Dois Riachos ao topo do mundo: em seis atos, a história de Marta, a garota que virou Rainha**. Globo Esporte. Rio de Janeiro, 2019. Disponível em < <https://globoesporte.globo.com/futebol/copa-do-mundo-feminina/noticia/de-dois-riachos-ao-topo-do-mundo-em-seis-atos-a-historia-de-marta-a-garota-que-virou-rainha.ghtml> >. Acesso em: 02 de dezembro de 2020
- BBC NEWS. **Futebol feminino na Olimpíada: Marta fica sem medalha e é segunda maior artilheira da história dos Jogos**. 27 jul 2021. Disponível em: < <https://www.bbc.com/portuguese/geral-57950650> >. Acesso em: 03 ago 2021
- BLACK, J; FIELDING-LLOYD, B. Re-establishing the ‘outsiders’: English press coverage of the 2015 FIFA Women’s World Cup. **International Review for the Sociology of Sport**, v. 54 n.3, p. 282-301, 2019

BLAKEMORE, E. **Where Did Soccer Start? Archaeology Weighs In.** National Geographic, 18 jun. 2018. Disponível em: <<https://www.nationalgeographic.com.au/history/where-did-soccer-start-archaeology-weighs-in.aspx>> Acesso em: 09 de abril de 2020.

BLUM, S. **Why is Racism on the Rise in Soccer Again.** GQ, Culture, New York, 2020. Disponível em: <<https://www.gq.com/story/soccer-racism-on-the-rise>> Acesso em: 02 de dezembro de 2020.

BRAHMA. **Marta #ElaÉNúmero1.** 06 jun 2019. Disponível em: <<https://www.youtube.com/watch?v=eVUml40mzsg>>. Acesso em: 30 de jul 2021.

BRASIL. **DECRETO-LEI Nº 3.199, DE 14 DE ABRIL DE 1941.** Diário Oficial da União - Seção 1 de 16/04/1941.

BRASIL. **Deliberação CND Nº 01/83.** Diário Oficial da União – Seção 1 de 11/04/1983.

BRESLIN, R; PANDEY, S; RICCUCCI, N. Intersectionality in Public Leadership Research: A Review and Future Research Agenda. **Review of Public Personnel Administration**, v. 37, n. 2, p. 160-182, 2017.

BROWNE, C. **Marta.** London, United Kingdom, John Blake Publishing Ltd, 2019.

CARBADO D, CRENSHAW K, MAYS V, TOMLINSON B. Intersectionality: Mapping the Movements of a Theory. **Du Bois Review**. v. 10 n. 2 p.303-312. 2013.

CARVALHO, M; PEREIRA, R. **Racismo no futebol pede responsabilização coletiva, não só punição individual.** Folha de São Paulo, 2020. Disponível em: ><https://www1.folha.uol.com.br/esporte/2020/09/racismo-no-futebol-pede-responsabilizacao-coletiva-nao-so-punicao-individual.shtml>> . Acesso em: 02 de dezembro de 2020.

CAVAZOTTE, F., MORENO, V., & HICKMANN, M. Effects of leader intelligence, personality and emotional intelligence on transformational leadership and managerial performance. **The Leadership Quarterly**, v. 23 n. 3, pp. 443–455, 2012

CBF. **Chorar no começo para sorrir no fim: Marta é tema de samba-enredo do Carnaval do Rio.** 23/02/2020 Disponível em:<<https://www.cbf.com.br/selecao-brasileira/noticias/selecao-feminina/chorar-no-comeco-para-sorri-marta-e-tema-de-samba-e-do-carnaval-do-ri>>. Acesso em: 16 ago 2021

CBF. **Vasco aposta na tradição em revelar talentos.** 18 jan 2016. Disponível em<<https://www.cbf.com.br/futebol-brasileiro/noticias/campeonato-brasileiro-feminino/vasco-aposta-na>>

tradicao-em-revelar-talentos>. Acesso em: 13 ago 2021.

CHINA DAILY. **Cuju, Archetype of Modern Game of Football**. 15 jun. 2010. Disponível em: <www.chinadaily.com.cn/life/2010-06/15/content_11692278.htm> Acesso em: 09 de abril de 2020

CHRISTENSON, M. AND KELSO, P. **Soccer Chief's Plan to Boost Women's Game? Hotpants**. The Guardian, 2004. <<http://www.guardian.co.uk/uk/2004/jan/16/football.gender>> Acesso em: 20 de novembro de 2020.

CLEAR. **Clear + Marta – Eu Me Desafio dos Pés à Cabeça**. 19 de jun. de 2019. Disponível em: <<https://www.youtube.com/watch?v=pX59QJ94Lpo>>. Acesso em: 30 jul 2021

COLLING, T; OLTRAMARI, A. História de Vida e Teoria Interseccional. **Revista ADM.MADE**, v.23, n.2, p.39-59, 2019.

CONFEDERAÇÃO BRASILEIRA DE FUTEBOL. **IGUALDADE, REFERÊNCIAS e MÚSICA: um papo com a RAINHA MARTA**. Brasil. Disponível em: <<https://www.youtube.com/watch?v=fmU0btTqtPs>> Acesso em: 28 de jun 2021

CORREIO BRASILIENSE. **Ambev tem aumento de 2,9% no volume vendido de cerveja no Brasil no 2º trimestre**. 27 ago 2021. Disponível em:<https://www.correiobraziliense.com.br/app/noticia/economia/2019/07/25/internas_economia,773679/ambev-tem-aumento-de-2-9-no-volume-vendido-de-cerveja-no-brasil-no-2.shtml>. Acesso em: 27 ago 2021.

COSTA, A; BARROS, D; MARTINS, E. Perspectiva Histórica Em Administração: Novos Objetos, Novos Problemas, Novas Abordagens. **Revista de Administração de Empresas**, v. 50, n. 3, p. 288-299, 2010.

COSTA, A; SILVA SARAIVA, L. A. Memória e formalização social do passado nas organizações. **Revista de Administração Pública - RAP**, v. 45, n. 6, pp. 1761-1780, 2011

CRENSHAW,K. Demarginalizing the intersection of race and sex: A black feminist critique of antidiscrimination doctrine, feminist theory, and antiracist politics. In:JAMES, J; SHARPLEY-WHITING, T. **The Black Feminist Reader**. Malden, MA: Blackwell.2000.p.208–238.

CRENSHAW, K. Demarginalizing the intersection of race and sex: a black feminsit critique of antidiscrimination doctrine, feminist theory and antiracist politics, **University of Chicago Legal Forum**, pp. 138-167, 1989.

DAVIES, G. **Racism in soccer an 'epidemic' that mirrors disturbing trends in Europe: Advocates**. ABC News, 2020. Disponível em <<https://abcnews.go.com/Sports/racism-soccer-epidemic-mirrors->

disturbing-trends-europe-advocates/story?id=67850877> .Acesso em: 02 de dezembro de 2020.

EFFIE AWARDS BRASIL. **AVON Power Stay #Veio Pra Ficar**. 2020. Disponível em: <<https://effie.com.br/cases-vencedores/2020/avon-power-stay-veio-pra-ficar-1900/>>. Acesso em: 13 ago 2021.

ESPN.COM.BR. **Após 'falência' de time, Marta é contratada por outro clube sueco**. 21 jul, 2014. Disponível em: <http://www.espn.com.br/noticia/426885_apos-falencia-de-time-marta-e-contratada-por-outro-clubesueco>. Acesso em: 30 de jun, 2021

EXTRA. **Cristiano Ronaldo e Marcelo, do Real Madrid, recebem Marta e amiga gata da jogadora após treino na Suécia**. 29 set 2015 Disponível em: <<https://extra.globo.com/esporte/cristiano-ronaldo-marcelo-do-real-madrid-recebem-marta-amiga-gata-da-jogadora-apos-treino-na-suecia-17641126.html>>. Acesso em: 30 de jul 2021

EXTRA. **Jogadora Marta termina namoro com sueca e engata romance com colega de time**. 18 mai, 2019. Disponível em:<<https://extra.globo.com/famosos/retratos-da-bola/jogadora-marta-termina-namoro-com-sueca-engata-romance-com-colega-de-time-23675582.html>>. Acesso em: 03 jul, 2021

FERREIRA, M; BEZERRA, J; SILVA, K; CERANI, R; LOPES, D. Preconceito no futebol feminino no brasil: uma revisão narrativa. **Revista Diálogos em Saúde**. v.1 n. 2, p. 112-128, 2018

FIFA.COM. **88 days to go**. 10 mar. 2015. Disponível em: <<https://www.fifa.com/womensworldcup/news/88-days-to-go-2556779>>. Acesso em: 16 de setembro 2020.

FIFA.COM. **Pelé and Maradona - two very different number ten**. 25 jan. 2001. Disponível em: <<https://www.fifa.com/news/pele-and-maradona-two-very-different-number-tens-76134>>. Acesso em: 16 de setembro de 2020.

FIFA.COM. **Marta's Impassioned World Cup Plea Inspires Generations**. 26 dez. 2019. Disponível em: <<https://www.fifa.com/womensworldcup/videos/sheroes-marta-s-impassioned-world-cup-plea-inspires-generations>> Acesso em: 19 de abril de 2021.

FISHER, C; DENNEHY, J. Body projects: making, remaking, and inhabiting the woman's futebol body in Brazil. **Sport in Society**, v. 18 n. 8, p. 995-1008, 2015.

FREYRE, Gilberto. **Casa-grande & senzala**. 42. ed. Rio de. Janeiro: Record, 2001.

GLOBO REPORTER. Rio de Janeiro, TV Globo, 31 de mai de 2019.

Programa de TV. Disponível em:
<<https://www.youtube.com/watch?v=oHyw2-l8YJA>> Acesso em: 28 de junho de 2021

GLOBOESPORTE.COM. **Pelé diz que Marta é Pelé de saias.** 28 jul. 2007. Disponível em:
<<http://globoesporte.globo.com/PAN/Noticias/0,,MUL78950-3873,00.html>> Acesso em: 25 de novembro de 2020.

GLOBOESPORTE.COM. **Marta é anunciada como novo reforço do Western New York Flash.** 26 jan. 2011, Disponível em:
<<http://ge.globo.com/futebol/futebol-internacional/noticia/2011/01/marta-e-anunciada-como-novo-reforco-do-western-new-york-flash.html>>. Acesso em: 30 jun de 2021

GO EQUAL. **For gender equality in sports. Pela equidade de gênero nos esportes. Por la equidad de género en el deporte.** 2021. Disponível em: < <https://www.instagram.com/goequal/> >. Acesso em: 12 ago 2021

GORDON, CESAR. História social dos negros no futebol brasileiro. **Pesquisa de Campo.** Rio de Janeiro, 2, p. 71-90, 1995.

HALL, Stuart. Quem precisa da identidade? In. SILVA, Tomaz. T. **Identidade e diferença: a perspectiva dos estudos culturais.** Petrópolis: Vozes, 2008. cap.3, p.103-133.

HARRY, J. Sports Ideology, Attitudes Toward Women, and Anti-Homosexual Attitudes. **Sex Roles.**v.32, n.1/2, 1995.

HILL COLLINS, P & BILGE, S. **Intersectionality.** Cambridge,UK: Polity Press, 2016.

HILLER, N. **Understanding leadership beliefs and leadership self-identity: Constructs, correlates, and outcomes.** University Park, Pennsylvania, 2005. 181 p. Tese (Doutorado em Psicologia) - Pennsylvania State University.

HOLVINO, E. Intersections: the simultaneity of race, gender and class in organization studies, **Gender, Work and Organization**, v. 17 n. 3, p. 248-277, 2010.

HOOKS, b. **Ain't I a Woman? : Black women and feminism.** United States, South end Press, 1981.

IDOETA, P. **Londres 2012: 'Casa' de Marta, Suécia é modelo de organização no futebol feminino.** BBC News | Brasil, 2012. Disponível em: < https://www.bbc.com/portuguese/noticias/2012/07/120724_olympics_suecia_futfeminino_pai >. Acesso em: 30 de jun 2021

JANUÁRIO, S. Marta em notícia: a (in)visibilidade do futebol feminino no Brasil. **Revista sobre Futebol, Linguagem, Artes e outros Esportes** / UFMG, v. 2 n. 1, 2017

JORNAL DA RECORD. **Depois de 6 anos na Suécia, Marta vai jogar no Orlando Pride.** 08 abr 2017. Disponível em: <<https://recordtv.r7.com/jornal-da-record/videos/depois-de-6-anos-na-suecia-marta-vai-jogar-no-orlando-pride-06102018>>. Acesso em: 01 jul 2021

JUSTO, J. **Seis vezes melhor do mundo, Marta renova com Orlando Pride até 2022.** Empresa Brasil de Comunicação | Agência Brasil, 2021. Disponível em: <<https://agenciabrasil.ebc.com.br/esportes/noticia/2021-02/seis-vezes-melhor-do-mundo-marta-renova-com-orlando-pride-ate-2022>>. Acesso em: 04 jul 2021

KASTELMAN, A., BARLEM, C. **A História do FUTEBOL FEMININO NO BRASIL.** Globo Esporte, 2019. Disponível em: <<https://interativos.globoesporte.globo.com/futebol/selecao-brasileira/especial/historia-do-futebol-feminino>>. Acesso em: 09 de abril de 2020.

KASTELMAN, A. **É recorde! Marta supera Klose e se torna a maior artilheira em Copas do Mundo.** Globo Esporte, 2019. Disponível em: <<https://globoesporte.globo.com/futebol/copa-do-mundo-feminina/noticia/e-recorde-marta-supera-klose-e-se-torna-a-maior-artilheira-em-copas-do-mundo.ghtml>>. Acesso em: 02 de dezembro de 2020.

KELLNER, Douglas. **A cultura da mídia – estudos culturais: identidade e política entre o moderno e o pós-moderno.** Bauru, SP, EDUSC, 2001.

KWOK, N; HANIG,S; SHEN, W; BROWN, D. **How Leader Role Identity Influences the Process of Leader Emergence: A Social Network Analysis.** Waterloo, 2016. 53p. MA (Mastersin Psychology) –University of Waterloo, Ontario, Canada.

LAM, L; CLOUDS, E. **Marta is Latam's new global diversity and inclusion leader. Olhar Digital, 2021.** Disponível em: <<https://olhardigital.com.br/en/2021/07/22/pro/marta-e-nova-lider-global-de-diversidade-e-inclusao-da-latam/>>. Acesso em: 13 ago 2021.

LANE, B. **15 racist incidents from across the world of soccer that made 2019 one of the sport's most shameful years ever.** Business Insider, 2019. Disponível em: <<https://www.businessinsider.com/the-shameful-list-of-soccer-racist-incidents-in-2019-2019-12>> . Acesso em:02 de dezembro de 2020.

LAVINAS, T. **Com show de Marta, Brasil é ouro no futebol.** Globo Esporte, 2007. Disponível em: <

<http://globoesporte.globo.com/PAN/Noticias/0,,MUL77716-3873,00.html>>
Acesso em 20 de maio de 2020.

LOPES, F. T; PAULA, A. P. P de. Conte-me sua história? In: ENCONTRO NACIONAL DE ESTUDOS ORGANIZACIONAIS - EnEO, 9, 2016, Belo Horizonte. **Anais..**, Belo Horizonte: Anpad, 2016.

LUGAR, C; GARRETT-SCOTT, S; NOVICEVIC, M; POPOOLA, I; HUMPHREYS, J; MILLS, AJ. The historic emergence of intersectional leadership: Maggie Lena Walker and the Independent Order of St. Luke. **Leadership**, v.0, n.0, p. 1-21, 2019.

MARTINS, L; MORAES, L. 'O futebol Feminino e sua inserção na mídia: a diferença que faz uma medalha de prata', **Pensar a Prática**, v. 10, n.1, p. 69-81, 2007.

MAY, R. The Good and Bad of It All: Professional Black Male Basketball Players as Role Models for Young Black Male Basketball Players. **Sociology of Sport Journal** v. 26, pp. 443-461, 2009

MEMÓRIA GLOBO. **Jogos pan americanos de 2007**. 2021. Disponível em: <<https://memoriaglobo.globo.com/esporte/busca/jogos-pan-americanos-2007/medalhas-do-brasil/>> Acesso em: 28 de jun de 2021

MENNESSON, C; CLÉMENT, JP. Homosociability and Homosexuality: The Case of Soccer Played by Women. **International Review For The Sociology Of Sport**. v.38, n. 3, p. 311-330, 2003.

MERCER, D; PALUDI, M; MILLS, J; MILLS, AJ. Intersectionality at the intersection: Paradigms, methods, and application – A review. In: BENDL R, BLEIJENBERGH I, HENTTONEN E, MILLS, AJ. **Oxford Handbook on Diversity in Organizations**. Oxford, UK: Oxford University Press. 2016. p. 435–453.

MOREIRA, R. Marta past Messi: (re)definitions of gender and masculinity, patriarchal structures and female agency in international soccer. **Soccer & Society**. v.15 n. 4, p. 503-516, 2014

MOTA, D; MARINHO, A; BRANDÃO, R. A Extrema Pobreza No Nordeste Do Brasil De 2002 A 2015: Análise Multidimensional Do Direito À Alimentação E À Moradia. **Revista Jus Navigandi**. 2018.

NETFLIX BRASIL. **A Marta, nossa número 10, chegou para fazer parte da família de The Umbrella Academy**. 20 de fev. de 2019. Disponível em: < <https://www.youtube.com/watch?v=ADSsZOGMrnU> >. Acesso em: 30 jul 2021

NOVICEVIC, M; MILLS, AJ. Controversy as a non-corporeal actant in the community of management historians. In: HARTT, C. **Connecting Values to Action: Non-Corporeal Actants and Choice**. London: Emerald

Publishing Limited. 2019. p.186–208.

O GLOBO. **Paolla Oliveira e Fernanda Gentil aderem à campanha de equidade de gênero alavancada por Marta**. 20 jun 2019. Disponível em: < <https://oglobo.globo.com/celina/paolla-oliveira-fernanda-gentil-aderem-campanha-de-equidade-de-genero-alavancada-por-marta-23753623> >. Acesso em 3 jun 2021

OLIVEIRA, A; CRUZ, E. **Racismo em campo**. Uol Esporte, 2020. Disponível em: <<https://www.uol.com.br/esporte/reportagens-especiais/futebol-no-brasil-e-moldado-em-racismo-estrutural/#cover>>. Acesso em: 02 de dezembro de 2020

OZUEM, W; O'KEEFFE, A; LANCASTER, G. Leadership marketing: an exploratory study, **Journal of Strategic Marketing**, v.24 n.5, p. 418-443, 2015

PURDY, J. **Behind the scenes with FC Gold Pride**. ESPN.com, 2010. Disponível em: <http://www.espn.com/sports/soccer/news/_/id/5419412/fc-gold-pride-dominating-wps> . Acesso em: 30 de jun de 2020.

REID, A. **FourFourTwo's 100 Greatest Footballers EVER**. FourFourTwo, 24 jul. 2017. Disponível em: <<https://www.fourfourtwo.com/features/fourfourtwos-100-greatest-footballers-ever> > Acesso em: 09 de abril de 2020.

RINGFJORD, B.M. Learning to become a football star: Representations of football fan culture in Swedish public service television for youth. In KRØVEL, R & ROKSVOLD, T. **We love to hate each other: mediated football fan culture**. Göteborg: Nordicom, 2012, p. 285-299

RODRIGUES, B. **Proibido no Brasil, futebol feminino já foi até atração de circo**. Folha de São Paulo, 2019. Disponível em: <<https://www1.folha.uol.com.br/esporte/2019/06/proibido-no-brasil-futebol-feminino-ja-foi-ate-atracao-de-circo.shtml>> Acesso em: 16 de setembro de 2020.

SAMPAIO, P. **Ano 2020 e o armário gay do futebol profissional segue trancado a 7 chaves**. Uol Notícias. 2020 Disponível em: <<https://noticias.uol.com.br/colunas/paulo-sampaio/2020/08/05/desabafo-de-jogador-gay-a-jornal-ingles-mostra-que-futebol-segue-homofobico.htm>> Acesso em: 02 de dezembro de 2020.

SANTOS, D; MEDEIROS, A.G. O Futebol Feminino No Discurso Televisivo. **Revista Brasileira de Ciências do Esporte**, Florianópolis, v. 34, n. 1, p. 185-196. 2012.

SCHMIDT, J; WATTS, L. Chapter 21: Creative leadership in the marketing arena. In: MUMFORD, M. D.; HEMLIN, S. **Handbook of Research on**

Leadership and Creativity. Edward Elgar Publishing – Business, 2017. p. 435-444

SHAFFNER, E; MILLS, AJ; MILLS, J. Intersectional history: exploring intersectionality over time. **Journal of Management History.** 1751-1348, 2019.

SILVA, A. **Lesão, recordes e marketing: Marta deixou a desejar ou fez tudo que pôde?** UOL Esporte. 2020 Disponível em < <https://www.uol.com.br/esporte/futebol/ultimas-noticias/2019/06/24/lesao-dois-gols-de-penalti-recordes-e-marketing-marta-deixou-a-desejar.html> >. Acesso em: 02 de dezembro de 2020

SILVA a. **This is another chapter of the story that we are writing together.** 04 jan 2021. Disponível em: < https://www.instagram.com/p/CJn_hv4l29K/>. Acesso em: 20 jun 2021

SILVA b. **Marta & #Neoquimica, uma dupla que ultrapassa limites. O futebol é o fio condutor dessa parceria que só nos traz alegrias.** 23 abr 2021. Disponível em: < <https://www.instagram.com/p/COBqfcPlst0/> >. Acesso em: 30 jul 2021

SOUZA, MT; CAPRARO, A. Women's Football in Brazil: Memories of the National Team's Athletes. **The International Journal of the History of Sport,** 2020.

SPIESS, R. **Radiografía del racismo en el fútbol argentino.** Página 12, 2020. Disponível em <<https://www.pagina12.com.ar/273694-radiografia-del-racismo-en-el-futbol-argentino>>. Acesso em: 02 de dezembro 2020.

UNDP. **The Millennium Development Goals Report 2015.** 17 abr. 2017. Disponível em: < <https://www.undp.org/content/undp/en/home/librarypage/mdg/the-millennium-development-goals-report-2015.html>> Acesso em: 19 de abril de 2021

UNDP. **UNDP Goodwill Ambassador Marta wins fifth straight FIFA award.** 12 jan. 2011. Disponível em: < <https://www.undp.org/content/undp/en/home/presscenter/pressreleases/2011/01/12/undp-goodwill-ambassador-marta-viera-da-silva-wins-5th-straight-fifa-player-of-the-year.html>> Acesso em: 19 de abril de 2021

UN WOMEN. **Press release: UN Women announces Marta Vieira da Silva as Goodwill Ambassador.** 12 jul. 2018. Disponível em: < <https://www.unwomen.org/en/news/stories/2018/7/press-release-un-women-announces-marta-vieira-da-silva-as-goodwill-ambassador> > Acesso em: 19 de abril de 2021

UOL. **Marta é eleita pela sexta vez a melhor jogadora do mundo.** 24 set. 2018. Disponível em: < <https://www.uol.com.br/esporte/futebol/ultimas->

noticias/2018/09/24/marta-e-eleita-pela-sexta-vez-a-melhora-jogadora-do-mundo.htm >. Acesso em: 20 jun de 2021.

UOL. **Marta volta a jogar na Suécia após quatro anos: "é minha segunda casa"**. 22 fev. 2012. Disponível em: <<https://www.uol.com.br/esporte/futebol/ultimas-noticias/2012/02/22/marta-volta-a-jogar-na-suecia-apos-quatro-anos-e-a-minha-segunda-casa.htm> > Acesso em: 30 jun 2021

VAINFAS, R. **Os Protagonistas Anônimos da História: Micro-história**. Rio de Janeiro: Editora Campus Ltda, 2002.

VEJA. **Marta brilha e é campeã na Suécia**. 29 ago. 2016. Disponível em:<<https://veja.abril.com.br/esporte/marta-brilha-e-e-campea-na-suecia/> >. Acesso em: 01 jul 2021

WEIGAND, H; WEBB, SR; MILLS, AJ; MILLS, J. The junctures of intersectionality: Race, gender, class, and nationality and the making of Pan American Airways, 1929–1989. In: MILLS, AJ. **Insights and research on the study of gender and intersectionality in international airline cultures**. London: Emerald Publishing Limited, 2017. p.417–444.

WOOD, D. The Beautiful Game? Hegemonic Masculinity, Women and Football in Brazil and Argentina. **Journal of the Society for Latin American Studies - Bulletin of Latin American Research**, v. 37, n. 5, p. 567–581, 2018

Attachment 1

Guia de perguntas às entrevistadas.

Nome e sobrenome:

Onde joga/jogou:

1. Você pode contar um pouco sobre a sua trajetória? De onde você veio, como foi sua infância, como o futebol surgiu na sua vida?
2. Sua família e amigos sempre apoiaram sua jornada?
3. Entrando no mundo do futebol, quais foram os maiores desafios a serem enfrentados para chegar onde chegou?
4. Quais foram as maiores vitórias?
5. O futebol feminino nunca foi tão visto e valorizado dentro e fora da mídia como nos dias de hoje. O que você acha que contribuiu para que isso acontecesse?
6. Uma companheira de profissão, a Marta, ganhou vários títulos internacionais e reconhecimento não somente dentro de campo, mas também como Embaixadora da Paz da ONU. O que você tira da situação de ter uma brasileira na mesma profissão tão reconhecida?
7. Como isso influenciou sua vida?