174 - IMAGINE A COMMUNITY OF CAPOEIRA IN AFRICAN DIASPORA.

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GENERAL PURPOSE:

Ascertain the extent to which the Community of SONY Capoeira can be as part of the African Diaspora in order to characterize it as a unifying identity of a group.

METHODOLOGICAL

Initially, the theoretical basis of the study anchored in a literature review on the conceptual aspects of the African Diaspora, and history of Capoeira and then make parallels between the SONY of Capoeira and African diaspora.

INTRODUCTION

In the modern history of Western civilization colonization of the system calls made by the dominant nations is a process of prioritization and socio-cultural arbitrariness, which resulted in a stratification and classification of companies "civilized". This concept of civilization is based on a hegemonic common reference to the period of the eighteenth century XVI, who represented the ideology which reflects the Eurocentric version colonizing of knowledge, especially in relation to the colonized peoples in the production of knowledge worthy of a junior, as in the example the African Diaspora.

In this sense, I kind of thought produced by Coloniality of power reveals ways of thinking and acting standardized (stereotyping), and excludes what Mignolo (2003) calls the thought of all, that is, from thinking, of social structures on the sidelines of thought , Well built, a vision of another world than the dominant (Gnosticism), which means talking about a knowledge beyond the academic culture, to know. Translating a way to act and live in slavery population of the colonial period, Las Casas (1996) argues that the way the Africans were taken from Africa dehumanize and contradicted the laws advocated by Catholicism, creating a genocide thus denying their identity and their culture traits .In that sense, the idea of the diaspora is crucial to understand the complex process of social representation of african-Brazilian community and its cultural events set in Brazil. In this particular case, the African diaspora and redraw and resignified, and rebuilt the light of new cultural elements sincretizados in our country from a new social dynamics. Tavares (2008) highlights the important role of the African Diaspora: "The concept of diaspora attempts to bring the experiments that the descendants of Africans developed from many areas where they were allocated. There are several similarities religious, culinary, aesthetic and even physical - in the way they walk and dress, for example - that have been preserved by those peoples around the globe. The idea of diaspora is an attempt to interweave all these differences, but preserving a characteristic in common, that is to bring to that place where the Africans were placed most important of which existed in their daily lives in Africa: The symbolic world, the Wonder Dog, the dance, poultry, and the celebrations divine. All this will appear with a slightly different features, but with very similar structures, either in Cuba, Brazil, in the southern United States or the Caribbean. "

The African diaspora in accordance with Steps (2008) is related to the process of commercialization of the African people during the colonial period and the processes of socialization of uprooted, after this initial moment "and also points out that" the Diaspora is living in exile and so we have to be considered in the culture as a dynamic process ... to be in another land requires a re-configuration of identities "(p.8). With regard to the black diaspora (dance, music, cooking, squares, streets, neighborhoods, hills), these spaces of worship such as terraces, and groups of Capoeira, become custodians of the symbols of mythical origin, as described Petit (2008) and Tavares emphasizing the role of symbolic space of african-Brazilian events:

«It was through religion that it is reunited. Of course they were many ways to worship the divine and these forms have been preserved so strong. Moreover, the preservation brought what was of more importance to the African disinherited: the conclusion of the territory. The religiosity brings, above all, an image of the lost territory, which is implemented in the yard. The yard has a vital role in lifting that native territory, even through a nostalgia, a regret. And this territory is represented by the circle that will reappear in various activities, from religious slant and also in the entertainment space. That wheel is present in poultry in Jong, the drum of Creole in the video spins and the samba ".

This migration has favored the formation of new identity groups, from this amalgam, a process of restoration, reconstruction and cultural translation, resulting from hybridism *, thereby building new spaces, discourses and ways to see and feel the company and the world. The poultry molded almágama in this character that later gave him status of art and intangible cultural heritage and Brazil.

The recovery of a distinct identity from their multiple categories identity, personal or individual, gender, collective, regional or national is present in dominant ideologies since the French Revolution with the formation of nation states, which came a reading of innovative training the character / identity of a people / nation (Hobsbawm, 2000).

Overall, the process of identity formation of a nation are recognized discursive elements capable of forming the cultural framework of its people, which manifest themselves in different specific entities which stand out the body, the habits, behavior, language, history, the territory, religion, games (Sodré, 2002, Munanga 2004). These are elements that constitute the set of meanings and social representations, conceived by the number of signs that form traces or marks visible and susceptible to external systems of meaning inherent to the cultural context of nations. These nations have brought with knowledge and skills of its people in the body of their ethnic groups that communicate the interior with the outside world, forming new communities imaginable.

Considering the context of the formation of nation states Anderson (1989) and Hall (2000) classify them as the imagined, saying that for the formation of a national identity is necessary to identify specific categories, which are presented as such, the feeling of belonging, the invented tradition, the narrative of the nation, the emphasis on origins, the foundational myth, the people (original folk pure). Found to be related to the production of these senses, discursive constructions and social representations capable of forming the identity, the stories, memories and images of people. These nations are not as imagined in the past, historically immutable, but recreated and transformed in its content, in its way of elaboration, under the influences of the global flow of knowledge, knowledge derived from colonialism. From the foregoing observe to what extent Capoeira is a structure that scenario. At this time of the study believe that is necessary is a brief explanation of the history of Capoeira so we can include it in the perspective of an approximation of what is the object of our study of the Community SONY Capoeira in the African Diaspora, using the benchmark developed by Anderson in his theory of the nation as a Community SONY.

After reviewing literature pertinent to fight domestic poultry found that the word in its etymological roots, is liable to confusion and ambiguous meanings in relation to its meaning over time, find it for the first time in the year of 1712 (Araújo , P. 57) with the meaning of Portuguese origin, referring to the characteristics of baskets, cages or certain places to save birds, only standing out from the year of 1875, in order to kill, from Tupi-linguistic influence Guarani. Inserted in this context, by the same author, is similar confusion regarding

the identification of black, as every kind of person whose skin was not white, not making distinction of types called black earth (the Brazilian Indians) and the black Guinea (the slaves from the African continent).

For the scholar, this fact may have led some researchers to commit mistakes regarding the classification of the individuals named in black and barns, to consider the types of malicious actions performed by such individuals time and can not be said that these are, practitioners the fight / game under study.

In the time period of the second half of the nineteenth century, appear on stage carioca association of individuals, composed of blacks, slaves, whites and freed of Malta called the barns, where their goal was to protect its members in its territory and has some of the neighborhoods the Maltese and their leaders (Karasch, 2000), reaching the point of grouping around 10,000 (Soares, 2001) people in some of these associations. Accordingly, the poultry has a prominent role in the cultural context, for their involvement in socio-historical process of the nation.

(Hybridism is characterized by a cultural restoration of individuals, an action quota, the result of summaries and translations plurals ending in "cross border" between different identities, forming a "third space" that prevents the identities are reduced to a single Marker identity (racial, social, gender, religious, etc.). or a vision frozen on them).

In the case addressed the issue, Araújo (1997, p.261) made some reflections on the changes occurring in poultry, arguing that "there was a change in the way of characterizing the fight / game poultry from the nineteenth century until the 1930s , In favor of a policy of building a genuinely national body culture ", because in this period it became no longer be regarded as cultural content of less advantaged sections, black, or African slaves, or as having been generated in marginal means colonial or imperial society. In view of the author she moves to the condition of mestizo, free and Brazil, from there begins to draw a link between it and the construction of national identity. According to this aspect, it is observed that the poultry is extravagant to create differences, starting for the possible origin: an Urban (Rio de Janeiro then federal capital) and other rural (Bahia, Pernambuco, rural towns in Rio de Janeiro). Another example that can be said is related to the Malta poultry of the nineteenth century (Rio de Janeiro) and his policy proposals that differed among themselves. According Moreno (2003), you can resort to other processes of differentiation in the world of poultry, compared with the Swedish gymnastics by his past of "malandragem" and "malice" that contradict itself by demonstrating a physical activity that press the disciplining of the body and limited its development, preparing bodies trained to work in poultry prepared on the "corpses malandros" for life. In relation to this body, and his vision of the world differently, Reis (1997), proposes a change in the plan lived in poultry, and the Western culture that favors the high, the upper, ie the sky as the sacred and low , Plan to lower profane, because the ground is the place where the capoeirista Benz and asked if "protection", is used as a reference for them, because the world is upside down. The Capoeira by the difference in all directions, setting etymological, differences in styles of teachers, groups and ideologies, among confederations, leagues, associations, nomenclature of graduation and coups, finally concluded that all kind of otherness in the existing it reinforces a sense of belonging, feeling that this is the relationship between members of the group, who share the bonds of friendship, habits, ideas and rituals that lead to a personal identity.

According to the prospect of studies identity and their relationship with the black slave of the land or the guinea, Sodré (2002), constructs a universe between a slave and he, therefore, the goals of life are completely different: "one is dependent (you), and its essential nature is there for you and the other (slave) is dependent, and the essence of his life is the existence to another "(p.119), something similar happened with the slaves who lived in Brazil . It is known that the identity is not fixed, hybrid and it is built over a lifetime as claimed Halll (1997). Sodré notes that "dispossession" which helped them forget the feeling of belonging to their country of origin to an "other" place, thus denying the opportunity to personally identify the slave as it is living for the "other" or " other "land, that it was deprived of his identity.

The slave going through the process of transformation and cultural appropriation, when putting in a new space (land), creating new forms of identity and belonging through social and historical relations lived in "other" framework, as stated Sodré (2002) "The carnival, football, the religious feasts, games that were the blacks took the Portuguese to be places of social identity and Trade (...)" (p.153). The sports are to be then is very important in establishing identity of individuals as proposed Leite Lopes (1995, p.157): "(...) the sports begin to occupy a place of growing importance in contemporary societies, with its standalone and complicated world of amateur and professional activities. Place conducive to the formation of collective identities of social groups and national identities (...)",

Even from the viewpoint of the studies of cultural identification, Streets (1998) classifies the poultry in a "sporting ethos" of cultural resistance, Sodré (2002) as "invented tradition", and Perello (2002) develops the theme of poultry, while identity Brazilian culture. Highlighting his studies in categories of cultural identity, recognized as a popular cultural event, from its remote roots, and in this sense, takes us back to the past history, we found an intense process of identifying personal / social in their training.

This reinforces the concept of identity of resistance generated by actors who are in a position devalued or discriminated, developed by Castells, when he says that this is: "(...) type of construction of identity, identity for the resistance, leads to formation of communes, or communities, (...) this is likely to be the most important for the construction of identity in our society, "and these communities are the groups of Capoeira throughout history.

Among the modifications made by Capoeira from the beginning of the twentieth century, there is the creation of Capoeira Regional de Mestre Bimba in 1932, called for combating regional Bahian some researchers, which differs in some aspects of Capoeira Angola called, so called for his largest exponent Master Pastinha. That aspect of Capoeira is characterized by the development of a game higher, faster and with leaps toward the fight, with jumps and a faster game.

Knowing that the theme mentioned is significant in its web of complex and rich in symbolic value, the study does not pretend to exhaust the subject, so little is conclusive, nor tax absolute truths, only show that the imagined communities of Capoeira (groups Capoeira) Are results of the African Diaspora and the hybridization of culture of our nation, being composed of elements of different ethnicities and reconfigures itself and reinvent itself in Brazil, with the entry of the berimbau, new scams, the emergence of new groups and modalities of Capoeira, new methods of teaching, saying new identities, and building Identities of resistance, a redefining of the roles of black people in Brazilian society, getting to the point that it turns into Brazilian Intangible Heritage.

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Summary:
In the modern history of Western civilization colonization of the system calls made by the dominant nations is a process of prioritization and socio-cultural arbitrariness, which resulted in a stratification and classification of companies "civilized". This concept of civilization is based on a hegemonic common reference to the period of the eighteenth century XVI, who represented the ideology which reflects the Eurocentric version colonizing of knowledge, especially in relração with the colonized peoples in the production of knowledge worthy of a junior, as in the example the African Diaspora. This study characterized themselves as bibliographical study, examining the socio cultural aspects of the fight / game Capoeira. From that context Capoeira to reconfigure itself, and is reinvented Brazil, with the entry of the berimbau, new scams, the emergence of new groups and procedures for game / fight, new methods of teaching, saying new identities, and building Identities of resistance , A redefining of the roles of black people in Brazilian society, getting to the point that it turns into Brazilian Intangible Heritage.

Résumé:
Dans l'histoire moderne de la civilization occidentale colonization du système appels lancés par la dominante des nations est un processus de définition des priorités et socio-culturel arbitraire, qui a donné lieu à une stratification et de classification des sociétés "civilisées". Ce concept de la civilization est basée sur une référence commune hégémonique à la période de la dix-huitième siècle XVI, qui a représenté l'idéologie qui reflète la version eurocentrique colonisateurs de la connaissance, en particulier dans relração avec les peuples colonisés dans la production de connaissance digne d'un junior, comme dans l'exemple la diaspora africaine. Cette étude se caractérise eux-mêmes comme étude bibliographique, l'examen des aspects socio culturel de la lutte / jeu de capoeira. De ce contexte, la Capoeira de reconfigurer lui-même, et est réinventée au Brésil, avec l'entrée du berimbau, de nouvelles escroqueries, l'émergence de nouveaux groupes et les procédures de jeu / lutte, de nouvelles méthodes de l'enseignement, de dire de nouvelles identités, et de la construction des identités de résistance , Une redéfinition des rôles de Noirs dans la société brésilienne, se rendre à tel point qu'il se transforme en brésilien du patrimoine immatériel.

Resumen:
En la historia moderna de la civilización occidental la colonización de las llamadas al sistema hechas por las naciones dominantes es un proceso de priorización y socio-cultural arbitrariedad, que se tradujo en una clasificación y estratificación de las sociedades "civilizadas". Este concepto de civilización se basa en una referencia común hegemónico para el período del siglo XVIII XVI, que representó a la ideología que refleja la colonización eurocéntrica versión de los conocimientos, especialmente en relração con los pueblos colonizados en la producción de conocimiento digno de una junior, como en el ejemplo la diáspora africana. Este estudio se caracteriza a sí mismos como estudio bibliográfico, el examen de los aspectos socio culturales de la lucha / juego de Capoeira. A partir de ese contexto Capoeira para volver a sí mismo, es reinventado y Brasil, con la entrada de la Berimbau, los nuevos fraudes, la aparición de nuevos grupos y los procedimientos de juego / lucha, nuevos métodos de enseñanza, diciendo nuevas identidades, y la construcción de las identidades de resistencia , A la redefinición de los roles de las personas negro en la sociedad brasileña, para llegar a tal punto que se convierte en Patrimonio Inmaterial de Brasil.

Resumo:
Na história moderna da civilização ocidental o sistema de colonização realizado pelas chamadas nações dominantes representa um processo de hierarquização e arbitrariedade sócio-cultural, que resultou em uma estratificação e classificação das sociedades “civilizadas”. Este conceito de civilização está baseado em um referencial hegemônico comum ao período do século XVI ao XVIII, que representava a ideologia que traduzia a versão colonizadora eurocêntrica dos saberes, sobretudo na relração com os povos colonizados na produção do conhecimento conceituado de subalterno, como no exemplo da diáspora africana. Este estudo caracteriza-se como estudo bibliográfico,analisando os aspectos sócio culturais da luta/jogo Capoeira. A partir desse contexto a Capoeira reconfigura-se, e se reinventa Brasil, com a entrada do berimbau, de novos golpes, surgimento de novos grupos e modalidades de jogo/luta, novas metodologias de ensino, afirmando novas identidades, e construindo Identidades de resistência, redefinindo um dos papéis do negro na sociedade brasileira, chegando ao ponto de transforma-se em Patrimônio Imaterial Brasileiro.