92 - THE ALTERATIONS IN THE COMMUNITY'S STATE IMAGINED AS A RESULT OF THE REPRESENTAÇÃO SOCIAL:O CASO OF THE CAPOEIRA

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INTRODUCTION

The valorization for a singular identity, starting from their multiple categories identitárias, personal or individual, gender, collective, regional or national it is present in dominant ideologies from the French Revolution with the formation of the States-nations, where an innovative reading of the formation of the caráter/identidade of a povo/nação appeared (Hobsbawm,2000).

In general terms, in the process of formation identitária of a nation elements are recognized capable to form the cultural outlines of his/her people, that show in different specific entities where they stand out, the bodies, the habits, the behavior, the language, history, the territory, religion, games (Sodré 2002, Munanga 2004). Elements these that they are configured in the game of meanings and social representations, become pregnant by the group of signs that you/they form lines or visible and susceptible external marks to the immanent systems of cultural significance to the context of the nations.

Considering him/it objects of Estados-Nações Anderson's formation (1989) and Hall(2000) they classify them as Imagined Communities, affirming that for the formation of a national identity are necessary the identification of specific categories, where they come as such, the pertencimento feeling, the invented tradition, the narrative of the nation, the emphasis in the origins, the myth fundacional, the original people (pure folk). Meeting these related to the production of senses and the an identification process, which are contained in the histories, memoirs and images of a people.

METHODOLOGY

At the beginning, the theoretical fundamentação of the study is anchored in a literature revision on the historical aspects of the Capoeira, for later to describe the concepts of the term imagined community and to identify them in the Capoeira.

With base in the foregoing theory, Perelli (2002) it observes that concerning this theme, the activities physical and/or sporting, considered Brazilians typically exercise relevant paper and they contribute to the construction of his/her national identity, and highlighting among those retro-referred, the futsal, the shuttlecock, the racketball and the capoeira, activities these, that you/they had inverse roads to the of the dominant cultures of western origin, also classified as eurocentrismo with effective participation North American geopolitics, becoming guardian of the capitalism as explicit Ianni, mentioning as example the soccer, the volleyball, basketball, the athletics among others.

On that moment of the study we understood that, necessary it is made a brief explanation of the history of the Capoeira for us to insert her/it in the perspective of the sense allow an approach of that that is our study object for Anderson in his/her theory of the nation while Imagined Community.

After the analysis of the pertinent literature to the national fight verified that the term capoeira, in their etymological roots, comes susceptible to confusions and dubious senses concerning his/her meaning through the times, they find him/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 keep birds, only standing out starting from the year of 1875, with bush sense, of influence linguistic tupy-Guarani. Inserted in this context, according to the same author, it happens similar confusion in what refers to the identification of blacks, as every individual type whose skin was not white, if not making distinction of the types called black of the earth (the Brazilian Indians) and black of Guinea (the slaves originating from of the African continent). Para the specialist, this fact might have taken some researchers to commit her/it misunderstandings in what he concerns the denominated individuals' of blacks classification and capoeiras, to the they consider the typology of the beneficial actions opportunely accomplished by such individuals, if not could affirm they be these, the apprentices of the fight / I play in study.

In the temporary period of the second half of the century XIX, appear in the scenery carioca association of individuals, composed of blacks, slaves, whites and called libertos of you malt capoeiras, whose respective objective was the protection of their members in his/her territory, tends some of the neighborhoods malt them and their respective leaders (Karasch,2000), arriving to the point of containing about 10.000 (Soares, 2001) people in some of those associations. In that sense, the capoeira has his/her prominence role in the cultural context, for his/her involvement in the partner-historical process of the nation.

In if treating of the approached theme, Araújo (1997, p.261) he/she weaves some considering on the changes happened in the capoeira, arguing that there was "a change in the form of characterizing the luta/jogo capoeira starting from the century XIX to the decade of 1930, in favor of a politics of construction of a corporal culture genuinely national", because in this period the same passed to not to be more considered as cultural content of the less favored, black layers, slaves or African, or as having been generated in the marginal means of the society colonial or imperial. In the author's vision she develops for mestizo's condition, free and Brazilian, apartir then is begun to sketch a relationship between the same and the identity.

In agreement with the perspective of the studies identitárias and his/her relationship with the black slaves of the earth or of the guinea, Sodré (2002), it builds an universe between the slave and you, for so much, the life objectives are completely disparate: "one is dependent (you), and his/her essential nature is to exist for itself; the other (slave) it is dependent, and the essence of his/her life is the existence for the other" (p.119), something similar with the slaves that you/they lived in Brazil happening. It is known that the identity is not fixed, she is hybrid and built along the life as he/she affirms Halll (1997). Sodré marks that the "desterritorialização" contributed so that the same ones forgot the pertencimento feeling to his/her origin earth for a "other" place, denying like this the possibility of the slave's personal identification, because it is living for the "other" or in "other" earth, that the same was deprived of his/her identity.

The slave went by the transformation process and cultural appropriation, to the if it puts in a new space (earth), creating new identification forms and pertencimento, through historical and social relationships lived in "other" context, as he affirmed Sodré (2002): "THE carnival, the soccer, the religious parties, games that the blacks took the Portuguese to constitute identity places and social transaction were (...) " (p.153). The sporting practices start then to constitute of extreme relevance in the individuals' constitution identitária as it proposes Leite Lopes (1995, p.157): "(...) the sports start to occupy a growing place of importance in the contemporary societies, with his/her autonomous and complex world of amateur and professional activities. Favorable place to the constitution of collective identities, of social groups and of national identities (...) ",

Still under the optics of the studies of the cultural identification, Streets (1998) it classifies the capoeira in a "sporting

etos" of cultural resistance, Sodré (2002) as "invented tradition", and Perelli (2002) it develops the theme, of the capoeira, while Brazilian cultural identity. Highlighting in their studies categories of cultural identity, recognized as popular cultural manifestation, from their remote roots, and in this sense, to the we moderate ourselves to the historical past, it is found an intense process of identification pessoal/social in his/her formation.

This comes to reinforce the concept of resistance identity generated by actors that are in position depreciated or descriminada, developed by Castells, when he/she affirms that that is: "(...) type of identity construction, the identity destined to the resistance, it takes the formation of communes, or communities, (...) it is probable that it is that the most important type of identity construction in our society", and they will be these communities that will deserve prominence in the study.

CONCLUSION

Knowing that the mentioned theme is significant in his/her complexity web and rich in symbolic values, the study doesn't have the pretension of draining the theme, so a little to be conclusive, nor to rate true absolute, we just demonstrated the suffered modifications for the Capoeira starting from the end of the century XIX, standing out the insert of the Jew's harp as relevant instrument for the beginning of the Wheel of Capoeira, the paper of the you malt as element aglutinador of slaves, and in the century XX the creation of Master's Bimba Regional Capoeira, call of fight regional baiano for some studious, statement of the Capoeira Angola with his/her more significant representative in Master's Pastinha illustration, the appearance of academies of Capoeira starting from the decade of 60, of the groups of Capoeira, with their regulations, statutes, graduation systems and symbolic processes of their leaders' formation, building through the feeling of it belongs her/it these groups of capoeira/comunidades identity bows.

Word key: imagined community; formation identitárias

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THE ALTERATIONS IN THE COMMUNITY'S STATE IMAGINED AS A RESULT OF THE SOCIAL REPRESENTATION: THE CASE OF THE CAPOEIRA

ABSTRACT

The valorization for a singular identity, starting from their multiple categories identitárias, personal or individual, gender, collective, regional or national it is present in dominant ideologies from the French Revolution with the formation of the States-nations, where an innovative reading of the formation of the caráter/identidade of a povo/nação appeared (Hobsbawm,2000). THE present study had for objective to verify in that measured the process of social representation can be constituted as agent transformer of the Imagined Community of the Capoeira, with the intention of characterizing her as element identitário aglutinador of a group to verify the Capoeira as imagined community.

Word key: Capoeira; Social representation; Imagined community, Identity.

LES MODIFICATIONS DANS L'ÉTAT DE LA COMMUNAUTÉ IMAGINÉ PAR SUITE DE LA REPRÉSENTATION SOCIALE: LE CAS DU CAPOEIRA

RÉSUMÉ

La valorisation pour une identité singulière, commencer de leur identitárias des catégories multiple, personnel ou individuel, genre, collectif, régional ou national c'est présent dans les idéologies dominantes de la révolution française avec la formation de la States-Nations où une lecture innovatrice de la formation du caráter/identidade d'un povo/nação a paru (Hobsbawm,2000). L'étude présente eue pour objectif pour vérifier dans cela a mesuré le processus de représentation sociale peut être constitué comme transformateur de l'agent de la Communauté Imaginée du Capoeira, avec l'intention de la caractériser comme aglutinador de l'identitário de l'élément d'un groupe pour vérifier le Capoeira comme communauté imaginée.

Clef du mot: Capoeira; Représentation sociale; Communauté imaginée, Identité.

LAS MODIFICACIONES DE LES DANS L'ÉTAT DE LA COMMUNAUTÉ LA IMAGINÉ EQUIVALENCIA COLECCIÓN DE LA REPRÉSENTATION SOCIALE: LE EL CAS DU CAPOEIRA

EL CURRICULUM VITAE

Los valorisation de La vierten singulière de identité de une, el commencer del leur identitárias des catégories múltiplo, el individuel de ou de personal, género, el collectif, el ou del régional los c'est présent dans les idéologies dominantes nacionales de la la révolution française avec la formación del la Estados-naciones où une disertan el innovatrice del la formación du caráter/identidade d'un povo/nação un paru (Hobsbawm,2000). los L'étude présente eue vierten los objectif vierten un processus de le de mesuré al cela de dans de vérifier del représentation sociale peut être constitué comme transformateur del l'agent del la Communauté el du de Imaginée Capoeira, los l'intention del avec del la caractériser comme aglutinador del l'identitário del groupe de d'un de l'élément vierten el Capoeira comme communauté imaginée al le del vérifier.

El mot de du de clave: Capoeira; El sociale de Représentation; El imaginée de Communauté, Identité.

AS ALTERAÇÕES NO ESTADO DA COMUNIDADE IMAGINADA COMO RESULTADO DA REPRESENTAÇÃO SOCIAL: O CASO DA CAPOEIRA

RESUMO

A valorização por uma identidade singular, a partir de suas múltiplas categorias identitárias, pessoal ou individual, gênero, coletiva, regional ou nacional está presente em ideologias dominantes desde a Revolução Francesa com a formação dos Estados-Nacões, onde surgiu uma leitura inovadora da formação do caráter/identidade de um povo/nação (Hobsbawm,2000). O presente estudo teve por objetivo verificar em que medida o processo de representação social pode se constituir como agente transformador da Comunidade Imaginada da Capoeira, com o intuito de caracterizá-la como elemento identitário aglutinador de um grupo verificar a Capoeira como comunidade imaginada.

Palavras-Chaves: Capoeira; Representação Social; Comunidade Imaginada, Identidade.