49 - THE COMMUNITY'S VIEW ON CAPOEIRA IN THE PROJECT CHILDREN OF CANUDOS

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Initial Considerations

Project "Children of Canudos" is under tutelage of the Pro-Rectory of Extension and Communitarian Matters and was accomplished by Centro Universitário Feevale Physical Education Course in order to serve the community, especially the children from Canudos neighborhood, which is located in the city of Novo Hamburgo, RS, BR. It has as an aim to motivate the permanence of children at school and bring back the evaded ones.

Studied Context

The Canudos neighborhood not only has the largest physical area of Novo Hamburgo municipality, but is also the most populous. Its area is 14,1 Km^2, representing 19,78% of the city's total area. In this neighborhood, the greatest issue is fighting the social problems that disorderly growth has brought, even more aggravated by the invasion of public areas and clandestine lots. The neighborhood in question has grown in a disarranged way. The population, in its greatest majority, consists of citizens coming from rural areas and other cities of Rio Grande do Sul State, drew in by dynamism, by the footwear area's industrial and commercial growth. One zone is rich, and the other one poor. There is a huge number of sub-habitations, mainly near the brooks.

Overall, there are 19 slums and irregular habitation areas located in Canudos. The city has, altogether, 56 sub-habitation slums.

Canudos neighborhood has severe infrastructure problems: there is constant flooding in many of the neighborhood's sub-habitation areas, what generates discomfort for some and desperation for others, since there are shanty towns at the brook's edge. Besides, there's lack of water and sewage system supply, a bad smell, for the sewage is in the open air, and lack of streets for access to sub-habitation areas. The most precarious areas are Kipling, Esmeralda, Iguaçu, Getúlio Vargas Slums and Aeroclube.

The neighborhood is also known for being the city's most violent and in addition it has three ASEMA headquarters (Municipal City Hall). They are places for protection and prevention, which serve children and youths, either school evaded and/or coming from families that are in a social-economical situation of poverty or specified by community, Tutelary Council and Childhood and Adolescence Court, and they participate of the activities on the opposite shift from school. The first headquarters serves 200 children currently. It's the oldest, founded in 1975. The other one is in Iguaçu Slum, it was founded in 1997 and serves 65 children and teenagers between the ages of 7 and 18 years old. The third one is located in front of Tancredo Neves Municipal Elementary School and serves, today, 70 children from 6 to 16 years old.

Methodology

According to Cauduro (2004, p. 22), ethnographic research consists of the description of events which have a place in the life of a group, particularly regarding social structures and behavior of the individuals as members of the group, as well as their interpretations and the significances of the culture which they belong to.

But what differentiates it from another qualitative method is that, in ethnographic research, the researcher must be immersed in field for more time and, in this case, the investigator has spent six years at Canudos, working specifically on this Project.

Therefore, in this paper, the ethnography was carried out in Canudos, with the group of children and teenagers that were attending Centro Universitário Feevale's Project "Children of Canudos" Capoeira course. Parents and principals also participated. The instruments used were: interview, observation, field diary and documents.

The capoeira activities take place three times a week: on Tuesdays and Saturdays in the morning, on Wednesdays in the afternoon. The Project has formed an association with public elementary schools: Tancredo Neves, Martha Wartenberg, Antônio Conselheiro and Councilor Arnaldo Reinhardt. Today, the Project goes on, but outside schools, reaching 100 children per shift. The collaborators of the study were: three (3) principals who were selected from three (3) schools which have been participating for a long time as Associates of Project "Children of Canudos"; seven (7) children who participate in the Project since the year 2000; seven (7) guardians of the children, being either their father or their mother.

Data analysis and interpretation

This study's intention was: to describe and analyze the meaning of the trajectory of capoeira in the six years of existence of Project "Children of Canudos" in the children, parents and principals' perception, in order to contribute to Physical Education professionals who work with academic extension.

After data triangulation, we have reached 3 large categories and 8 subcategories, distributed thus: capoeira in the Project, meaning of the practice, contribution of capoeira in the Project. Subcategories were: the Project, the teacher, health/physical activity, sport/culture, leisure/game, to the parents, to the community and to the children.

Interpreting the Findings

Capoeira in the Project and the Teacher

The Project started in 2000, by Centro Universitário Feevale, through the Physical Education Course, has opened spaces and possibilities for children and teenagers to practice physical activities like capoeira, recreation, athletics, Olympic gymnastics and volleyball. The Capoeira activity is the sport which has remained active longer and with a significant number of children and teenagers. The mean for participants per activity day varies from about 60 to 100 participants.

The project doesn't stop for school vacations. Currently, the places for practice are but the originals (school playgrounds). One of the parents' statements confirms the beginning of the Project:

"I opened up the school so Feevale could do the activities here. Capoeira in my point of view is an incentive to rescue children from drugs. Capoeira teaches respect for each other, discipline, for life. When they got in it was one thing and when they got out they were totally different. They knew how to respect one another." (IP3)

Other evidences about the Project are exposed:

"We only have to say thanks, this project was very good. This project was pretty good, I'm sorry it's gone outside schools." (IP1)

"Some education, isn't it? When they attended capoeira they were quite different from when they stopped. Education takes a lot of children out of streets, doesn't it? It helps them a lot in the development at school. ". (IP5)

"Because of capoeira I'm going to do the activities there at Feevale on Wednesdays and Fridays." (IC6)

The principals also reported:

"It's a way for the child to socialize, acquire knowledge and culture. It's an activity in a guided way with discipline." (IPRIN2)

"I became acquainted to Duda's work 7 or 8 years ago, and I've always approved it, the community has great trust in it." (IPRIN1)

"Today, this capoeira project child of Canudos is inserted in aeroclube, because our school doesn't have that physical space anymore and I've always been an associate." (IPRIN1)

By means of the statements collected, we may verify the importance of this work to community and the repercussion in its context, as well as assess the practices carried out until now.

The question to be evidenced, here, is the educator's role with the community and how they consider him. In this sense, the statements prove the way the teacher is viewed.

"Educating our children. My daughter has changed completely." (IP2)

"He's good for the children and demands much discipline." (IP4)

"He's someone special to me". (IC1)

"He helps us to play capoeira and always helps us to behave. I like the way the teacher teaches the lessons."(IC4)

"The capoeira teacher is very cool and happy." (IC5)

"I see him as a happy, cheerful, playful teacher. He scolds us in a good sense and at the right time." (IC6)

"A cool teacher, a bit strict, but it's for the students' good." (IC7)

"She had practically failed, but passed, with the motivation of capoeira."(IP3)

"And so, in order not to miss capoeira, she did well at school."(IP2)

"You are not supposed to stay on the street." (IP5)

"Helps children in their studies and with discipline." (IP6).

The accounts prove that the complicity of the educator interferes with the student's everyday life. Molina Neto (1999) says that everyday practice makes us reflect on the professional's intervention with the individual. It makes us think about the real and the subjective world.

The undergraduate/teacher creates affective links, which make possible questions and exchanges between him and the participants of the Project. But also the continuity of the follow-up with the community and Project "Children of Canudos" forms an attitude of belonging, respect, valorization of the individual that composes this local community (DOC2).

The Meaning of the Practice

Health/Physical Activity

Those involved with the capoeira Project have pointed some meanings of the capoeira practice regarding health and physical activity. The speeches are described next.

"[...] something that brings benefits to the body, the mind, the balance." (IPRIN3)

"It's an activity that's good for you". (IP3)

"It helped my legs like this… I had a lot of pain, it doesn't hurt anymore, because it develops the muscles.". (IC1)

"Because you get strong." (IC2)

"[...] working out all your muscles, doing a natural exercise and it's something healthy" (IC3)

"Especially in breathing… it has improved my strength in my legs and arms." (IC5)

"I was fat and I started to loose weight". (IC7)

Sport/Culture

It was also pointed out, in the interviews, that capoeira is a sport and is culture.

"That directs you to a harmony… knowledge of music, musicality, rhythm, it moves the body, it has one side which is going to move your reasoning." (IPRIN2)

"Capoeira is culture. To them is culture and also sport.". (IP3)

"It's a game, a fight, a sport..."(IC5)

"It's a sport, a culture...". (IC6)

Capoeira is a fight, a dance, body expression, is a technique, in short, is culture. That means it must be at the service of education as a practice connected to the basic needs of our people, in the physical, psychical and cultural aspects.

Leisure/Game

Another meaning which was evidenced in the speeches of those interviewed was that capoeira might be understood as leisure and game, as we see in the accounts below.

"[...] a game, a new learning." (IPRIN2)

"A culture, a game, it's something ludic." (IP6)

"A culture, an amusement, leisure, a game, something ludic." (IP5).

Contribution of Capoeira in the Project

To the Community

According to parents, principals and participants, the community has profited from Project Capoeira in Canudos. The statements follow below.

"[...] where there are many poverty-stricken children, families coming from countryside, migration from rural exodus, capoeira is an extra alternative." (IPRIN1)

"If capoeira has got good acceptance? The parents participated, they went together, motivated children." (IP1)

"It's a sport that's good for the community, the children like to practice." (IP4)

"The community likes it. It's a sport which has got music and where there's music it's very cool." (IP6)
"The children have improved more at school, school grades got better, as they say." (IP1)
"It has changed a 100% to us, after she'd started to attend it she had a breakthrough, started to talk more." (IP1)
"She got more… she used to be shy, with the participation, the shyness has diminished." (IP4)
"He improved his studies, in writing, he's made more friends at school, in the soccer game and everyday life." (IP6).
"It is a contribution in the sense of rules, limits… capoeira classes motivate a healthy competition, there's a physical exercise." (IPRIN1)

This sport ends up being an attraction because it's different, lively. The professional develops the cultural richness of this sport, brings back the valorization of sport at the same time in which he considers the entire capacity of the communities to gather together around solidarity, collective achievements and even leisure. The parents said the community likes capoeira.

To the Children

As well as the school principals and the parents, the children also recognize the significant contribution of capoeira. The speeches follow below.

"I learned new things. The ginga." (IC1)
"I made friends, I like meia-lua". (IC2)
"I'm learning. In my study, in my exercise, I met various people, made friends. I improved my behavior. I like the moment of the circle in which everybody sing and dance, fight and clap their hands." (IC3)
"Capoeira helped me to improve in my studies, in classes and at school, I made more friends, I mean, it helped me to make many friends, I got more obedient to my father and it helped me to improve my behavior." (IC4)
"I like doing the ginga, I like the circle, for we start to play, in the moment of the circle." (IC4)
"The teacher 'also talks to us, gives us orientation, respect, about the history of capoeira'". (IC7)

The children and community are grasping the objectives of Capoeira. It was a slow, six-year long work in the community, but it was worth doing.

Final Considerations

The children and teenagers confirmed that capoeira, to them, has the meaning of health, physical activity, leisure, game, as well as sport and culture. The children learned new things, like the ginga, the meia-lua, the circle, in which everybody sing and dance, fight and clap their hands, in an example to the words that were already pointed out (IC1, IC2, IC3, IC5, IC4). But what attracted our attention more was a statement that stood out in difference: "The teacher 'also talks to us, gives us orientation, respect, about the history of capoeira" (IC7).

The contributions of capoeira, in the parents' view, are that their children improved their behavior at home (talking to them), at school (grades and school performance) and improved in relation to shyness, made friends, learned how to respect other people.

The contribution to the community is that the relatives participated in the capoeira activities when requested, such was the case of the naming ceremony, when the parents talked to "mestre Duda" ("master Duda") about their children, confirming that the Project gathered children and youths, especially poverty-stricken ones, to a pleasurable activity, as one may perceive from the statement: "sports activity where there's music and is very cool." (IP6)

As for the principals, they stated that the children learned respect, limits, rules, healthy competitions (cooperation), the ludic, and that the teacher helps the children in their studies and strengthens the affective link.

Regarding Project Capoeira, the evidences have shown that it is educational and does not let children stay on the streets. It has given the children new opportunities, as the possibility of visiting Feevale and keep on attending other activities at the Institution.

About the teacher, the evidences have pointed that he's an educator, a good teacher. A bit "strict", but imposes respect and discipline (the parents like it). The parents contribute in addition, saying that the teacher has improved the discipline of their children and the relationship with respect. The children point him as a friendly, cheerful, playful, happy, cool teacher and someone special. They like the way he teaches, they think he's a guide in sport. After those considerations, I see this work is not the end of an evidenced problem, but, surely, the beginning of many other inquiries, derived from what was dealt with and studied here.

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THE COMMUNITY'S VIEW ON CAPOEIRA IN THE PROJECT CHILDREN OF CANUDOS
ABSTRACT

This paper is the result of an ethnographic research performed in the institutional extension project "Children of Canudos", which started six years ago carried out by Centro Universitário Feevale/RS - Brazil, through the Physical Education Course and *Body, Movement and Health* research group. Capoeira was chosen for the study because it's the activity which keeps children and teenagers since its beginning in 2000. The objective was to describe and analyze the meaning of the trajectory of capoeira in the six years of existence of Project "Children of Canudos" according to the children, parents and head teachers' perception. Three school principals, seven children and seven guardians participated. The instruments collected were interviews, observations, field diary and documents. The results were: children considered the educator who works in the project as being a good, friendly, cheerful, playful, happy, cool teacher and someone special. They like the way he teaches, he's a guide in sport. They confirmed that capoeira, to them, means health, physical activity, leisure, game, as well as sport and culture. They learned new things, like the ginga, meia-lua, the circle, in which everybody sing, dance and fight. In the parents' view, their children improved their behavior at home (talking to them), at school, improved their grades and school performance, besides improving in relation to shyness, they made friends, learned how to respect people. As for the principals, they stated that the children learned respect, limits, rules, healthy competition (cooperation), the ludic.

Key words: Capoeira - Community Project - Physical Education.

LE REGARD DE LA COMMUNAUTE SUR LA *CAPOEIRA* DANS LE PROJET ENFANTS DE CANUDOS
RESUMÉ

Ce travail est le résultat d'une recherche ethnografique accomplie dans le projet institutionale d'extension «Enfants de Canudos», existant il y a six ans, et réalisé par le Centre Unniversitaire Feevale/RS - Brésil, à travers son Cours d'Éducation Physique et du groupe de recherche «Corps, Mouvement et Salut». La modalité *capoeira* (sorte de lutte e danse) fut choisie pour l'étude par être um'activité qui mantient des enfants et des adolescents dès son début, en 2000. Le but fut de décrire et d'analyser le signifié de la trajectoire de la *capoeira* pendant ces six ans d'existence du projet «Enfants de Canudos» dans la perception des enfants, des parents et des directrices. Y participèrent 3 directrices, 7 enfants et 7 responsables. Les instruments de collecte employés furent: interviews, observations, journal de champ et documents. Les résultats obtenus furent que les enfants considèrent l'enseignant comme um bom maître, ami, allegre, badin, hereux, plaisant, quelqu'um special. Ils aiment sa façon de donner la course ; lui est um guide dans ce sport. Ils confirmèrent que la *capoeira* signifique, à leur avis, salute, activité physique, loisir, amusement, bien que sport et culture. Ils apprirent des choses nouvelles, telles comme se balancer, la midi-lune, la ronde - dans laquelle tous chantent, dansent et luttent. Par la vision des parents, le comportement de ses enfants, chez eux, devint meilleur (il y a du dialog), à l'école leurs notes et le profit scolaire sont meilleurs, ou delà de devenir moins timides. Aussi, ils firent des amis et apprirent a respecter les personnes. Bref, les directrices affirmèrent que les enfants apprirent le respect, des limites, des règles, la dispute salutaire (coopération) et le ludique.

Mots-clefs: *Capoeira* - Projet Communautaire - Éducation Physique

LA MIRADA SOBRE A CAPOEIRA NO PROYECTO "CRIANÇAS DE CANUDOS"
RESUMEN

Este trabajo es el resultado de una investigación etnográfica realizado en el proyecto de extensión institucional los "Niños de Canudos" que empezó hace seis años. La realización se hace por el Centro Universitário Feevale/RS - Brasil, a través del Curso de Educación Física y el grupo de investigación Cuerpo, Movimiento y Salud. Esta actividad de Capoeira fue escogido para el estudio porque es la actividad que los niños y adolescentes estan desde que su principio en 2000. El objetivo fue describir y analizar el significado de la trayectoria de la capoeira en los seis años de existencia del Proyecto "Niños de Canudos" según los niños, padres y la percepción de directores. Tres directores de la escuela, siete niños y siete padres participaron. Los instrumentos utilizados fueron entrevistas, observaciones, diario del campo y documentos. Los resultados fueron :los niños consideraron al educador que trabaja en el proyecto como un maestro bueno, amistoso, alegre, juguetón, feliz y alguien especial. Les gusta la manera que él enseña, él es una guía en el deporte. Ellos confirmaron que la capoeira, para ellos significa salud, la actividad física, el ocio, el juego, así como deporte y cultura. Ellos aprendieron nuevas cosas, como el ginga, el meia-lua, el círculo en que todos cantam, bailan y luchan. En la vista de los padres, sus niños mejoraron su conducta en casa (hablando con ellos), en la escuela, mejoró sus calidades y la actuación escolar, además de mejorar la timidez respecto a, que ellos hicieron a los amigos, aprenderon cómo respetar a las personas. En cuanto a los directores (maestros) ellos declararon que los niños aprendieron el respeto, los límites, las reglas, la competición saludable (la cooperación), el ludic.

Palabras llaves: Capoeira - Proyecto de la Comunidad - Educación Física.

O OLHAR DA COMUNIDADE SOBRE A CAPOEIRA NO PROJETO CRIANÇAS DE CANUDOS
RESUMO

Este trabalho é o resultado de uma pesquisa etnográfica realizada no projeto institucional de extensão "Crianças de Canudos", existente há seis anos e realizado pelo Centro Universitário Feevale/RS - Brasil, através do Curso de Educação Física e do grupo de pesquisa *Corpo, Movimento e Saúde*. A modalidade de Capoeira foi escolhida para o estudo por ser a atividade que mantém crianças e adolescentes desde o seu início em 2000. O objetivo foi descrever e analisar o significado da trajetória da capoeira nos seis anos de existência do Projeto "Crianças de Canudos" na percepção das crianças, dos pais e dos diretores.Participaram 3 diretoras, 7 crianças e 7 responsáveis. Os instrumentos coletados foram entrevistas, observações, diário de campo e documentos. Os resultados foram que: as crianças consideram o docente que atua no projeto um bom professor, amigo, alegre, brincalhão, feliz, legal, alguém especial. Gostam da maneira de como ele dá aula, é um orientador no esporte. Confirmaram que a capoeira, para elas, tem o significado de saúde, atividade física, lazer, brinquedo, assim como de esporte e cultura. Aprenderam coisas novas, como a ginga, a meia-lua, a roda, em que todos cantam e dançam, lutam. Na visão dos pais, seus filhos melhoraram o comportamento em casa (dialogando com eles), na escola, melhoraram as notas e o aproveitamento escolar, além de terem melhorado em relação à timidez, fizeram amigos, aprenderam a respeitar as pessoas. Já as diretoras afirmaram que as crianças aprenderam respeito, limites, regras, disputas sadias (cooperação), o lúdico.

Palavras chave: Capoeira - Projeto Comunitário- Educação Física.