

“CAPOEIRA - A COMBINATION OF MUSIC, MARTIAL ART AND DANCE”

Ananda Majumdar^{1*}

**Student/Reshercher, University of Alberta, Antarctic Institute of Canada, Harvard Graduate School of Education*

***Corresponding Author:-**

Abstract:-

Purpose of this article to know about a culture, which had ups and down, a culture of struggle and freedom for a community. Capoeira is the glimpse of Brazilian mixed culture transformed from local to global culture. It was a hidden weapon of slave society of Portuguese Brazil against of their masters that escaped them many times. It is a movement, a game, a song, and a dance. It is a motto for generations. It is a vast knowledge for audience worldwide. It is a history, a culture of civilization, a martial art, and a game of global development physically and mentally. This game works everywhere whether a peaceful area or a war devastated area, it brings peace to every community, youth and for their developmental activities, makes a developmental approach, a developmental thought. It is an art and a project literature. It is a festival for youth and generation. Capoeira can help development of education worldwide by accepting capoeira as a global cultural and educational lesson. Therefore, I write about capoeira.

Key Words:- *Global Culture, Slave Culture, Afro-Brazilian Identity, Symbol of Self Respect, Self Confidence, Ambassador of Peace and Love, Life for Refugee Children, Combination of skills, Resistance of Slavery, Self-Defence, Conventional and Unconventional skill, Medicine of love, Symbol of Struggle.*



American Superhero's – Batman, Superman, Ms. Marvel, Iron Man, Wolverine(Canadian), Captain America, Omega Man are all strong characters to escape the United States of America and rest of world, they all good inhuman are living in the kingdom of Attila led by the Queen Medusa, their popular game is Capoeira as well to build them mentally and physically stronger. This is a harmony among cultures, communities, ethnicities which is beyond the borders, a realism of globalization.

Literature Review

We all know Capoeira is a regional martial art based culture, it is a play, a game that keeps human being physically mentally and spiritually happy and healthy. Thus, Capoeira turns in to a global culture by accepting and recognizing by countries in the world, Capoeira Brazil, Capoeira Angola, Capoeira Japan are the best example because of its development by those countries and its proper utilization by their people. Question is how does this martial art transform from its original image? What could be the evaluation of its present form? Capoeira Angola was its original form, very slow ground based play, its identity was its traditional image based on ethic, spirituality, norms etc. Capoeira Brazil was its modern form and from there this game lost its originality and turns into a faster game, Capoeira Japan, and present Capoeira in West African countries are a form of modern game, a game that plays in fast phase. Is this change because of modern equipment? People demand? and an example of cyber world where everything is fast? Answer of those questions evaluates present Capoeira and the answer is yes, unfortunately it is a real pain and grief that we human being and because of us culture, civilization, ethic, norms are transforming from its originality, it is not good because of the fear to lose a true tradition, an original culture and we could not able to preserve it. It is good because of the present generation demand, without transformation this game could lose its popularity and will turn into a common game. So, Capoeira changes for young generation which can be easily seen in night club environment Capoeira is a professional game to entertain people, rather than a tradition. It is a profitable game and many people earn through Capoeira art and make this game as their professional income. Capoeira need to be preserved, otherwise next generation will never know about its origin.

Methodology

Interview, Online articles, Book and International Week Seminar participation and information from there.

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Results and Discussion

Capoeira is a Brazilian martial art that combines of dance, martial art and music. It is movement, game, song and physical exercise. In 1600 century Portuguese came to Brazil and claimed one of the largest territories of the colonial empires. They started sugar cane plantation to build their economy. Due to lack of people it was difficult to colonize. They tried to use Brazilian Tupi to work in sugar plant but failed, then they started slave trade from Africans countries and when the Bantu tribes of Africa from Angola came to Brazil as slave after deportation from their land they brought with them a ritual dance called N'golo which is Capoeira Angola. It grew up and recognized as Afro-Brazilians culture, and an example of transculturation. Slavery was a curse for those African slavers due to living inhumane conditions. It was regular routine to working hard, physical punishment for simple misbehaviour, rape of their children and punishment, homosexual rape of African males by white slave's owners in front of everyone to show dominance. It was impossible for rebellion because of disagreement among slaves, their different thoughts, cultures, uneducated, lack of weapons etc. In this environment Capoeira emerged as a resistance against slavery in the 16th and 17th century. It is a fight dance; a basic movement of self-defence for the slaves and the movements were well hidden within the dance. Brazilians fugitive slaves, indigenous people came together and made primitive settlements called quilombos where they enjoyed freedom and opportunity for the practice of their traditional culture. Quilombos dos Palmares was the biggest quilombos lead by Zumbi as the king where Capoeira practice was in full swing to protect their villages from Portuguese and they were successful to lasted more than a century by their strangely moving fighting technique so called Capoeira. In 1808 normalization of Brazil started through

development as a nation, urbanization started, and the registries of Capoeira practices existed in the cities of Brazil, slaves were brought to the cities for the incensement of social life and from there Capoeira could be taught among more people. Historical journey of Capoeira makes it legendary game for everyone because it is not a common game, it is something that people can get comfort form physical illness, mental grief and many more; in this context we can recognize Capoeira as a friend of human being from the beginning to now, Capoeira helped African slaves in the past, and saves youth now.



Mestre Bimba

Capoeira Academy Edmonton, Canada

But By the end of 1800 century free slaves felt abandoned due to various political reasons and had no job. They started crime, robbery by using their skill for survival, they hired as a bodyguard or a hit man by criminals and warlords. As a result, a period Capoeira became a street fight, violence, group fighting, element for robbery, fighting against the government. Conditions were dangerous in Brazilian capital; therefore, capoeira banned in the middle of the 19th century until 1937. Mestre Bimba a Brazilian founded the first Capoeira School along with his fellow in the name of his capital town Bahia's regional fight in 1932 due to ban. His work was very well and later he taught capoeira to the cultural elite of the city. In 1940 Capoeira was legalized. Today Capoeira recognized globally as Brazilian cultural makes local to global culture for which Brazilians are proud of it as their traditional heritage. On February 2nd, 2017, there was a seminar at the Education building, University of Alberta called Capoeira4Refugee where through documentary panel it has been discussed that how martial art, music, and songs of Capoeira makes Palestinian refugee children happy both mentally and physically by reducing anger and depression, changing attitudes, respecting others, increasing physical activates, playing much, interacting others, social networking etc.



Ahmad Assistant, principal of Jalazone boy's school is expressing situation of Palestine and the children who are depressed due to war and they need relax, Capoeira bring happiness by its dance, music and exercise, and the members of Capoeira Academy of Edmonton are singing Roda.

It is a medicine of love for those children who are fighting with their identities and to get their identities everyday, who have no life guarantee, they fear about war, about their generation, but Capoeira brings enjoyment in their life at Qalandiya camp organized by Bidna Capoeira, a British non-profit organization, and many more camps, schools by various NGO's. In Cambodia Capoeira did same thing for refugee children that it did in Palestine refugee children. Panel participant Dr. Nick Holt, professor of physical education & recreation, U of Alberta has limited experience about Capoeira, but he expressed his comments through liking Britain and British NGO's initiatives in developing countries and said its usefulness of physical education. Dr. Odile Cisneros, professor of modern languages and cultural studies, U of Alberta commented about it's past stories and roots from Africa and in Brazil; she is a regular practitioner and student at the Capoeira Academy of Edmonton. Dr. Siobhan Byrne, professor of political science, U of Alberta commented in political way through problems of Palestine and Israel and their refugees, Cambodian problem and its refugee children who are killing by mines even today. Dr. Mary Ann Rintoul, professor of physical education & recreation also commented on its usefulness in physical education.



Faculty of Education, University of Alberta, Edmonton, AB, Canada organized by Capoeira Group of Edmonton, Reni Lima Ferreira, Instructor of Capoeira Academy of Edmonton, and his group is playing, it can be kick by different types as basics, direct thrown at the opponent or thrown with circular motion, or may be kicking by foot behind or it may be body movements.

Reni Lima Ferreira, instructor of Capoeira Academy of Edmonton commented on various things such as its history and its present forms. I took an interview from Reni by visiting Capoeira Academy and he provided to me useful historical information of Zumbi as a leader of Capoeira at Quilombos dos Palmares, quilombos as settlement etc. His told me about his training at the city through this academy and his works has been recognized very well at the city of Edmonton. According to Reni Ferreira basic rhythm of Capoeira is three times clap. The central instrument is the berimbau determines rhythm and a type of play. Berimbau is a wooden arch with metal wire, and kabasse is a pumpkin fruit as a sound body. Gunga, Medio and Viola are three types of traditional berimbau. Singer's starts a song called Ladinha, which is a prayer to God and the Capoeira Mestres, and then it sung by entire group of singers. Songs can be prayer to the God, love lost or about life. Roda is a circle form of game or play by the Capoeira group of members and their musical instruments where the entire group sings their God's song and the Capoeira Mestres, and claps their hands following the music. Batizado is a ceremonial roda where new students get recognized as a new member of Capoeira group.



Berimbau



Block



Pandeiro

Apelido is nickname of new members of Capoeira group, police as crime considered Capoeira, if anytime. If there is problem of any Capoeira members they can present themselves by their nicknames, which will be impossible for police to identify the person. Though it is not necessary but still a tradition. Chamada is another game called by stronger opponent to play roda, or to dance ritual after calling by opponent, person goes and approaches him or her and walk side by side and finally resume as normal game. Reni also told me some of the Capoeira basics, which is kicks (thrown directly at the opponent as straight kicks, thrown at the opponent with circular motion), Armada (kicking by foot behind), Queixada (Capoeira regional kick), Martelo (raising leg and strike with the top of the foot). Movements like Role (the body is bent forward spinning to one side while the head is placed in a position suitable to constantly watch the opponent), Au (a movement is performed slowly and in most cases with arms and legs bent forward to protect the player from incoming kicks and attacks), Negative (capoeira movement used to negate an incoming attack by lowering the body to the ground on the one side or the other). So, these are all under Capoeira culture, which is the glimpse of Brazilian traditional culture. According to Prof. Odile Cisneros Capoeira Angola was a traditional and ritual form of Capoeira and their martial arts movements were too slow;



Capoeira Contemporary



Capoeira Angola



Capoeira Regional

and mostly connected with ground. She mentioned about Capoeira Regional led by Mestre Bimba is faster movements, rhythm than the Capoeira Angola but Mestre Bimba followed Capoeira Angola based on its deeper tradition, rituals. Capoeira Contemporary is kind of anything. Odile also mentioned that Capoeira completely developed in Brazil not in Africa. I asked to the Professor Odile whether Capoeira and India's Yoga are similar or not because of its physical connection, her answer was negative, according to her Capoeira is a fighting culture, it has crime background through Capoeira Angola was totally based on religious and spiritual activities but in Brazil it changed but Yoga of India is spiritual, neither it is a fighting, nor crime based culture, so they are not similar, but they are both globally recognized. In India Capoeira has its academy in Mumbai, New Delhi, Jaipur, Guwahati and many more cities as a cultural phenomenon. There is a myth among foreign capoeira's that city of Salvador in Brazil is the paradise of magical capoeira where people train all day, ginga down the street to the berimbau music constantly playing in the background. Salvador's capoeira is the older tradition than anywhere else, mestres and practitioners are highly respected, it is a myth as well that if someone kicks a tree in Salvador, five mestres fall from the branches. Pelourinho, name of the city centre of Salvador is the epicenter of capoeira where stores sell every kind of capoeira based crafts, people are trained to teach tourists, educational institutes have lesson on Capoeira for learning.

However, in other cities of Brazil capoeira is not a myth like Salvador, cities are normal and accepts this game as a play, then can we say that capoeira is a combination of myth and reality? Is Capoeira influenced by racial structure in Brazil? We need to remind that Salvador da Bahia

(Salvador, the capital of Brazil's northeastern state of Bahia, is known for its Portuguese colonial architecture, Afro-Brazilian culture, and a tropical coastline) is the only city in Brazil where African Brazilian people are majority and other cities of Brazil are mostly immigrant European

Brazilian. Capoeira developed in Brazil but it's roots is in West Africa, in 2008 capoeira formed in a new image in Africa by the Senzala Group in Kampala, Uganda, they started capoeira for youth, street boys led by Andreas Salomonsen at the very beginning, then they form a local youth center to expand and expose this play among more Ugandans, the group is now a big institution in Uganda by joining various individuals from different countries such as Canada's Adrienne Macdonald, Brazil's Rogero Mobilia who have done capoeira in Canada and Brazil and helped Andreas in teaching the group twice a week. Senzala Group thus was invited by various institutes in Kampala for the presentation of their activities and to tell the objective, outcomes of capoeira, it was then broadcasted on national television during that time as well. Capoeira Senzala is finally handed over to a group of four dedicated students because of Andreas and his companions leaving from Uganda. In Zimbabwe capoeira was formed by a group of people called Bheku(Manga), a fellow from the university of Cape Town, his university friends Elisenda(France) and Florence(Austria), but due to political, social problem leadership has changed due to their leaving from the country and the change of the group as well, however it is a hope that founding members and the other mestres will reunite in Zimbabwe again. In Mozambique Capoeira Angola was formed by Mestres Jurandir and his group of boys in Maputo, Jurandir taught his group of boys at the beginning and thus they fall in love each other and formed successfully. Casa da Capoeira is in South Africa and was formed by Lucas Mthenjane in Gauteng over 10 years ago, since then the school has grown rapidly. Currently Gauteng, Cape Town has Capoeira School led by various mestres such as Lucas, Salles Guambe, Hugo Soeiro and has a strong collaboration with Capoeira Sporting Federation of Rio de Janeiro (FCDRJ). The Capoeira in West Africa Project operates in Guena and Senegal through teaching the art among young people. The project sponsors festival and literacy program. Capoeira Terranossa is formed by Amilar Martins. According to him, he started capoeira at the age of 18 and he travelled various countries such as Brazil, USA, UK, Spain, Portugal etc. and brings experiences from those countries through meeting their mestres into his organization, Terranossa Capoeira Group. Capoeira group at the University of Cape Town is one of the best organization in Africa. Its main objective is to learn, and teaching art and it is a promise among all UCT students to expand their activities in Africa by university capoeira education.



The Capoeira Academy of Edmonton, Alberta, Canada is the heart of Old Strathcona. It is the source for Edmonton to learn a traditional culture, an art, a martial play. It was formed in 1998 following Salvadorian Bahia tradition in Brazil. The academy offers classes in capoeira, traditional Brazilian dance and music for all ages. They are providing high energy shows including acrobatics, martial arts, dance, live music and drumming, samba, afro-Brazilian dance, and more. Professor Reni Lima Ferreira is a famous person and the leading instructor at that academy. Capoeira Edmonton has classes of kid's capoeira, its multi-disciplinary nature promotes growth in many important areas such as, the movements build coordination, and balance, and encourage an active lifestyle; its musical aspect develops motor skills and rhythm; and the training teaches discipline, self-confidence, and respect for self and others. Children between the ages of 5 years

and 12 years have their own classes that combine fun, fitness, and learning the art of capoeira. Adult classes divided into two phase, beginner and intermediate level, beginners do not need any experience and any one can do it through classes of mix individual and group exercises. Intermediate level classes are for individuals with few experiences and the classes focus on building movements into more complex sequences and situation and learning more advanced movements.

Conclusion:

Traditional part of African Capoeira was turned into very sophisticated and modern form in Brazil and spread all over the world. Brazil modernizes its pattern through transculturation. At present, it is anything in the name of Capoeira Contemporary therefore a question raises, "is Capoeira losing its old pattern due to its globalization." I would say, yes, Capoeira distracted from its way of traditionalism for more popularity. It is now a profitable profession. In Bahia and few African countries might have the traditional image still as they are the originator, but in Asia, Europe, America Capoeira has formed in their own pattern due to public demand, interest. Current generation does not like old things and do not believe in traditionalism, this is cyber generation, therefore things like capoeira is a fun, a modern form of disco, samba, and joy in the night club as well. How much Capoeira reaches in the western countries? and teach them? here is a big issue, if this game is global culture, then its presence should be in western countries as well. However, If capoeira reaches in the stage of nudity then I would not recommend learning modern capoeira. However, whether modern or traditional, Capoeira thus influences all over the world as a global culture from a regional culture. Perhaps I am traditional conservative minded but because of me Capoeira cannot stop, it is in full swing among young generation through which they are playing through physically, mentally, spiritually, they are happy, joyful, because this martial art brings happiness in their body, mind which is more acceptable than my thought, and if majority supports present form of Capoeira, I have nothing to say as there will be no evaluation of my thought and thinking. Capoeira wins by the spirit of youth. A change in the society is always appreciated, in this context Capoeira brings revolution by its own transformation in the modern era. According to UNESCO representative, Capoeira is intangible cultural heritage would help Brazil preserve the tradition, preservation is my point as well due to its oldest traditional from a very cultural community. Capoeira is the most important symbol of Brazilian identity, is practicing more than 160 countries. Current world is violent, ideological differences has not yet over, clashes is everywhere, in this context capoeira can help to reduce hate, crime and other violent activities by its combined form of dance, song and martial art. We can hope once universe will peaceful and play like Capoeira will exist everywhere in the community, society as a social game due to its step by step instruction on different moves, we human being has various steps in our life to move on and here Capoeira is similar to our way of life, to make us more social.

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