197 - INTERCULTURAL STUDY OF CAPOEIRA IN BRAZIL (RIO DE JANEIRO) AND FRENCH (PARIS)

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INTRODUCTION

The capoeira was born in Brazilian soil at the time of 'capture' of African slaves by the Portuguese colonizers at the time of the discovery of Brazil in the XVI century. The African slaves brought with them "their games and rituals, the love for the music, dance, your gift to perform physical stunt, but also all the techniques of combat that they knew" (Mandinga, 2001). The combining of various forms of art in Brazilian territory is the origin of capoeira.

The capoeira is part of the identity of Brazil it is a reflection of the culture and social reality in Brazil. While the capoeira is a physical practice, it is also the symbol of Brazilian society. Today, the capoeira is practiced all around the world, since we find this art of combat in over 75 countries. The capoeira arrived in France in the decade of seventies, and today it is developing in all major towns of hexagons. It serves as a "Brazilian's window," because the students that practicing that art, travels to Brazil to better understand their foundation.

In July of 2008, the capoeira has become an intangible asset to Brazil. This means that it must be preserved in its essence. Therefore, we believe that they are sent to the national and international level should be as perfect as possible so as not to leave room for changes in practice.

In 2000, the number of practitioners in Brazil was estimated at 3.5 million (Monsouri, 2005). The total number of practitioners almost doubled in five years, because according to a study published by "Veja" magazine (Vivas, 2005), in 2005, the capoeira was the fight most practiced in Brazil, with 6 million members. In Sao Paulo, A. Monsouri said that there is more than 2,000 schools of capoeira (Monsouri, 2005).

In French, during a baptized capoeira's group Senzala in Paris, which happened in the Gymnasium of Bercy on 5 and 6 May in 2007, the Master Itamar said that the number of federations and associations of capoeira it is unknown. However, he estimated that a million the number of practitioners in French. That statement was also confirmed by Master Paulão Ceara and for the Instructor Ratinho (Capoeira Brasil's group), during a capoeira course in Paris (LNH Invest - Alesia, Paris) in April 2008.

The first championships of capoeira occurred in the seventies, but today we saw a 'lack of regular high-level competitions" (Monsouri 2005, p.21). Meanwhile, in Europe there are "The European Games" that happen once a year. The Abadá Capoeira group, take part every year in these games. But the competitions are reserved for graduates only, while other practitioners are invited to participate as internship.

Our societies change, evolve, develop, as well as physical activities and sports. Within different societies, we find different references. Human values are cultural, and even if we live in an intercultural world, each country presents features that are written in their own code of life.

Analyzing the capoeira in these two countries, enables us to show some differences and equality in relation to the social culture aspects of the two societies, but also allow us to understand the meaning that the practitioners give to capoeira.

OBJECTIVES

The main purpose of this study is to compare intercultural of capoeira with the people that practice in Brazil and French, trying to understand the main reasons according to which individuals engage in capoeira in the two societies studied. Analyze the capoeira from the angle of two different social realities, and then to compare, will enable us to elucidate the attitudes representing the studied culture.

We start from the assumption that the social class of practitioners of capoeira in French is equivalent to the social class of Brazilians practitioners. However, both Brazilians and French's practitioners of capoeira would be more attracted by social culture values that are written in the practice of capoeira, by its "internal logic" (Parlebas, 1981, pp. 131-136). This would lead us to say that there is still a cultural collapse of the capoeira in French, because the attraction of practitioners by the French capoeira would be the social cultural aspects of their home country, Brazil.

METHODOLOGY

Within the context of this work, we classify capoeira as a traditional physical activity, a traditional sports game, even if it presents variations on your game. A traditional sports game is a "sport almost rooted in a long cultural tradition, but that has not yet been set by the institutional" (Parlebas, 1999, p. 205).

This study was conducted based on the concept of "driving motor", produced by Pierre Parlebas. He also follows the pattern of Raymond Boudon's sociology, since, according to these authors, the choice of a physical activity and sport depends of rational criteria. The field of study Parlebas is "Praxeologism motor" and the main subject of his study is the "motor action." For him, "choose a sport, is to choose the engine problems that characterize it because we are pleased to solve these problems and we want to respect certain values inserted in practice." Parlebas not deny the weight of social cultural factors in the physical practice, however, when practice sports, the driving situations are significant because they convey values. Choose a practice is to use their right to engage in a practice that is significant to the author.

As a quantitative method, we performed a survey, which included 104 capoeira athletes from 15 years of age and above, in clubs and associations in Brazil (totalizing 45) and French (totalizing 59). In Brazil, the questionnaire was administered in the months of November and December of 2007, while in French, was held in May and June of 2008. Using this questionnaire during the survey, we have the opportunity to "explain what the authors do and what they are and not for what they say they do" (Bourdieu, 1964).

For this purpose, we used a questionnaire of 17 questions concerning the opinions of practitioners and to related social practices of capoeira. The variable that determines the final result is the country where the questionnaire was applied. With this questionnaire, we know the social identity of participants in the social professional category and schooling of participants and their parents.

To learn how we learn to play capoeira, we ask practitioners: where he learned to play capoeira (at school or university, in the street, at the club), the time of practice per week at the club and outside it, how many years he practice capoeira, the frequency with which he takes part in competitions, with whom he learned to play capoeira (friends, someone's family, a teacher at the club, a teacher at the college or university, or the own person), if there is someone in family who works with capoeira, and other sports practices. Aiming to reveal the sense that the practitioners give to their practice, we ask about four variables: the reasons for the practice, the qualities and values of capoeira in searched country, the meaning of pleasure in practice, and the main reason of the practice at the club.

Regarding why the practitioner decided to do capoeira, we present 10 options to choose and the practitioner may choose up to 5 choices in order of preference. The options are: self-confidence, to meet friends, self-esteem, for fun, "my parents enrolled me at the club," gaining a good physical shape, learn new techniques of capoeira, "I was interested by environment of capoeira", and other. Interviewees were also asked about the qualities and values of the capoeira in their country in open question form. About the variable "practice at the club", the practitioner should choose one response among the five options presented, which are: to improve performance, to professionalize, to participate in the competitions and baptized, to be with friends, and other. Regarding the meaning of pleasure in the practice of capoeira, the interviewee could choose up to three choices among the following answers: find or make friends, learn new strokes, the physical effort, to feel good, participate in competitions, playing in groups and other.

RESULTS

The quantitative and qualitative data, obtained with the 104 questionnaires used, were analyzed with the program QuestionDataV6.0, in the laboratory of Paris-Descartes University.

As one of the main variables of this research, we can visualize the two tables that follow results about the reasons that the participants engage in practice show accurate data.

Line: The reasons that the practitioner makes capoeira							
Column: Country where the questionnaire was applied							
Capoeira							
Brazil							
Effective	1a. Op	2a. Op	3a. Op	4a. Op	5a. Op	Total	%
Self-confidence	6	3	5	8	2	24	11%
To meet your friends	**2**	**6**	**10**	**9**	**12**	**39**	**18%**
Self-esteem	0	4	4	3	4	15	7%
Have fun	**9**	**6**	**2**	**8**	**10**	**35**	**16%**
To play	1	1	2	5	2	11	5%
My parents enrolled me	0	0	0	1	0	1	0%
Gain a good shape physically	**13**	**12**	**6**	**4**	**2**	**37**	**17%**
Learn new techniques of the game	8	8	10	2	3	31	14%
I'm interested in the environment of capoeira	5	5	6	5	3	24	11%
Other	1	0	0	0	2	3	1%
Total	45	45	45	45	40	220	100%

Table 1 The reasons of practice in Brazil.

Line: For reasons that the practitioner makes capoeira							
Column: Country where the questionnaire was applied							
Capoeira							
French							
Effective	1a. Op	2a. Op	3a. Op	4a. Op	5a. Op	Total	%
Self-confidence	0	1	0	0	2	3	1,2%
To meet your friends	4	4	5	3	7	23	9,2%
Self-esteem	0	1	3	6	2	12	4,8%
Have fun	**19**	**7**	**5**	**11**	**3**	**45**	**18,0%**
To play	5	9	3	6	5	28	11,2%
My parents enrolled me	0	1	0	0	0	1	0,4%
Gain a good shape physically	**7**	**10**	**18**	**6**	**4**	**45**	**18,0%**
Learn new techniques of the game	9	10	11	9	3	42	16,8%
I'm interested in the environment of capoeira	**15**	**14**	**11**	**5**	**3**	**48**	**19,2%**
Other	0	2	0	0	1	3	1,2%
Total	59	59	56	46	30	250	100%
%	23,6%	23,6%	22,4%	18,4%	12,0%	100%	

Table 2 The reasons of practice in French.

In relation to capoeira in Brazil, the most favored option was "to meet the friends," and most cited in the first three choices was "gaining a good shape physically." The "fun" was cited in third place, followed in fourth option of "learning new techniques of the game." While in French the "I was interested by the environment of the capoeira" was the most cited in total and also in the first three options in Brazil, this option is only in fifth place. In the second place in French, we find the "fun" and "gain a good shape physically." And the answer "to learn new techniques of game" arrives in the third ranking.

On the figures cited by practitioners, we affirm that they are distributed fairly homogeneous in the age of interviewees. We noted that the practitioners of capoeira in French suggested "learning about Brazil, the Brazilian culture, the environment of the capoeira" as the most significant of the practice. So, this result reinforces the important signification of the "environment of capoeira" as the reason most accepted by the French practitioners. They also chose the sociability, the spirit team, the sense of knowledge divide, as the most important values of capoeira in French. In total, 18 practitioners of French capoeira (30%) did not cite any value of the practice of capoeira. Regarding the Brazilian practitioners, the capoeira represents the history, a Brazilian inheritance. They also cited the swings, the malice, the solidarity, respect, honesty, courage, and boldness, as some of the noble characteristics of capoeira.

Analyzing the variable pleasure, we realized that the majority of practitioners in both countries consider the pleasure in capoeira is "to feel good". According to the Brazilian athletes, "meet and make friends" send then to the feeling of pleasure in practice, while for the French, the pleasure is also the "physical effort" and "learn new techniques."

The results of social class of the athletes and their parents, reveals that the practitioners capoeira come from the middle and upper classes.

About the schooling of our interviewed his parents, we have different data according to the country. In Brazil, most of the athletes and their parents have basic education or higher. While in French, they are largely post graduated and a higher

education.

CONCLUSION

This analysis result of intercultural contact of Brazilian culture through capoeira with the French culture has helped us to understand the representations of this activity in French territory.

In French, we found that the relaxed side of capoeira, with its stunts, it is often observed before the appearance of fight. This occurs because the image of Brazil abroad, where he is considered the country of dance, and carnival. This ambience of intimate, music, capoeira's festival, that we will find today in Brazil as at the time of the discovery of the country. These were the social cultural values of Brazil, since the time of Cabral. Plus, this solidarity reception, friendly, made with hospitality and delivery, was widely quoted by practitioners at the time of this poll and are also present in the same answers in the questionnaire. While in Brazil, the capoeira presents "a model of authenticity" and "cultural inheritance", the French see that the values of capoeira in French are Brazilian values. Finally, we interpret these values as a reason for the engagement of practicing inside of capoeira in French.

We also noticed this attraction as an activity that is fighting and dancing at the same time represents an attraction for exoticism of traditional Brazilian practice: it is "the logic of the action toward differences" (Camilleri, 1996, p. 31). This cultural difference we see today through capoeira abroad, as the capoeira is still a practice that conveys codes of Brazilian society. We could believe that the more different are cultures into contact, more difficult is the adjustment process. However, from the example of capoeira, we suggest that the difference also works as an attraction that facilitates this adaptation.

The French are still practicing at the discovery time of capoeira. Even if they participate in competitions, they have few years of practice, because it is "new" in French. Different from Brazil, where they practice a long time. And more, based on the hours of practice outside of the club, we can emphasize that the culture of capoeira it is still forming in French, since a more natural and traditional practice of the capoeira, I mean, outdoor, has not been carried out by French practitioners yet.

However, we recognize that the Brazilian practitioners and French practitioners focusing a lot in the technical of the capoeira's game. It means that they accept the challenge of coming into the specificity of practice. This point is comprehensible, because as we develop technically in a sports activity, we want to go farther.

Another important argument to consider is the idea defended by the anthropologist Roy d'Andrade (Journet, 2002, p. 6). According to this author, have a different culture is to have a knowledge of the contents of a culture. According to his theory, the French would not have the traditional culture of capoeira, but the knowledge about the content of this culture. Even, the purpose of this study is not verify how extended is the structure that a country interferes in the evolution of physical practice in relation to capoeira in French, we agree with Schnapper (Journet, 2002, pp. 211 - 212), which states that the framework of the country which hosts the practice is in the process of acculturation. In our case, "the cultural centralism imposed by the state in French" would not help the acceptance and assimilation of the traditional Brazilian culture of capoeira.

With the results of this study, we believe that the physical form is a concern in Brazil and in French also. The search for perfect body makes Brazil a country that performs the largest number of cosmetic surgery. In French, the vast growing demand for fitness rooms and for products that promise get in "good shape", confirms this tendency to the body shape worship.

Regarding the social background of practitioners, we believe that the social classes grouped around the capoeira are not fixed. We must take into account, the contextual variables as mechanisms of social influences, the "capital" examined by Pierre Bourdieu, but we cannot restrict us only to them. Other aspects should also be taken into consideration, such as the fact that our choices depend on many factors at a precise moment. And more, the society evolve and seems that the principle of equality in French and democracy in Brazil give a choice to all social classes.

The way the practitioner classifies its practice and interacts with it, also depends on the society where it is inserted. Preserving the look of the traditional game of capoeira, the Brazilian athletes and their Masters and teachers want to conserve the Brazilian values and qualities, recognized even abroad. And to keep them, they say 'no' the sport competitions and encourage the art of playing together in Brazil. While in French, the values of sport as institutionalized practices, competitive, invites us to participate in competitions to win and be the best. It is the individualism and competitiveness in social practices. It is the same activity, but different societies with different visions.

Key words: capoeira, intercultural, meaning of practice.

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INTERCULTURAL STUDY OF CAPOEIRA IN BRAZIL (RIO DE JANEIRO) AND FRENCH (PARIS)
ABSTRACT

The "*intercultural study of capoeira in Brazil (Rio de Janeiro) and French (Paris)*" reveals us the sense that the practitioners of capoeira give to their physical practice in Brazil and French, as well the reunification of the social classes around of capoeira. As a type of quantitative survey, we applied the questionnaire on the views of practitioners with a total of 104 athletes of capoeira in Brazil and French. As an outcome of the study, the capoeira showed us that have not done a disruption linked to the cultural practices of physical activity in French yet, because is the social cultural values of Brazilian society that we see with capoeira in French. However, even if the rookies' practitioners come to capoeira due to the relaxed atmosphere of practice, the most experienced still practice because of its internal logic. For countries studied, while in French the competitiveness in the game is a reflection of a society based on individualism that works each day to be more competitive, the Brazilian society evolving with their sport art, the pleasure of playing together, and with the swings and the malice of the capoeira, in life.

Key words: capoeira, intercultural, meaning of practice.

ÉTUDE INTERCULTURELLE DE LA CAPOEIRA AU BRÉSIL (RIO DE JANEIRO) ET EN FRANCE (PARIS)
RÉSUMÉ

L'*Etude interculturelle de la capoeira au Brésil et en France* nos révèle le sens que les pratiquants donnent à leur pratique physique au Brésil et en France et le regroupement des classes sociales autour de la capoeira. Comme enquête quantitative, nous avons appliqué un questionnaire lié aux opinions des pratiquants à un total de 104 pratiquants de capoeira au Brésil et en France. Comme un des résultats de cette étude, la capoeira nos a montré qu'il n'a pas encore eu de rupture culturelle de cette activité physique en France, car ce sont les valeurs socioculturelles de la société brésilienne que nous venons en France avec la capoeira. Cependant, même si les pratiquants débutants entrent à la capoeira à cause de l'ambiance décontractée de la pratique, les plus avancés restent dans la pratique à cause de sa logique interne. En relation aux pays analysés, pendant qu'en France la compétitivité dans le jeu est le reflet d'une société basée sur l'individualisme que travaille pour chaque jour être plus compétitive, la société brésilienne évolue avec son sport art, le plaisir de jouer ensemble, avec la ginga et la malice de la capoeira dans sa vie.

Mots clés: capoeira, interculturel, motif de la pratique.

ESTUDIO INTERCULTURAL DE LA CAPOEIRA EL BRASIL (RIO DE JANEIRO) Y FRANCIA (PARIS)
RESUMEN

El "*estudio intercultural de la capoeira en el Brasil (Río de Janeiro) y Francia (París)*" nos muestra el sentido de que los practicantes de capoeira dar a su práctica física en Brasil y Francia, así como la reunificación de las clases sociales en torno a la capoeira. Como una encuesta cuantitativa del tipo, se les aplicó el cuestionario sobre las opiniones de los profesionales con un total de 104 practicantes de capoeira en el Brasil y Francia. Como resultado del estudio, la capoeira nos demostró que no lo hayan hecho un trastorno vinculado a las prácticas culturales de la actividad física en Francia, como son los valores socioculturales de la sociedad brasileña que vemos en Francia con la capoeira. Sin embargo, incluso si los practicantes novatos vienen en la capoeira debido a la relajada atmósfera de la práctica, aún los más experimentados en la práctica debido a su lógica interna. Para los países estudiados, mientras que en Francia la competitividad en el juego es un reflejo de una sociedad basada en el individualismo que trabaja cada día para ser más competitivos, la sociedad brasileña con la evolución de su deporte arte, el placer de jugar juntos, y con los columpios y la malicia de la capoeira em la vida.

Palabras clave: capoeira, intercultural, sentido de la práctica.

ESTUDO INTERCULTURAL DA CAPOEIRA NO BRASIL (RIO DE JANEIRO) E NA FRANÇA (PARIS).
RESUMO

O "*Estudo intercultural da capoeira no Brasil (Rio de Janeiro) e na França (Paris)"* nos revela o sentido que os praticantes de capoeira dão à sua prática física no Brasil e na França, como também o reagrupamento das classes sociais em torno da capoeira. Como enquete do tipo quantitativa, nós aplicamos o questionário ligado as opiniões dos praticantes à um total de 104 praticantes da capoeira no Brasil e na França. Como um dos resultados do estudo, a capoeira nos mostrou que ainda não aconteceu uma ruptura cultural ligada à pratica desta atividade física na França, pois são os valores socioculturais da sociedade brasileira que nós vemos na França com a capoeira. Entretanto, mesmo se os praticantes novatos entram na capoeira devido ao ambiente descontraido da prática, os mais experientes continuam na prática por causa da sua lógica interna. Em relação aos países estudados, enquanto que na França a competividade dentro do jogo é o reflexo de uma sociedade baseada no individualismo que trabalha cada dia por ser mais competitiva, a sociedade brasileira evolui com seu esporte arte, o prazer de jogar junto, e com a ginga e a malicia da capoeira na vida.

Palavras chave: capoeira, intercultural, motivo da prática.