

HISTORY & SOCIOLOGY

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Chute Boxe: The warrior ethos and its rise in global MMA

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Abstract

Background and aim. The UFC Hall of Fame 2024 honored Brazilian fighters Anderson Silva, Mauricio “Shogun” Rua, and Wanderlei Silva, who started and developed a significant part of their careers at the Chute Boxe Academy. Despite these athletes’ international recognition, there was a gap in academic literature regarding the sociocultural aspects and identity evolution of the Chute Boxe Academy. This article aims to bridge this gap by analyzing Chute Boxe’s trajectory from its Muay Thai roots to its prominent position in Brazilian MMA, emphasizing significant events and its role in the global dissemination of Mixed Martial Arts. **Methods.** Using the Hybrid Oral History methodology, which included 14 interviews, along with analysis of scientific articles, newspapers, and books on the Chute Boxe Academy and the beginning of Muay Thai in Brazil.

Results. The findings reveal that Chute Boxe evolved from its Muay Thai roots into a prestigious MMA institution, driven by a unique training philosophy that blends tradition with innovation.

Conclusions. The warrior ethos – emphasizing discipline, endurance, and aggressiveness – was fundamental to Chute Boxe’s identity and success. Additionally, the academy played a pivotal role in developing new talent through Meca World Vale Tudo, serving as a gateway for athletes to compete in Pride Fighting Championships and solidifying its impact on the global Mixed Martial Arts landscape.

Introduction

He was also one of the first superstars of PRIDE FC, who helped expand MMA’s global fan base, and it will be an honor to induct him into the UFC Hall of Fame [Ufc.com 2024].

The above statement, made by Ultimate Fighting Championship (UFC) CEO Dana White, refers to former Mixed Martial Arts (MMA) fighter Wanderlei

Silva, who was inducted into the UFC Hall of Fame in 2024 alongside Mauricio “Shogun” Rua. Wanderlei Silva was included in the pioneer wing, while “Shogun” was inducted into the modern wing. Dana White emphasized that Wanderlei was one of the most violent fighters in MMA history, a true “savage” whose aggression inspired the next generation of fighters and captivated fans worldwide [Lee 2024]. Both Wanderlei Silva and Mauricio “Shogun” Rua started and trained for most of their careers

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at Chute Boxe, a gym based in Curitiba, Parana, with Wanderlei Silva being the first Chute Boxe fighter to gain international fame.

Mauricio "Shogun" Rua had already been honored by the UFC Hall of Fame in 2018 in the memorable fights category for his legendary bout against American fighter Dan Henderson. In the main UFC 139 event, held on November 19, 2011, "Shogun" and Henderson delivered an intense spectacle full of aggression, blood, knock-downs, and dramatic turnarounds, establishing it as one of the top three MMA fights of all time [Marques 2018].

Anderson "Spider" Silva is another former fighter who began his MMA journey at Chute Boxe and was inducted into the UFC Hall of Fame. He was honored as a memorable fighter in 2023 and was recognized again in 2024, this time in the memorable fight category, for his match against Chael Sonnen at UFC 117, held on August 7, 2010. In that fight, the American dominated almost the entire bout but was submitted by Anderson Silva in the final seconds. UFC considered Anderson Silva the best fighter in the world for seven consecutive years (2006-2013), and he is recognized as one of the most prominent figures in MMA history [Kite 2023]. Thus, all three categories of the 2024 UFC Hall of Fame included fighters who started their careers at Chute Boxe.

Other notable names¹ with roots in Chute Boxe include Charles "Do Bronx" Oliveira, Cris "Cyborg", Fabricio Werdum, Jennifer Maia, Murilo "Ninja" Rua, Nilson de Castro, and so forth. These fighters not only achieved remarkable success but also solidified the gym's reputation. Cris "Cyborg", in particular, attained championship status in multiple MMA organizations, including Bellator, Invicta, Strikeforce, and the UFC, becoming the only woman to achieve the MMA Grand Slam². She amassed a record of 29 fights, with 26 wins (20 by knockout), two losses, and one no-contest [Appel, Araujo, Prado 2022; Greenwell *et al.* 2017; Salvini, Mar-chi Junior 2016].

On May 14, 2016, Curitiba hosted UFC 198, featuring Fabricio Werdum defending the heavyweight title in the main event. Over 45,000 tickets were sold in just nine

1 Brazilian martial arts athletes commonly adopt or receive nicknames that become part of their public identity. These names often refer to physical characteristics, fighting techniques, geographical origins, personality traits, pop culture references, and so on. This practice reinforces the fighter's symbolic construction process, facilitating their identification with the public and adding media value to their image [Jardim 2018].

2 Grand Slam is a term used in various sports to describe significant achievements. For example, in tennis, it refers to the four most prestigious tournaments in the professional circuit: the Australian Open, the French Open (Roland Garros), Wimbledon, and the US Open. In Pro Wrestling, the term applies to a wrestler who has won all the major titles within a federation.

hours [Oliveira *et al.* 2021]. In a promotional video³ produced by the UFC, Curitiba was presented as "the sacred ground of martial arts", largely due to the city's legacy of training elite fighters at Chute Boxe and producing champions. Founded in 1979, the gym initially focused on Muay Thai before incorporating Vale Tudo⁴ in the early 1990s [Muller Junior, Capraro 2020b]. It played a significant role in establishing Curitiba's identity as "Brazil's fight capital" and even the "Brazilian Thailand" [Muller Junior, Capraro 2020a; Barone 2016; Albuquerque *et al.* 2016]. For example, five of the 12 fights scheduled for UFC 198 featured fighters who trained or began their careers at Chute Boxe.

One of the key factors driving the popularization and development of Muay Thai in Brazil was the rise of MMA events, which gained prominence in the 1990s [Muller Junior, Capraro 2022; Lise 2018]. In a short time, Muay Thai became recognized as one of the main MMA technical components, described by Myers, Nevill, and Nakeeb [2013] as one of the fastest-growing combat sports globally. However, this rapid rise of Muay Thai in Brazil still requires deeper historical investigation.

Understanding the trajectory of Chute Boxe requires more than analyzing the technical rise of a modality or restricting oneself to the physical-technical dimension of the practice, which is the predominant focus in most English-language studies on Muay Thai, as noted by Vail [2014]. Studies scarcely address theoretical aspects such as sex and masculinity [Dawson 2024], especially in the field of the human and social sciences applied to Muay Thai [Muller Junior; Capraro 2024]. Hence, it is relevant to explore the cultural, identity, and symbolic meanings that emerge from the trajectory of the Chute Boxe Academy. Central elements related to constructing an ideal virility stand out and are noticeable in both daily practices and the academy's internal narratives. Valuing aggressiveness, toughness in training, resistance to physical pain, and courage in the face of violent confrontations consolidated a warrior ethos⁵ that shaped the public image of Chute Boxe and its athletes. Therefore, investigating this trajectory reflects on how certain performances of masculinity were naturalized, exalted, and reproduced in the fighters' bodies and discourses about their formation. In this context, a dialogical approach proved essential in exploring this under-documented history [Abrams 2010], especially regarding Curitiba's transformation into a prominent martial arts and com-

3 Content available at: <https://www.youtube.com/watch?v=r-qx-m6cKOA>

4 It can be understood as a "no-holds-barred" event [Bottenburg, Heilbron 2006].

5 Ethos in martial arts refers to the cultural patterns of thought, behavior, and action shared by practitioners, shaped by values, norms, customs, and social roles that guide conduct within these communities [Dziubinski 2020].

Table 1. Interviewees

Name	Description	Time
Antonio R. Santos	Capoeira Master, known as Mestre “Sergipe”, proposed the organization of the Vale Tudo Thai Boxing vs. Capoeira event.	50 min.
Cristiano Marcelo da Silva	Black belt in Jiu-Jitsu, trained under Carlson Gracie, competed in MMA at national and international events such as Pride and UFC, representing Chute Boxe. During this period, Cristiano Marcelo also taught Jiu-Jitsu to Chute Boxe fighters.	2h22.
Edinei Predroso	Grand Master of Muay Thai, trained and taught at the Muay Thai academy, a competitor of Chute Boxe in Curitiba.	1h12.
Fabio Noguchi	Grand Master of Muay Thai, trained and taught at Chute Boxe during the 1980s and 1990s.	1h45.
Jose “Pele” Landi	The first fighter to compete in Vale Tudo, representing Chute Boxe at both local and national levels. Additionally, he performed in exhibitions at the Pride Championship.	2h05.
Julio Cesar Regueira	Muay Thai Master; he closely followed the rivalry between Chute Boxe and other academies.	2h03.
Marcelo Alonso	Journalist, presenter, and editor of Tatame magazine and the Portal do Vale-Tudo (PVT). He has interviewed numerous fighters, coaches, and MMA entrepreneurs.	1h26.
Nilson de Castro	Technical Director of Chute Boxe Academy, part of the first generation that trained and fought in Vale Tudo at national and international events.	45 min.
Paulo Nikolay	Grand Master and pioneer of Brazilian Muay Thai, based in Sao Paulo; he assisted in the creation of the National Department of Muay Thai.	1h16.
Rafael Cordeiro	Former fighter and MMA coach at Chute Boxe, participated in training camps and accompanied fighters in national and international events.	2h23.
Reginaldo Moreira da Silva	Muay Thai Master; he witnessed the early days of Chute Boxe and its rivalry with other academies.	1h12.
Roney Alex	Grand Master of Muay Thai; he contributed to the establishment of the National Department of Muay Thai and the organization of the first interstate tournaments.	1h52.
Rudimar Fedrigo	Grand Master in Muay Thai; he is the creator and founder of the Chute Boxe Academy.	1h40.
Wellington Narany	Grand Master of Muay Thai, the first Master trained by Nelio Naja, the introducer of Muay Thai in Brazil.	1h54.

bat sports hub, known as “Brazil’s fight capital” and the “Brazilian Thailand” [Rudinick 2016].

Thus, the objective of this study was to analyze the identity evolution of the Chute Boxe Academy, from its Muay Thai roots to its prominent position in Brazilian MMA, emphasizing key events and its role in the global dissemination of Mixed Martial Arts.

Methodology

To achieve this objective, the research adopted the hybrid oral history method, which emphasizes the power of conversation and includes interactions or dialogues with iconographic and written documents, such as historiographical, philosophical, and literary records [Meihy, Holanda 2015]. Abrams [2010] highlights the interrelation between documents and oral history, in which interviews, when based on existing sources, become new documents that enrich and often clarify the previous ones.

This study is based on historiographical procedures, producing sources, valuing interviewees’ recorded narratives and experiences, and providing relatively new knowledge in the field of the human and social sciences [Goncalves, Lisboa 2007; Ferreira, Fernandes, Alberti 2000].

The study began with research in scientific articles, newspapers, and books about the Chute Boxe Academy and the origins of Muay Thai in Curitiba. Searches were conducted using the terms “Chute Boxe,” “Vale Tudo,” “MMA,” “Thai Boxing,” and “Muay Thai” on platforms

such as Elsevier’s Scopus, Google Scholar, and the Brazilian Digital Library [Hemeroteca Digital Brasileira], which is part of the National Digital Library [BNDigital] and provides access to primary sources of historical, cultural, scientific, technical, and political information, among others. This library’s collection includes newspapers, magazines, bulletins, reports, and other periodicals [Bettencourt, Pinto 2013].

This study used 14 thematic interviews conducted between 2019 and 2024, the biographies Anderson *Spider* Silva [Silva 2012] and Wanderlei Silva – Sem Coleira [Parijani 2019], and news articles from *Correio de Notícias* [1989], *Diario do Para* [1989], *Gazeta do Povo* [2005, 2006, 2013, 2015, 2016], and *O Dia* [2023].

The research was approved and certified by the Research Ethics Committee of the Institute of Human Sciences at the University of Brasilia (CEP/IH) under approval number 1.469.110. The project’s registration with the National Research Ethics Committee (CONEP) can be found under record number 51225615.5.0000.5540. The interviewees signed an informed consent form and agreed to have their names disclosed. The interviewees were selected based on the following inclusion criteria: 1. Masters⁶ of Muay Thai; 2. Individuals who participated in or closely followed the development of the Chute Boxe

6 In the grade system established in Brazil, the title of master in Muay Thai is awarded to teachers who have a long history in the sport, marked by years of practice, teaching, and relevant contributions to the development of the sport [Muller Junior 2020].

Academy; 3. Those recommended by other interviewees and possessing a valuable collection of sources (such as Marcelo Alonso, who was suggested by Fabio Noguhi and Nilson de Castro).

It is worth noting that the first author conducted 11 of the 14 interviews, while the other three (Cristiano Marcelo, Jose "Pele" Landi, and Rafael Cordeiro) were carried out and published by journalist Marcelo Alonso for the Vale Tudo Portal – PVT (YouTube channel).

Each interview was then processed by the principles outlined by Abrams [2010]. Hence, the oral content was transcribed into written form, verifying the accuracy of the transcription, and carrying out a copy-editing review. The objective of the copy-editing process was to refine the document, enhancing its clarity and accessibility for the study's writing process and the reader's understanding, as recommended by Abrams [2010]. The researchers analyzed and discussed the interviews to ensure the credibility of the research. After the article was written, the text was reviewed and debated by experts in the field, who are part of a study group composed of PhDs and postgraduate students (doctoral and master's candidates).

Among historians who employ oral history, there is a consensus on the importance of understanding the concepts of memory and identity. Based on this premise, authors such as Pollak [1992], Giddens [2002], Delgado [2010], and Candau [2011] were consulted. Memory plays a fundamental role in shaping both individual and collective narratives and identities. In this regard:

[...] memory is a constitutive element of the sense of identity, both individual and collective, as it is also a crucial factor in the sense of continuity and coherence of a person or a group in their self-reconstruction [Pollak 1992: 204].

Identity is not fixed but rather a dynamic and constantly evolving process, constructed and reconstructed through collective practices and memories [Candau 2016]. In this context, the construction of masculinity must also be understood as part of this ongoing movement of resignification. According to Connell [2020], hegemonic masculinity is a cultural ideal that represents the most socially valued form of being a man, often associated with physical strength, courage, self-control, assertiveness, and willingness to engage in violence. Although few men fully embody it, this model serves as a normative reference that hierarchizes other forms of masculinity. In martial arts and combat sports, this ideal is often reinforced through rituals, training, and narratives that exalt toughness, the spirit of sacrifice, and resistance to pain – central characteristics of the warrior ethos. Thus, the martial environment is a privileged space for reproducing and performing hegemonic masculinity, while offering opportunities for its resignifi-

cation, depending on each practitioner's sociocultural context and trajectory.

Another concept that emerged from the oral sources is the warrior ethos, as presented by Norbert Elias [1994], which refers to the values and behaviors associated with the warrior figure, such as courage, honor, strength, and readiness for combat. Elias used this term to describe the social and psychological dispositions that emphasize expertise in the art of war. This ethos plays a crucial role in identity formation, shaping both self-perception and the perception of others. In martial arts, it helps forge a collective identity centered on bravery and resilience, enriched by shared memories of challenges and victories, establishing a core set of values that transcend generations.

The Prelude to Chute Boxe Academy

The history of Muay Thai in Curitiba is deeply intertwined with the institutionalization of Taekwondo in the city and the influence of Nelio Borges de Souza, widely known as Nelio Naja. Born in Rio de Janeiro, he was one of the first Brazilians to earn a black belt in Taekwondo after training with Woo Jae Lee between 1972 and 1976 in his hometown [Lee 2019]. Upon achieving this rank, he decided to move to Curitiba to spread the Korean martial art [Muller Junior, Vargas, Capraro 2021]. However, facing difficulties in establishing Taekwondo and with the arrival of Master Hong Soon Kang in the city, Nelio encountered a series of challenges [Regueira 2019 - verbal information].

These adversities led Nelio Naja to be resourceful in refining his techniques and adapting to the circumstances. Without having traveled to Thailand, the country of origin of Muay Thai, and working at a time when the Internet did not exist and information on the discipline was scarce, he found an unusual source of inspiration. Between 1976 and 1984, the animated series *Sawamu – The Demolisher* was broadcast in Brazil on TV Record and *Gazeta* [Muller Junior, Capraro 2020]. By combining the techniques depicted in the show with footage from fights recorded on VHS, Nelio Naja developed what is now recognized as Muay Thai, initially promoted as Thai Boxing [Alves, Mariano 2007; Muller Junior, Vargas, Capraro 2021]. This process reflects what Cynarski, Sieber, and Litwiniuk [2006] describe as the Western recontextualization of Asian martial arts, in which traditional practices are adapted to local conditions and cultural imaginaries, giving rise to hybrid forms shaped by new meanings, values, and interpretations.

According to interviewees, Nelio Naja began teaching in public squares and a few gyms in Curitiba's downtown area. In 1978, he opened his own gym, named MUAYTHAI, located downtown [Edinei Pedroso 2019 – verbal information]. One of the defining characteristics

of his Muay Thai classes was the emphasis on a military-style training regimen, prioritizing aggressiveness and physical strength [Moreira da Silva 2019 – verbal information; Regueira 2019 – verbal information].

One of Nelio Naja's first students was Rudimar Fedrigo. In an interview with journalist Danilo Lavieri [2016], Fedrigo stated that he began training in Muay Thai at the age of 13, progressing to a black belt at the MUAYTHAI gym. By the late 1970s, under Nelio Naja's supervision, Fedrigo was already conducting classes both at the MUAYTHAI gym and in Oswaldo Cruz Square, a central location in the city.

Due to differences in opinion regarding the training methodology employed by Nelio Naja, Rudimar Fedrigo chose to establish a distinct identity, founding his own academy, Chute Boxe, which was characterized by its pursuit of technical excellence and a more sports-oriented approach to Muay Thai. Although he did not travel to Thailand to specialize, he dedicated himself entirely to training at Oswaldo Cruz Square, gradually forming a group of students. In 1984, he established the first Chute Boxe headquarters in downtown Curitiba, and a few months later, he opened a branch just a few meters from the MUAYTHAI academy, led by Nelio Naja [Pugliesi 2006].

According to Giddens [2002], identity is a reflective project of the individual, continuously constructed and reshaped through social practices. In the case of Rudimar Fedrigo, his decision to establish Chute Boxe was not merely a professional shift but an act of self-definition, reflecting his beliefs and values regarding Muay Thai training. By pursuing a distinct and more sport-oriented methodology, he not only distanced himself from Nelio Naja but also began shaping a new narrative and reputation for himself and his academy. This identity-building process was dynamic, in which each decision and action helped form a coherent and distinctive identity within the Brazilian martial arts landscape.

This decision ignited a fierce rivalry between the two academies, which deliberately avoided sharing the same spaces, as their encounters often ended in conflict rather than cordial exchanges [Pedroso 2019 – verbal communication]. The rivalry between Chute Boxe and MUAYTHAI played a crucial role in defining their respective identities, with each group crafting its own narrative and reputation in contrast to the other, reinforcing their unique characteristics within the Brazilian fight scene. As Delgado [2010] argues, collective memory is fundamental to identity formation, and this rivalry fueled the shared memory of both academies, strengthening their sense of belonging and internal cohesion.

Although local Muay Thai teams maintained intense competition [Passos *et al.* 2014], Rudimar Fedrigo remained committed to consolidating Muay Thai as a combat sport. On April 26, 1986, he founded and presided over the Parana Muay Thai Federation, the first

institution exclusively dedicated to the discipline, overseeing competitions and providing official representation [Muller Junior, Capraro 2020c]. This milestone led to the establishment of other federations across different Brazilian states. Giddens [2002] emphasizes that social institutions influence both individual and collective identity formation. In this context, the federation became a platform for shaping a collective identity around Muay Thai, contributing to its institutionalization and legitimacy as a sport.

As president of the federation, Rudimar Fedrigo began organizing local competitions and building political alliances. On October 28, 1989, he attended a meeting with Thailand's ambassador to Brazil, Pradeep Sochiratna, and the state governor of Parana, Alvaro Dias, to foster athlete exchanges between the two countries [Correio de Noticias 1989: 06]. In 1993, he co-founded the National Muay Thai Department in partnership with leaders from other states, including Paulo Nikolay (Sao Paulo), Luiz Alves (Rio de Janeiro), and himself, Rudimar Fedrigo (Parana). This initiative aimed to organize nationwide competitions and establish a ranking system for Brazil's top athletes [Muller Junior 2020]. In this context, Delgado [2010] emphasizes that integrating shared memories and experiences is fundamental to building a strong and widely recognized collective identity.

Thus, Chute Boxe's trajectory reflects not only the evolution of a gym but also the consolidation of a distinct sports identity with deep martial roots, one that is recognized and reinforced through collective memory and the shared social practices of the pioneering Muay Thai masters in Brazil. The history of Chute Boxe demonstrates how adaptation, innovation, and rivalry played a crucial role in shaping one of the most influential martial arts academies in Brazil, highlighting the significance of shared experiences and narratives in constructing a strong and cohesive identity.

Chute Boxe: From Vale Tudo to International Recognition

The term Vale Tudo is often mistakenly associated with the Gracie family, which began publicly promoting challenge matches against other fighting styles in the 1940s, claiming their system was the most effective of all [Capraro *et al.* 2014]. These bouts were frequently violent, taking place either in gym invasions or under tacit rule sets in events held at gymnasiums and football stadiums [Muller Junior, Capraro 2023]. However, the practice of publicly challenging practitioners of other martial arts had already existed in Brazil, inspired by the first Japanese fighters who arrived in the country in the early 20th century [Lise 2014; Paz *et al.* 2022].

In this context, Rudimar Fedrigo was introduced to Vale Tudo in the early 1980s through Rei Zulu, a

fighter who traveled the country openly challenging local competitors. Rei Zulu's most notable fights were against Rickson Gracie, first in Brasilia (1980) and later in Rio de Janeiro (1983) [Awi 2012]. His strategy involved arriving in a city and requesting the local newspaper to publish an open challenge. For instance:

A grim-faced giant, with powerful muscles and hammer-like fists, possessing an insatiable appetite for striking and never being struck, is issuing a challenge to anyone willing to face him in a fight with no round limits, allowing all martial arts. It doesn't matter if the challenger is a high-ranking Judoka, Karateka, 'Taiconda' [sic.], Sumo, or 'Jus Jit' [sic.] practitioner. Rei Zulu boasts a record of having taken on such challenges worldwide and swears he has never backed down from any beast—he sees an intimidating face as nothing more than hunger. Anyone interested in facing the mighty muscles of Rei Zulu is advised to first arrange for an ambulance to be stationed at the gym entrance, fully equipped for emergency care, including oxygen tanks. [Diario do Para 1989: 10].

In his account, Rudimar Fedrigo [2024 – verbal communication] recalled becoming friends with Rei Zulu and organizing three of his fights in the state after facing him at his academy. Fedrigo was pressured by his students to respond to Rei Zulu's provocations toward local fighters, prompting him to send a note stating that he would fight under Muay Thai rules. According to his narrative, the following morning, the gym was packed with students and onlookers eager to witness the outcome of the bout, which ended in the third round after Rudimar received a powerful punch to the eye. This marketing stunt, combined with the preliminary appearances of the iconic Vale Tudo fighter in local fights, helped popularize Chute Boxe, increasing its student base and reinforcing its collective identity. It also played a significant role in developing a warrior ethos among the academy's members, solidifying its reputation within the Brazilian martial arts scene.

The first Vale Tudo training sessions at the Chute Boxe Academy took place in 1989, introduced by Master Nico, a Jiu-Jitsu black belt trained by Carlson Gracie, who had enrolled his grandchildren at the academy. Recalling the encounter, Nilson de Castro [2024 – verbal information] recounted that during training sessions, professors Rafael Cordeiro and Rudimar Fedrigo organized a recreational strategy in which one student attempted to execute a chokehold while the other used Muay Thai techniques to defend himself. This simulated a fight in which the student had to protect himself and continue fighting without giving up.

Analyzing this narrative, this practice appears to be more of a ritual of masculinization than a technical refinement. Most participants were teenagers experiencing physical confrontations, in which the meaning

of masculinity – "being a man" – was deeply intertwined with the idea of facing combat, managing fear, and overcoming pain. These practices not only developed aggressiveness but also constructed an idea of masculinity measured by the ability to win and triumph over the opponent [Courtine, Corbin, Vigarello 2013].

This process of bodily and symbolic construction of virility can be understood in light of the notion of hegemonic masculinity [Connell 2020]. In each society, this dominant model values attributes such as physical strength, resistance to pain, self-sufficiency, and courage in the face of risk – qualities that are reinforced in initiation rituals and physical training in gyms such as Chute Boxe. By subjecting young men to situations in which they must resist pain and fear, these practices operate as true pedagogical devices that consolidate a specific and socially valued way of being a man, often to the detriment of other possible masculinities.

This logic also contributed to the low presence of women and subjects who did not perform this virile ideal. Fabio Noguchi, when recalling the period, highlighted this absence and reported that the physical demands of the practices kept many women away, with at most "two or three" attending the training sessions. [Fabio Noguchi 2023 – verbal information]. This reality reflects a widespread social view that associates masculinity with strength, control, and aggression, while women and homosexuals are often stigmatized as weak or subordinate. However, as gender scholars point out [Connell 2020; Van Anders 2015], male and female behaviors are not determined by sexual orientation, but rather socially constructed and performed in specific contexts.

During one of these classes, Master Nico proposed teaching some submission⁷ techniques to the instructors and higher-ranking students, which pleased Rudimar Fedrigo due to the efficiency of the style. Enthusiastically, Rudimar stated that the key factor for introducing Vale Tudo at the academy was the results observed in street fights, in which his students would start the fight using Muay Thai and finish it with Jiu-Jitsu [Rudimar Fedrigo 2024 – verbal information]. The reference to success in street fights – an environment of real, unregulated combat – further reinforces the construction of a virile masculinity, to which physical superiority and combat skills are central. This type of confrontation, devoid of formal rules, served as both a test of technique effectiveness and an affirmation of masculine identity, measured by the ability to dominate and overcome the adversary in any situation.

According to Rudimar Fedrigo's narrative, Master Nico was passionate about Vale Tudo and frequently asked whether there were Luta Livre practitioners in the city, intending to organize challenges, inspired by

⁷ Submissions in Jiu-Jitsu are techniques used to force the opponent to give up due to pain, discomfort, or risk of injury. They involve joint wrenches and chokes.

the rivalry between Jiu-Jitsu and Luta Livre in Rio de Janeiro [Lise 2014; Muller Junior *et al.* 2024]. This interest led Rudimar Fedrigo to explore other local academies in search of opponents. “I even went to a Luta Livre academy, which was run by the Telecatch⁸ guys. I tried to propose a Vale Tudo challenge, but no one accepted (laughs)” [Rudimar Fedrigo 2024 – verbal information].

The realization of this event illustrates not only the relentless pursuit of affirmation and recognition within the martial arts scene in Curitiba but also highlights the importance of these confrontations in shaping Chute Boxe’s collective identity. According to Candau [2016], identity is shaped not only by internal practices and the perception of its members but also by external challenges and the responses to them, which reinforce group cohesion and distinctiveness. These episodes help to understand how the Chute Boxe Academy positioned and asserted itself over time, reflecting its essence and strengthening its warrior ethos. This influence also extends to the perception and attitude of new members, who see themselves as part of a tradition of bravery and resilience.



Image 1. Thai Boxing vs. Vale Tudo Capoeira Challenge
Source: Personal archive

The first Vale Tudo event involving Muay Thai athletes in Curitiba took place on August 29, 1993, under the title “Thai Boxing vs. Vale Tudo Capoeira Challenge” (Image 1). This event was organized to settle conflicts that had occurred on the streets of the Parana coast and in Curitiba, involving practitioners of both disciplines [Bassi 2017]. The dispute began in a nightclub, where some Chute Boxe fighters worked as security guards and

⁸ Telecatch is a style of professional wrestling popular in Brazil in the 1960s and 1970s, inspired by American wrestling. It combined acrobatics, theatricality, and choreographed moves, creating a show that mixed sport and entertainment [Oliveira, Gomes, Almeida 2011].

got into an altercation with a group of local residents, which included capoeira practitioners and firefighter Sergeant Moura. According to Rafael Cordeiro [2019 – verbal information], after the incident, fighter Jose “Pele” Landi was caught off guard by firefighter Moura, who was accompanied by a group of capoeiristas, and was severely beaten. From that moment on, students from both fighting arts began confronting each other in bars, squares, streets, and other locations, seeking to demonstrate the technical superiority of their respective styles [Fabio Noguchi 2023 – verbal information; Bassi 2017].

With the intent of testing his student’s warrior ethos and resolving the situation, Rudimar Fedrigo, accompanied by Pele and his top athletes, went to the capoeira academy of Mestre “Sergipe” (Antonio Rodrigues dos Santos) so that the two fighters could settle their personal differences. Rudimar asked his athletes to wait outside while he spoke with Mestre “Sergipe”. When he proposed that Moura fight “Pele” that day, Mestre “Sergipe” surprised Rudimar by suggesting the organization of an event between the two fighting arts, including more fighters from different weight classes, to be held at the Circulo Militar gymnasium. Upon leaving the capoeira academy, Rudimar informed his students: “Oh, you, you, you, and you are going to fight (laughs). So, those who had come to watch the fight ended up being selected to compete. That’s how it happened (laughs)” [Rudimar Fedrigo 2024 – verbal information].

Mestre “Sergipe” stated that, unlike the Chute Boxe athletes, his students did not take their training seriously, believing that victory would come easily. When asked whether they trained ground fighting at the time, Mestre “Sergipe” mentioned that he had trained judo and self-defense between 1973 and 1980 and had passed that knowledge on to his students. However, he emphasized that the decisive factors in the fight outcomes were overconfidence and the lack of specific training [Rodrigues dos Santos 2024 – verbal information].

The results of the event were four victories by knockout or referee stoppage in the first round for Chute Boxe, with no wins for Capoeira. Fabio Piemonte defeated Kunta Kinte by knockout in 2:54 min; Nilson de Castro defeated Ulisses by knockout in 2:22 min; Rafael Cordeiro defeated Daniel by knockout in 0:42 min; and Jose “Pele” Landi defeated Moura by referee stoppage in 2:46 min [Bassi 2017].

Rudimar Fedrigo reported that the event brought visibility to the Chute Boxe Academy, significantly increasing the number of enrolled students. However, he emphasized that, in the early 1990s, there were very few Vale Tudo events, far from the visibility and popularity that MMA enjoys today [Rudimar Fedrigo 2024 – verbal information]. At that time, competitions were sporadic and often held amateurly, with implicit and inconsistent rules, lacking the infrastructure and media coverage seen today.

Jose "Pele" Landi recalled that he traveled to Sao Paulo without Rudimar Fedrigo's consent, as the coach believed he was not yet ready to compete at Brazilian Vale Tudo Fighting V in January 1996. Pele stated that he was only spared from being punished at the academy because he returned with the event's championship belt after winning three fights (two by knockout and one by submission) in less than 10 minutes [Jose Landi 2021 – verbal information].

In the following edition, in November 1996, Jose "Pele" Landi returned, this time accompanied by fighters Rafael Cordeiro and Wanderlei Silva and supervised by Rudimar Fedrigo. All three returned as champions of Brazilian Vale Tudo Fighting VI, marking Wanderlei Silva's victorious debut in Vale Tudo and solidifying Chute Boxe's successful trajectory in such events [Parijani 2019].

These fighters' success caught the attention of former kickboxing and Vale Tudo⁹ fighter Sergio Batarelli, organizer of the World Vale Tudo Championship (WVC) and International Vale Tudo Council (IVC). Batarelli began recruiting them for his events, which held 14 editions across Brazil and South America between 1997 and 2001. The IVC was once considered the third most important event of its kind, ranking only behind the UFC and Pride [Parijani 2019; Bassi 2017]. The event was broadcast in countries such as South Korea, the United States, France, England, Japan, Malaysia, Singapore, and Vietnam, serving as a showcase for prominent fighters¹⁰ [Bassi 2017].

Through his strong connections with international fight promoters, Sergio Batarelli helped manage Wanderlei Silva's early career, facilitating his participation in major events such as UFC 17.5, held on October 16, 1998, and Ultimate Brazil and UFC 20, held on May 7, 1999, leading up to his first fights in Pride [Parijani 2019]. Wanderlei Silva became the first Chute Boxe fighter to achieve international idol status [Awi 2012]. He built his reputation fight by fight, arriving unknown in Japan at a time when all attention was focused on Kazushi Sakuraba and his rivalry with the Gracie family, the dominant figures of that era [Rudimar Fedrigo 2024 – verbal information].

Wanderlei Silva's success on the international stage was due to his aggressive and exciting fighting style, as well as his memorable rivalries with Kazushi Sakuraba, Quinton "Rampage" Jackson, and Ricardo Arona [Bassi 2017]. His strong connection with Japanese fans, combined with effective marketing and his deep respect for the local culture, solidified his status as one of MMA's

biggest stars [Awi 2012]. Wanderlei Silva not only elevated his own name but also brought unprecedented visibility to the Chute Boxe Academy.

In his biography, Wanderlei Silva recounted that between 1980 and 2010, Chute Boxe students were not treated as clients but as future competitors, as only those who could endure the rigorous training remained. "The tatami was always covered in blood, not to mention the mouths and noses of the group" [Parijani 2019: 44]. Training sessions were tougher than actual fights; athletes endured severe beatings, trained without gloves, simulating real combat, always hearing the battle cry "Heeeyyy," created by Rudimar Fedrigo, which became the team's signature chant [Alonso 2023]. According to the narratives of those involved, there was a brotherhood among the group – composed of Nilson de Castro, "Pele", Rafael Cordeiro, and Wanderlei–; they always stood up for one another, and no one disrespected Rudimar Fedrigo's orders [Nilson de Castro 2024 – verbal information; Rafael Cordeiro 2019 – verbal information; Parijani 2019]. The leader consistently instilled in his athletes the belief that they could overcome any challenge, which granted them unwavering courage. Chute Boxe fighters became known for their aggressiveness, discipline, and strong personalities, and those who did not understand or accept the rules were severely punished [knocked out] and excluded from the group [Rafael Cordeiro 2019 – verbal information].

It is evident that the environment at Chute Boxe was shaped by values of virility and a continuous predisposition for challenge. The constant pursuit of superiority, idealized by its leader, created a warrior ethos in which each member was prepared to face any opponent under any circumstances. This system of self-affirmation was self-sustaining: the need to demonstrate superiority reinforced the warrior ethos, essential for the continuous validation of technical effectiveness. Likewise, the relentless practice of combat was fundamental in maintaining and perpetuating this ethos, ensuring its relevance and effectiveness over time.

In this sense, the group's self-affirmation manifested in their refusal to accept adverse situations either inside or outside the ring. Looking back on the past, Rafael Cordeiro acknowledged that such attitudes would be unacceptable nowadays and could lead to legal consequences [Rafael Cordeiro 2019 – verbal information]. Outside of training, members would gather in bars and nightclubs, claiming that "[...] they did not seek trouble, but trouble found them" [Parijani 2019: 44; Jose Pele Landi 2023 – verbal information]. It is not a matter of judging whether Chute Boxe fighters actively sought conflicts or conflicts found them, but the fact remains that they were frequently involved in them.

Analyzing Rafael Cordeiro's narrative, it is evident that the group's self-affirmation, through their refusal to accept adversity, exemplifies a form of masculinity

⁹ Sergio Batarelli only had one Vale Tudo fight, losing to Rei Zulu at the 'Gracie Martial Arts Night x Thai Boxing' event in November 1984 [Muller Junior, Capraro 2024].

¹⁰ For example, Artur Mariano, Carla Barreto, Chuck Liddell, Ebenezer Braga, Jôhil de Oliveira, Jose "Pele" Landi, Nilson de Castro, Renato "Babalu", and Wanderley Silva, among others [Bassi 2017].

that glorifies strength, resilience, and the ability to face challenges. This form of masculinity is often associated with aggression and control, traits valued in the context of martial arts and combat [Connell 2020]. The group's collective behavior and their efforts to reaffirm their identity in social contexts can be seen as attempts to maintain and reinforce this virile identity.

At the time, Chute Boxe Academy was comprised exclusively of male fighters, reinforcing a deeply masculinized environment that underpinned the academy's ethos, centered on physical suffering, the ability to endure pain, and the constant reaffirmation of hegemonic masculinity. However, this scenario began to change in the late 1990s, in line with broader changes in social structures and gender representations in martial arts and combat sports [Jardim 2018].

Cris Cyborg's entry into this environment – and her subsequent rise as one of the greatest champions in the history of MMA – is an emblematic milestone of this historical inflection. The fighter began her training at Chute Boxe in the early 2000s and had her first professional fight in 2005. As Jardim [2018] points out, Cris Cyborg not only challenged the male monopoly of pain, strength, and aggression but also became a symbol of a new stage in the development of Brazilian MMA, in which women began to occupy central roles in the competitive scene.

Her trajectory strained the limits of the traditional warrior ethos of Chute Boxe – until then reserved for male figures – by demonstrating that the combative spirit, the intense training, and the total dedication to combat were not gender prerogatives. Instead of softening the ethos of the academy, Cyborg incorporated it, producing a kind of “virility performed by women” [Jardim 2021:163], which not only coexisted with but also redefined previous standards. Her trajectory, therefore, reinforces the notion that the ethos of martial arts is not a fixed system, but rather a dynamic construction, historically situated and permeable to symbolic, gender, and power disputes [Dziubinski 2020].

From the perspective of social identities, as proposed by Giddens [2002], this transformation reveals the reflexive and procedural nature of contemporary identity, shaped by the tensions between tradition and change. From Elias' perspective [1994], this movement can be understood as part of the civilizing process, in which norms of conduct, emotions, and social roles are historically reconfigured. The presence of Cris Cyborg and other female fighters did not eliminate the warrior ethos but rather reinscribed it in new forms, maintaining the hard core of virility but opening space for it to be experienced by female bodies as well. Thus, the figure of the “female warrior” began to coexist with that of the “male warrior”, expanding the possibilities of belonging and transforming the symbolic boundaries of what it means to fight –and win – in the universe of Brazilian MMA.

At Chute Boxe, the fight began long before the actual combat, with a strategy aimed at intimidating opponents before and during the matches [Nilson de Castro 2024 – verbal information]. Wanderlei Silva also mentioned that Rudimar Fedrigo did not allow his athletes to watch their opponents' fights during preparation, focusing instead on refining their own strengths rather than nullifying the opponent's game, making them believe they were unbeatable [Parijani 2019].

Anderson Silva trained at Chute Boxe between 2000 and 2003, when he had 11 fights and won the championship belt of the Japanese Shooto Fights event. In his biography, Anderson Silva credited much of his success to the identity formation he received at Chute Boxe, emphasizing that the harsh training sessions prepared him to face the toughest challenges in the octagon. However, he also mentioned that Chute Boxe had a reputation for invading rival academies and challenging everyone, forcing competitors to stop offering classes. Additionally, he claimed that the academy encouraged street fights among their own and those from other academies. Rudimar Fedrigo required his members to train exclusively at Chute Boxe, forbidding them to train elsewhere [Silva, Ohata 2012].

These experiences shared by Anderson Silva at Chute Boxe exemplify the “reflexive project of the self,” in which coherent biographical narratives, even if continuously revised, are maintained within the context of multiple choices filtered through abstract systems¹¹ [Giddens 2002: 12]. During his time at Chute Boxe, Anderson Silva accepted and possibly participated in these actions that he later criticized. Furthermore, he portrayed Rudimar Fedrigo, the founder of Chute Boxe, in a negative light, accusing him of harming his career. In response, Rudimar Fedrigo took legal action to have the biography removed from circulation and sought compensation for moral damages, claiming he was portrayed unfairly and defamatorily [Araujo 2012]. Chute Boxe's culture, with its emphasis on invading rival academies and encouraging street fights, reflects a segregated experience, in which direct contact with events that connect individual life to broader questions of morality and finitude is rare and fleeting [Giddens 2002].

Paradoxically, Rudimar Fedrigo diplomatically established new connections with key figures in the MMA world, contrasting with what was happening in Curitiba with each event in which Chute Boxe fighters participated. On one of these occasions, he met Jorge

¹¹ According to Giddens [2003], abstract systems – such as money, law, science, and global organizations – are impersonal mechanisms that operate at a distance from local contexts, allowing individuals to make decisions based on information, norms, and structures that go beyond their direct experience. These systems reorganize the time and space of social life, “unembedding” social relations from their immediate contexts and rearticulating them on larger scales.

Guimaraes, known among fighters as "Joinha", the host of *Passando a Guarda*, the first MMA television program in Brazil, aired between 1997 and 2019 on the Sportv cable channel. Years later, Jorge Guimaraes would become one of the leading managers of Brazilian UFC fighters [Raupp 2012].

During conversations and interviews on *Passando a Guarda*, both expressed the desire to create a Vale Tudo event in Brazil modeled after *Pride*. Curitiba hosted 11 of the 13 events organized by the duo, serving as a gateway for Brazilian fighters to compete in Japan. The event, broadcast live on the *Combate* channel, quickly became one of the most important in the country, with international broadcasts in France and Japan [Marcelo Alonso 2022 – verbal information; Rudimar Fedrigo 2024 – verbal information].

Through Jorge Guimaraes, Jiu-Jitsu black belt Cristiano Marcelo [his protegee], who had already competed in some Vale Tudo fights, requested to fight in *Meca World Vale-Tudo* and was invited to prepare at *Chute Boxe*. Cristiano Marcelo recounted that, initially, there was a bet that he would not last two weeks at the academy due to the intense training, which not only demanded physical endurance but also tested the athletes' mental strength. The training sessions were even tougher than the fights themselves, as all fighters competed against each other to stand out. However, after earning the group's trust, Cristiano Marcelo taught Jiu-Jitsu to *Chute Boxe* fighters for eight years and competed in both national and international events representing the academy [Cristiano Marcelo 2023 – verbal information].

Meca World Vale Tudo featured athletes such as Anderson Silva, Cristiano Marcelo, Eugenio Tadeu, Jose Aldo, Jose "Pele" Landi, Mauricio "Shogun", Murilo "Ninja", Nilson de Castro, and Wanderlei Silva, among others [Raupp 2014]. The most promising fighters who participated in *Meca* were often convinced to stay in Curitiba and train at *Chute Boxe*, which strengthened their team and identity with each event.

After securing three consecutive victories at *Meca*, Mauricio "Shogun" made his *Pride* debut in 2003 and became champion in 2005, taking center stage. This occurred after defeating Ricardo Arona, who had beaten his training partner, Wanderlei Silva, in the semifinals. This victory solidified *Chute Boxe* as one of the best MMA academies in the world [Awi 2012].

Rudimar Fedrigo stated that he recognized the significance of this achievement after receiving a call from Nobuhiko Takada (one of the organizers of *Pride*) requesting that Sakuraba – the promotion's biggest name before the *Chute Boxe* era – undergo a three-month training camp at *Chute Boxe* in preparation for his fight against Ken Shamrock [Rudimar Fedrigo 2024 – verbal information]. Hence, Rudimar Fedrigo not only trained Sakuraba for this event (and for his fight against Royce Gracie in Los Angeles, USA) but also cornered him at

Pride 30, held on October 23, 2005, at the Saitama Super Arena in Saitama, Japan [Nilson de Castro 2024 – verbal information].

Rudimar Fedrigo recounted that after this experience, Sakuraba returned to train at the academy on three occasions, always accompanied by his secretary and training partner, Takarrachi. He also noted that the Japanese are highly intelligent and resourceful, expressing the belief that they were interested in learning *Chute Boxe's* techniques and training methodologies to replicate them in Japan [Rudimar Fedrigo 2024 – verbal information]. According to Delgado [2010], this observation illustrates how identity is shaped through cultural interaction and exchanged practices. The Japanese interest in adopting *Chute Boxe's* techniques highlights a process of identity negotiation, in which, according to Fedrigo's account, *Chute Boxe's* cultural practices were possibly integrated and adapted by the Japanese.

In December 2005, Rudimar Fedrigo inaugurated his new academy in Curitiba, with private accommodations for fighters from other cities to fully dedicate themselves to training [Gazeta do Povo 2005].

After receiving an irresistible offer, Rafael Cordeiro – former fighter and former head coach at *Chute Boxe* – moved to California, USA, in 2010, where he founded *Kings MMA*. In 2012, he was awarded Best MMA Coach and Best Gym by the English magazine *Fighters Only* [Rudinick 2013]. Additionally, he received recognition from the World MMA Awards as MMA Coach of the Year in 2015 [mmafighting.com].

The Martial Arts Best of the Year Award was created in 2023 as an initiative by Sindilutas, with support from the Rio de Janeiro City Hall. Rudimar Fedrigo was honored and recognized as one of the greatest trainers of champions in MMA history [Alonso 2023]. Reflecting on the event, Rudimar Fedrigo highlighted that MMA served as a platform to demonstrate the effectiveness of Muay Thai techniques when combined with other martial arts disciplines, gaining worldwide recognition and respect. He emphasized that this interaction between different fighting styles enriched the martial arts landscape and helped promote Brazilian Muay Thai on an international level [Rudimar Fedrigo 2024 – verbal information].

Analyzing the trajectory of Rudimar Fedrigo and *Chute Boxe*, it is evident that building a strong and cohesive identity was essential for the academy's international success and recognition. Stories of rivalry, challenges, and victories shaped a collective memory that reinforces its fighters' and students' warrior ethos – which, in turn, infused with values of virility and a willingness to fight, not only solidified the academy's reputation but also attracted new members who identified with this tradition of bravery and resilience. Thus, *Chute Boxe* aims to transcend generations and perpetuate itself in the world of MMA.

Conclusion

This article analyzed Chute Boxe's identity evolution, from its roots in Muay Thai to its prominent position in Brazilian MMA, emphasizing significant events and its role in the global dissemination of Mixed Martial Arts. The academy evolved from its Muay Thai foundation to become a renowned MMA institution, with a training philosophy that blends tradition and innovation, an essential factor for its success. The warrior ethos, emphasizing discipline, resilience, and aggressiveness, has been central to Chute Boxe's identity and success, as demonstrated by the memorable performances of fighters such as Anderson Silva, Mauricio "Shogun" Rua, and Wanderlei Silva, who were inducted into the UFC Hall of Fame in 2024.

Participation and success in emerging events such as IVC, Pride Fighting Championships, and UFC helped solidify Chute Boxe's international reputation. The academy's training philosophy, combining traditional Muay Thai techniques with an innovative and adaptive approach, allowed it to stand out both nationally and internationally. Chute Boxe fighters distinguished themselves through their victories, fighting spirit, and determination, developed since the first generation of athletes.

Chute Boxe's identity has been shaped by a combination of tradition and innovation. The academy's warrior ethos played a central role in constructing a virile and combative identity, deeply aligned with the ideals of hegemonic masculinity. Moreover, this identity proved to be dynamic and reconfigurable. The entry and rise of Cris Cyborg marked a symbolic turning point, demonstrating that combativeness, aggressiveness, and physical dominance are not attributes exclusive to men. Her performance and international recognition embodied a form of "female-performed virility", challenging established gender norms and redefining the traditionally masculine ethos that had long structured the academy's collective imagination.

The theoretical content in this study contributes to the growing body of research on masculinities in martial arts and combat sports by articulating the approaches of Connell [2020], Elias [1994], and Giddens [2002]. Chute Boxe's trajectory offers a situated example of producing and maintaining hegemonic masculinity, expressed through bodily practices with aggression, resilience, physical domination, and hierarchical rigidity – characteristics socially valued and reiterated in training and combat rituals. The interviewees' narratives revealed how this warrior ethos was deeply embedded in the academy's identity, shaping not only its pedagogical practices and authority relations but also the sense of belonging and loyalty among its members. This ethos, however, does not constitute a fixed system but rather a dynamic construction, historically situated and permeable to symbolic, gender, and power disputes. Furthermore, it was

observed that the interviewees reinterpreted their experiences in light of new cultural and institutional conditions, negotiating meanings, and reworking their biographical narratives in a context of transformations in the global sports market and the growing pluralization of how masculinity is performed in the world of fighting.

It is important to note that this study focused solely on analyzing Chute Boxe's identity evolution. Research into other gyms, such as Eagles MMA (Russia), Fairtex (Thailand), Team Alpha Male (USA), and Straight Blast Gym (Ireland), can provide comparative insights into how different training environments, pedagogical approaches, and leadership models shape fighter identity construction and gender norms in MMA. Future research could also explore the role of media representations in challenging hegemonic masculinities in diverse contexts. Furthermore, cross-cultural studies involving female athletes in traditionally male-dominated gyms could deepen understanding of how the warrior ethos is being reinterpreted in contemporary global MMA.

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Chute Boxe: Etyka wojownika i jej wzrost w globalnym MMA

Słowa kluczowe: Muay Thai, boks tajski, sporty walki, męskość, męskość, historia ustna

Streszczenie

Tło i cel. W 2024 r. do galerii sław UFC trafiło trzech brazylijskich zawodników: Anderson Silva, Mauricio Shogun Rua i Wanderlei Silva, którzy rozpoczęli i rozwinęli znaczną część swojej kariery w akademii Chute Boxe. Pomimo międzynarodowego uznania tych sportowców, w literaturze naukowej brakowało informacji na temat aspektów społeczno-kulturowych i ewolucji tożsamości Akademii Chute Boxe. Niniejszy artykuł ma na celu wypełnienie tej luki poprzez analizę trajektorii rozwoju Chute Boxe od jej korzeni w Muay Thai do znaczącej pozycji w brazylijskim MMA, z naciskiem

na ważne wydarzenia i rolę akademii w globalnym rozpowszechnianiu mieszanych sztuk walki.

Metody. Wykorzystano metodologię hybrydowej historii mówionej, która obejmowała 14 wywiadów, a także analizę artykułów naukowych, gazet i książek na temat Akademii Chute Boxe oraz początków Muay Thai w Brazylii.

Wyniki. Wyniki badań pokazują, że Chute Boxe ewoluowało od swoich korzeni w Muay Thai do prestiżowej instytucji MMA, kierując się unikalną filozofią treningową, która łączy tradycję z innowacyjnością.

Wnioski. Etyka wojownika – kładąca nacisk na dyscyplinę, wytrzymałość i agresywność – miała fundamentalne znaczenie dla tożsamości i sukcesu Chute Boxe. Ponadto akademia odegrała kluczową rolę w rozwoju nowych talentów poprzez Meca World Vale Tudo, służąc jako brama dla sportowców do udziału w Pride Fighting Championships i umacniając swój wpływ na globalną scenę mieszanych sztuk walki.