26 - BOI BUMBA IS GUARANTEED AND CAPRICIOUS

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INTRODUCTION

First popular demonstrations in the Brazilian context

The Brazilian people, maintains its venues and cultures and beliefs that promote communities, peculiar to each region features, these features often regionalized, were observed in the nineteenth century at a period of Brazil european. We can also observe that these cultural aspects arise spontaneously, which is peculiar of the Brazilian population And in this regard we point out the importance of Brazilian culture to the educational space, highlighting the discipline of Physical Education and their playfulness.

1.Viva popular culture

Ribeiro (2003) describes that popular culture is a subject of interest to the Brazilian people and intellectuals and records various aspects of Brazilian historiography is pointing to inclinação.Tal interest denotes years since the nineteenth century, a fact that occurs from the publication of the celebration of the bumba-meu-boi, by Father Miguel Lopes Gama of Sacramento, in a journal (the Carapuceiro) in Recife, from this publication, starts a trajectory of several approaches to popular culture theme.

In this context addresses Arantes (1981), that popular culture emerges spontaneously within the Brazilian people, as a collective manifestation, and is the margin of the formal levels of academic spaces. His broadcasts are usually in charge of the orality of a family group, or even entertainment in popular festivities, as well as the maintenance of certain uses and own communities customs. However, Arantes (1981), observes that popular culture is not yet a well-defined by the human sciences, especially for Social Anthropology, a discipline that is dedicated to the study of culture, but that closes its eyes to the culture produced by the people concept.

Yet realized that the term popular culture is designed in contrast to the generic term "culture" in current use and, on the other hand, in support of a romantic idealization of tradition. This aspect denotes the look of many folklorists, popular culture that spread across Brazil.

Reports Carvalho Neto (1981), which although not realize. folklore has great influence on the way you think, act and feel of a community or group, and these characteristics are reflected through the legends, the stories told, parties and other events. This can be regarded as an unwritten history of a people, summarizing beliefs and traditions of a community. Carvalho Neto (1981).

2. Folk and popular culture in the heart of the Amazon rainforest

And in this context, where the culture of a people has meanings as their racial belonging, and ethnic identity among other things, return to the beginning of this article that indicates the Bumba-meu-boi as one of the first demonstrations to be presented in a journal. A fact that led a population and intellectuals to think the possibility of a group or community culture produce. Therefore, we will make a brief account of the cultural event in the state of Amazonas, in the city of Parintins located in the heart of the Amazon rainforest, where oxen and Capricious Guaranteed reflect the love and dedication of the Amazonian Caboclo. And bring to arena (bumbódramo) retraction of their beliefs, customs and daily life in their themes and representations in melodies, rhythms and tribal dances.

3. Ox is -bumba Guaranteed and Capricious

Furnalleto (2011) states that the party Boi Bumba was born in northeastern Brazil and by virtue of internal migration, spread throughout much of the Brazilian territory. To spread to the country, acquired characteristics of the regions where he settled, which takes the differences between one state and another. Hence we can find in different Brazilian states rhythm, dance, theme, characters, costumes and even the way to present to the public in ways distintas.Os names this merriment, also undergoes changes facing the space in which they settled, as an example we can mention that in the states of Maranhão Rio Grande do Norte, Alagoas and Piauí the feast of the ox is called bumba-meu-boi. Already in Ceará and the Holy Spirit as boycotts de- kings, Paraná and Santa Catarina is known as ox -DE- papaya and finally in Pará and Amazonas ox-bumbá. And across Brazil can meet other folk names for this celebration, as well as the strength or otherwise of its cultural representation.

Parintins in the heart of the Amazon rainforest the party goes beyond a common celebration actually is a show consisting of a kind of popular opera, this event is the result of the union of European, African and indígena.Todavia cultures, indigenous influence predominates in this show, this aspect can be identified by the costumes, the themes, the dance, the characters, the rhythm and melodies sung with much fervor by the guys (fans). Furnalleto (2011).

Regarding marriage of people can identify the figure represented the European farmer's, this is the owner of the ox, animal esteemed by it, which was stolen by the black employee of the farm, named Father Francisco. The black commits this act, to fulfill the desire of his pregnant wife, whose nickname is Mother Catirina who want to eat the tongue of boi.Com the disappearance of the ox farmer, goes looking for him, a fact that leaves desperate father Francis soon he seeks the Shaman (Amerindian character) to revive the ox, the ox resurrects that revives howling, all play, sing and dance around the ox, celebrating the miracle. The merriment has other characters like Sinhazinha Farm, Door Banner, Cunha Poranga, Queen of Folklore, Lifter Toadas. And how could not miss the ox! The great character of the party, who always enters the arena in style, howling, dancing, interacting with Sinhazinha of Finance, for whom he nurtures great affection.

Parintins presents in its territorial constitution natural beauty and indescribable human, given the ancestry of its population, and its native flora and water spaces of rare beauty. In this context, is that regional issues as legends, indigenous rituals, tribal dances and customs of the local population, are used as themes in the presentations of oxen Caprichosos (blue) and Guaranteed (red). In tunes, in robes, the allegories and the scenarios, you can see the identity of the local population and adjacencies, considering that Parintins is a city that has small islands, and on them the customs, legends and indigenous rituals are present in symbolic form. And in this sense, that the tunes presented by oxen in the folk festival, denote the unconditional love that his supporters have by oxen and Capricious Guaranteed. Furnalleto (2011)

Toadas 2011 - Caprichoso - Theme - Popular Culture Toadas 2011- Boi Guaranteed - Temática- Miscegenation

Popular culture ... Viva!
Living the Parintins Ox!
Brazilian folklore!
Tune -Boi Capricious
Magic that enchants the world ... ... is the balance which mimics banzeiro
Smells of riverside
Heritage has northeast
Bumba-meu-boi, bitch-of-pestilence
Has swagger of Quilombo
Has dust lifting
Has drumroll tribaisSou african-Amerindian Caboclo, I am very .A mestizo miscegenation ....
Lives are liberated ... to fly
free cut the clouds hawk
where the sun sets over the river
yara has to sing
and a paddle on the wire
Calamity fisherman cabloco
pouring on water
melodies and songs ....

Igara ... Snake village
the journey of the seven elders
Nhanderuvuçu aroused
and down by the rainbow ...
drank from the waters of the great river
Nhanderiquecy mother of all Tupi
Juma Mawé Parintintin
Tenhari Surui Tupinambás
Mundurukú Kamayurá
Heirs of the sun Tupi warriors ....

Lyrically the tunes presented by bois de Parintins, note the influence of the Amazonian Caboclo folklore weaving bonds of identity of the people, through their folkloric representations of oxen, which leads the crowd into a frenzy. Given that they listen to, sing and dance around a effervescence and vibrancy, feel part of his life, his belief and his legacy told through the Parintins folklore.

4. The importance of the regional culture

The educational space tends to have people of different cultures and beliefs, and popular culture and working environment can bring this information, previously unknown by the group or part thereof. And in this environment, it is possible that we can launch, numerous existing in our country regional cultures hand, showing the students the many possibilities for a cultural manifestation. Furthermore, we are enabling educators when our students to observe, as the identity of a community is influenced by a culture established by the people. So by bringing in evidence in this article the characteristics of Parintins festival and its importance to the community, we try to show the importance of popular culture and Brazilian folklore. Understanding the numerous possibilities to disseminate these themes in the educational space, considering that the school is a multicultural place.

5. Popular culture and education

Carvalho (1981) notes that in this context, we can understand that working folklore, in the educational space is significant penetration in the teaching field, raising the spirit of tradition and continuity of the culture of a people. The author also reports that the folklore in the educational context, they are features that distinguish the informative folklore and trainer, and the training with aspects that presents news and aims to achieve ethical, aesthetic, mnemonic purposes among others. And the folklore of information aims to present the fact because, as the new body of knowledge.

Thus the folklore in the educational space, in elementary school, features contributions by its formative contribution and its character of nationality printing, and in high school the informative, the great contribution presents under it are intended to studies teaching these classes.

Soon, the National Curricular Parameters approach through cross-cutting themes, we need to understand the symbolism of the demonstrations, given that each social statement speaks to the group produced. E these usually stand out through demonstrations, relations between the world view, habits , customs and values of the culture to which they belong. In this sense, these aspects work in the school environment, promotes national cultural product and sense of belonging.

Curriculum Standards of Physical Education emphasize that the discipline in question, you should seek to democratize, humanize and diversify pedagogical practice area. In order to expand the vision of the student, beyond the biological, but also for a work that incorporates the sociocultural dimensions.

And in this context Geertz (1989) states that the school curriculum, socio-cultural artifact, is a way of producing and living out in educational spaces, culture territorialidade. De a way to value certain knowledge, understanding how these cultural knowledge, are dynamic and move in different social groups around a meaning, because the multicultural society is a reality today.

Therefore, Forquin, (1993), stresses that cultural manifestations may present in a playful manner and can be present in Physical Education escolar.Tal thought, is not accepted by everyone, but the discipline in question has in its pedagogical action, cultural aspects that understand the individual as a being who presents differentiations, miscegenation and territorialidade.Logo, the physical education classes are of paramount importance for the diffusion of the cultural wealth of the Brazilian soil.

6. Final Remarks

Congress FIEP has been characterized as a privileged space for sharing experiences and cultural diversity in Brazil. Systematically has provided the meeting of cultural wealth, which allows us to enter the social imaginary through the specificities present in every region of the country. What we bring here and share this year is a bit of the beauties of the northern region, whose process of preparation and implementation demand a physical activity that involves the whole city.

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ABSTRACT

This article seeks to present aspects related to popular culture in Brazilian territory and its influence on a community, a fact that leads one social group to present its identity with certain folk frolics. And this perspective we discuss the relations between the races represented by ox-Bumba in Parintins, municipality in the state of Amazonas, which through its representations and melodies tell the life of mestizo and indigenous legends pegged the região.E this regard we point the importance Brazilian culture to the educational space, highlighting the discipline of Physical Education and its playful aspect. Aiming at promoting Brazilian cultural wealth, in order to show what advocates the National Curricular Parameters -Themes Cross and Physical Education, pointing to school as a multicultural space, where they fit in the curriculum themes of popular cultural slant

KEYWORDS: Ox-bumba- popular-education-culture folklore

RÉSUMÉ

Cet article vise à présenter les aspects liés à la culture populaire sur le territoire brésilien et son influence sur la communauté, ce qui conduit un groupe social à présenter son identité avec certains ébats folkloriques. Et cette perspective, nous discutons des relations entre les races représentées par des bœufs-Bumba dans Parintins, municipalité de l'État de l'Amazonas, qui, par ses représentations et des mélodies dire la vie de métis et autochtones légendes a fixé le região.E cet égard, nous soulignons l'importance la culture brésilienne à l'espace éducatif, soulignant la discipline de l'éducation physique et son aspect ludique. Visant à promouvoir la richesse culturelle brésilienne, afin de montrer ce que préconise le National curriculaires Paramètres -Thèmes Croix et de l'éducation physique, en pointant à l'école comme un espace multiculturel, où ils se situent dans les thèmes du programme d'études de biais culturel populaire.

MOTS-CLÉS: Boi Bumba; Popular Culture Education; folklore

RESUMEN

Este artículo busca presentar los aspectos relacionados con la cultura popular en territorio brasileño y su influencia en una comunidad, un hecho que lleva un grupo social a presentar su identidad con ciertas travesuras populares. Y esta perspectiva se discuten las relaciones entre las razas representadas por ox-Bumba en Parintins, municipio en el estado de Amazonas, que a través de sus representaciones y melodías a contar la vida de los mestizos e indígenas leyendas fijó el região.E este sentido señalamos la importancia cultura brasileña para el espacio educativo, destacando la disciplina de Educación física y su aspecto lúdico. Con el objetivo de promover la riqueza cultural brasileña, con el fin de mostrar lo que aboga por los Parámetros Curriculares Nacionales -Temas Cruz y Educación Física, que apunta a la escuela como un espacio multicultural, donde encajan en los temas del plan de estudios de la popular sesgo cultural,

PALABRAS CLAVE: Boi Bumba; Cultura Popular de Educación; Folklore

É BOI BUMBA CAPRICHOSO E GARANTIDO

RESUMO

O presente artigo busca apresentar aspectos relacionados à cultura popular no território brasileiro e sua influência sobre uma comunidade, fato que leva um grupo social apresentar sua identidade regional com certos folguedos folclóricos. E nesta perspectiva abordamos as relações entre as raças representados pelo boi-bumba de Parintins,município do estado do Amazonas,que através de suas representações e toadas contam a vida do caboclo e do indígena atreladas as lendas da região.E neste sentido apontamos a importância da cultura brasileira para o espaço educacional , dando destaque a disciplina de Educação Física e seu aspecto lúdico. Com vistas em fomentar a riqueza cultural brasileira, de forma a evidenciar o que preconiza os Parâmetros Curriculares Nacionais –Temas Transversais e de Educação Física, que aponta a escola como um espaço pluricultural, onde cabem temáticas nos currículos de cunho cultural popular.

PALAVRAS-CHAVE: Boi Bumba; Cultura Popular de Educação; Folclore