

CAPOEIRA'S CONTRIBUTION TO ETHNIC, CULTURAL AND EDUCATIONAL ISSUES

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Abstract

In Brazil, Capoeira is present in the country's history, culture, education and in the schooling process. Today, it is part of the national heritage, integrates the formal Physical Education curriculum of the public network of the State of São Paulo (CEF-SP), of private schools, is an extracurricular activity in several schools and is present at the university as a content of Physical Education courses. School Physical Education was conceived in the treatment of culture related to bodily aspects that manifest themselves in different ways: games and games, gymnastics, dances, sports and fights. In this way, Capoeira was listed as the content of Physical Education classes, acquiring new pedagogical contours and methodological treatments. Thus, this proposal aims to work strategies for dealing with different contents that make up the universe of Capoeira as a content of school Physical Education. In the didactic part, strategies, methods and styles of teaching, playful characteristics, as well as the posture in the teaching process will be addressed. In this sense, we had as a starting point the understanding of Capoeira based on commonly discussed topics, which allowed us to establish the following axes of work: Historicity, Specific Movement, Musicality, Play, Body Language. Once the axes of work were determined, we experienced the organization and systematization of these contents, based on activities and teaching dynamics. Thus, it is expected to promote strategies that make possible the treatment of Capoeira as a content of school Physical Education in the international scenario, thus configuring a rich pedagogical process, based on a plural and liberating education.

Keywords: *Capoeira, scholar physical education, teaching practice, educational issues.*

1. Introduction

Currently, Capoeira is part of the universe of Brazilian schools, either as an extracurricular activity, as a curricular component in basic education (more common in early childhood education) or as content in Physical Education classes (ALVES; BARRETO, 2007).

Understood as a cultural element, Capoeira allows students to express themselves and understand different realities, which pass through different areas of knowledge, such as History, Geography, Politics, Religion, Culture, among others.

Capoeira is associated with important facts and historical episodes of Brazilian society, in its development process, adding historical, socio-economic and cultural interrelational aspects. This dynamics of Capoeira is what allows it to renew itself, to adapt to historical moments, conflicts and the environments that are imposed on it. It was precisely this polysemic, multifaceted character that enabled Capoeira to be legitimized in educational circles (LIMA; MULLER, 2013).

In this sense, Capoeira presents great cultural diversity and learning possibilities. Among them, its multiple approaches stand out, such as fight, dance, sport, game, as well as the preservation of the cultural heritage and the symbology of the black slaves who built a series of corporal tricks aimed at their defense and liberation. In this sphere, Capoeira offers multiple possibilities of intervention, such as competitive forms of spectacle, learning and cultural appreciation (SILVA, 2011).

It is in this scenario that Capoeira has become a reality in the daily life of Brazilian schools, driven mainly by the recognition of its cultural value. This reality has as a backdrop the approval of the Law Project nº 17/2014 (LSP) which recognizes the educational and formative character of Capoeira in Brazilian Basic Education.

As it is a corporal practice, Capoeira, in the school environment, has been worked in parallel with the discipline of Physical Education, provoking questions about the practice of teaching this content, since it is framed in the perspective of the “body culture of movement”, involving fighting, dancing and other content.

School Physical Education was conceived in the treatment of culture related to bodily aspects that manifest themselves in different ways: games and games, gymnastics, dances, sports and fights. In this way, Capoeira was listed as the content of Physical Education classes, acquiring new pedagogical contours and methodological treatments. However, the term body culture is understood as the forms, or practices by which man represents the world around him, through body expression, externalized by games, dances, fights, gymnastic exercises, sport, games, jokes between others, which for Collective of Athors "can be identified as forms of symbolic representation of realities experienced by man, historically created and culturally developed." (COLLECTIVE of AUTHORS, 1992, p.38)

It is the role of the Physical Education discipline to problematize and highlight the multiplicity of senses and meanings that social groups give to the different manifestations of the body culture of movement, and not just limit themselves to reproducing them. Thus, new positions in relation to the contents of Physical Education emerge. This means a new look at its object of study, that is, the body, is now understood as a cultural construction, therefore, symbolic. It is at this moment that “the expressions, body culture, movement culture and movement body culture are coined to express the object/content of teaching Physical Education” (BRACHT, 2010 p.2).

From this scenario, we highlight Ehrenberg and Fernandes (2012), where they point out that for Capoeira to be effectively inserted in the educational scope, the teacher must seek, beyond the experience, the contextualization and the theoretical - critical foundation, so that their students reflect, identifying political, economic and social aspects of the surrounding context. Thus, this experience presents the following study problem:

How to propose some pedagogical principles for the teaching of Capoeira as a content of school Physical Education, enabling the treatment of this content for teachers, without falling into the trap of crystallizing the teaching capacity with ready-made recipes for classes?

Our attempt will be to present principles that minimally systematize Capoeira, as an object of understanding and performance of the school Physical Education teacher, in order to think about the important senses and meanings of Capoeira, suggesting to the teacher, transform them into bodily practices, that is, into a bodily know-how.

2. Objectives

In recent years, new possibilities have emerged that expand the pedagogical treatment in relation to Capoeira as a content in the school environment. Such growth made its social and pedagogical relevance also challenged, raising new questions and corroborating the development of proposals for the systematization of teaching, as well as the scientific production on this theme (FALCÃO, 2004). Observing the advent of this scenario, this study aims to analyze Capoeira as a content of school Physical Education, pointing to possible advances and challenges in dealing with this theme.

From the problem presented, the objective is to work strategies for dealing with different contents that make up the universe of Capoeira. Among these we can highlight, ways of acting, teaching strategies, organization of contents, contextualization, among other aspects, all being worked in a very particular and specific way to this universe.

3. Methods

There are vast proposals on how to work with capoeira as part of school Physical Education, from its historical disposition and influence on our current culture to its bodily, social and affective development (SILVA, 2011). The strategies to be worked on revolve around the realization, games and re-signified games, experiences of gestures and musicality, related to Capoeira, where the ludic emerges as an important aspect to be worked on.

In this sense, the theoretical basis developed by Muska Mosston, more specifically, the spectrum of teaching styles is shown to be a significant instrument for the elaboration and diversification of teaching strategies used by Capoeira professionals (HEINE; CARBINATTO; NUNOMURA, 2009).

Presenting another perspective on teaching methods, Brandl Neto and Brandl (2009) highlight the directive, semi-directive, non-directive and relational forms, in which they can also be applied to the teaching of Capoeira. The transposition of the work methodology with games, analytical-synthetic, global-functional and mixed presented by Grecco (1998), has also given important contributions to dealing with the content of capoeira in the school environment.

Thus, working on the teaching practice of Capoeira associating traditional theoretical content has been essential for the development of this modality within formal education institutions, which every day open their doors and offer opportunities for Capoeira to demonstrate its pedagogical and educational.

4. Development

This proposal is applied in private schools in the city of São Paulo, with the main focus being to contribute to the organization of Capoeira, since there is no uniformity in concepts, contents and activities, in view of the elaboration of propositions that seek to legitimize it. as a school component.

In this sense, we had as a starting point the understanding of Capoeira based on commonly discussed topics, which allowed us to establish the following axes of work: Historicity (history), Specific Movement (movements), Musicality (music), Game (roda) , Body Language (body expression). Once the work axes were determined, the next step was the delimitation of what each axis deals with as well as its content in each specific series. From this scenario, we experience as a starting point the organization and systematization of the specific contents of Capoeira, from activities and dynamics to deal with these axes.

5. Expected results

Thus, it is expected to promote strategies that make possible the treatment of Capoeira as a content of school Physical Education in the international scenario, thus configuring a rich pedagogical process, based on a plural and liberating education. In this context, the theme of Capoeira emerges as a possibility of bringing formal education closer to cultural and ethnic manifestations, contributing to the construction of educational spaces and becoming important elements of discussions that not only increase the cultural background of students, but make them more critical and able to exercise their roles as citizens.

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