The Tactics and Strategies for Coping with Youth Violence in Timon-MA: Updating Perspectives and Data Reviewing

Raquel da Silva Rodrigues[1]* and Patrícia Rocha Lustosa[2]

[1]*Psychology, Health Sciences Studies Center, Public University of the State of Piaui, UESPI, Brazil*
[2]*Psychology Professor, Health Sciences Studies Center, Public University of the State of Piaui, UESPI, Brazil*

*Corresponding Author: Raquel da Silva Rodrigues, Psychology, Health Sciences Studies Center, Public University of the State of Piaui, UESPI, Brazil.

Abstract

This is a research on violence according to youngsters' perspective as well as on the strategies they find to handle their local context, located in Timon-MA, Brazil, an area of social vulnerability. Ethnographic practice was used for the production of meanings, by means of field mapping, establishing links and relations with groups of teenagers; those who had more contact were the informants of the research. This research took a month and aimed to investigate in both singular objective ways the reality of the environment in which the youngsters were and the circumstances that this context implied. For the analysis of the collected data, Michel de Certeau's common or ordinary practices were adopted as a model; these practices are strategies or tactics that shape every life. Waiselfisz and Cerqueira., *et al*.'s statistical data on violence as well as Abramovay., *et al*.'s studies on the situation of vulnerability in the social context contributed to this analysis. By considering these practices as products from the socially imposed order, the youngsters revealed in the research a re-appropriation of everyday life through new of doing, opening space for a new art living in the contemporary work.

Keywords: Youth; Violence; Daily Practices; Michel De Certeau; Tactics; Strategies

Introduction

The Educational Project Mãos Dadas (Holding Hands) was created by the idea of a Colombian missionary Fr. Armindo Dinis who returned to Timon in 1987 and questioned by the reality found in the community, idealized a project in which the children did not justify their paths due to the lack of opportunity, abandonment or misery place. With the support of the City Hall of Timon, this community received investments for the construction of a school, as well as subsidies for hiring teachers, employees and material resources.

The community is located in Park Alvorada, a region of social vulnerability. For Abramovay, Castro, Pinheiro, and Martinelli [1] this vulnerability is a negative product of the relationship between the availability of actors' resources and the lack of access to social, economic and cultural opportunities that are the duties of the State and the society. Most of the population faces situations of violence, especially young people and adolescents, whose fundamental rights are violated each and everyday basis.

Abramovay, Feffermann and Régnier [2] point out that vulnerability among young people occurs when it is combined with these minimum socioeconomic conditions and lead the cause of a great tension, aggravating the processes of integration and social cohesion, driving the amplification of violence and crime. The result of the unavailability of material or symbolic resources by society or by the Welfare State translates into weaknesses and disadvantages for the social performance of the actors, who can contribute to the elaboration

of solutions to social conflicts and violence. Kaefer, Traesel and Ferreira [3] explain the issue of violence cannot be seen as of a reductionist order that establish places that blame on the child, or on the family, but rather as a multicausal issue, in which the other elements that go through the subject's life history.

According to Guareschi, Reis, Huning and Bertuzzi [4] it is necessary to consider the aspects that are inherent to the individual and those that are related to the social context. The authors explain that based on some observations such as people's lack of access to information, or basic care services, as a fragile welfare State politics, which leads to increase in vulnerability fields given the combination of unfavorable social and political arrangements. These factors also make it difficult to guarantee citizenship exercises and a disadvantaged position in view of the conditions for promoting human rights.

Therefore, we presented here a research designed to characterize violence according to the adolescents' conceptions (their points of view) as well as to know the ways they use to deal with this type of situation through subjects that permeate daily basis life. Among the main contents were circumstances related to sexuality, teenage pregnancy, sexual violence, racism, problems related to the family system, homophobia and bullying. All these aspects pointed out aroused the young people's curiosity and constituted themselves as a multiplicity of structures entangled with each other.

Thus, ethnography was our method in order to produce information from young people about violence for analysis, adopting Certeau's daily practices as a reference. Nevertheless, it is important to have knowledge of some concepts that the author explains about the elements of everyday life and, concluding the article, we point out some considerations about ordinary practices from the informants as well as opening space for new arts to do every day, getting back to the 2016 data to help us thinking about this new decade expressions of the fascism and the far right-wing global times.

Insignia of violence and entering the field explains how the violence has been a major concern not only in Brazil, but also in the Americas and in the world [5]. This problem is present in all regions of the country and has no permanent social actors or easily detectable causes.

The author also explains that there is an increase in the indicators of violence in the world, such as homicides, conflicts related to ethnicity, religion and race, and issues involving crime; and in recent decades the concept of violence has been reframed and relocated into an intrafamily violence against women, against children, violence against groups, violence at school, which are, like a two-way street, from the private to the public spheres.

The non-biological or natural causes of mortality involve traffic deaths, homicides (including gun shootings) and suicides - are the main causes among children and adolescents in the country, and among these factors, the most common is homicide. For Waiselfisz [5], this data has been growing exorbitantly in the past decades: in 1980, homicide rates represented 6.7% of the total deaths in the 0-19 age group and in 2013 this rate increased to 29%, while the natural causes of mortality - indicative of problems in the body due to illness - represented 7.8%.

Waiselfisz [6] also analyzes the growing data on homicides by firearms, which in 1980 represented 3,159 and in 2014 already portrayed 25,255 cases, showing an increase of 699.5%, which represented approximately 26% of the Brazilian population. He also points out that the peak of lethality is at 20 years of age. These data show that the homicide trend during the youth period that starts at 11 years old is continuous and reaches its peak almost at the arrival of young adulthood.

In the last years, natural causes have declined significantly while external causes have continued to grow. As shown in the analysis made by Cerqueira., *et al.* [7] data from the 2015 Census of the Brazilian Institute of Geography and Statistics (IBGE, 2015) shows that

among the deaths associated with external causes, the most frequent homicides, traffic accidents, accidental falls, suicides have played a huge and negative role, mainly in young males. In the age group of 15 to 29 years old, deaths are more prevalent between the period of 20 to 24 years. One of the explanations for deaths in this age group is that in the transition from adolescence to adulthood, young people are more involved in transport accidents, being more relevant than in other rates.

The authors also add that in the data from the Atlas of Violence, male mortality from 15 to 29 years old corresponded to 47.8% of the total deaths. When considering only men aged 15 to 19 years, the mortality indicator corresponds to 53.8% of the total, showing us a naturalization of the phenomenon of violence in the context of Brazilian public security.

When it comes to firearm homicides, there is still a gap of data in the literature on the profile of the victims. Waiselfisz [6] shows that the national average of male homicides is almost exclusive, corresponding to 94.4% of cases. This data survey shows that the danger of the spread of firearms can increase the incidence of violent crimes as well as increase the chances of accidents with deaths.

Waiselfisz [5,6] points out that among the regions with higher homicide rates are the Northeast, with an index of 73.3 per thousand adolescents and the Midwest, with 65.3 per thousand adolescents, already the smallest are found in Tocantins, Santa Catarina and São Paulo, where the lowest is in Tocantins with 11.4 homicides per thousand adolescents. Comparing the indexes of all the regions of Brazil, the Northeast presents a growth of 182.0%, soon afterwards comes the North region with 108.0% and the Center-West with 80.8%. The South region has a moderate growth with 37.5% and the Southeast shows a fall with 25.6%.

When analyzing the statistics related to firearm homicides, Waiselfisz [6] shows that it is important to note a homogeneity in the data when compared to the regions of the country, which range from 91% to 96% of male victims. It is noted that it is a very high index when comparing with the different types of violence that are part of the Brazilian context and to understand this phenomenon it is necessary to evaluate the indicators that are involved.

Cerqueira., *et al*. [8] on the surveys for the Atlas of Violence found that there was a real arms race between the 1980s and 1990s until 2003. In 2003, when the Disarmament Statute (DS) was sanctioned, homicide rates parked at 71%. The author shows on the map that before the statute, the annual average was 5.44%, with a drop in the speed of deaths after the sanction of the DS at the same time that homicides due to other factors continued to increase. This shows that there is evidence that the effect of the Disarmament Statute on society can curb armed violence in the country.

It is important to say that the external causes of mortality in the age group of 16 and 17 years old have been increasing over the years, in contrast to the natural causes that dropped in a continuous way, which according to Waiselfisz [5,6] this decreased in the last decades it is due to the improvement of the health system, progress in the educational quality, better living conditions of the population, basic sanitation system, important actions of the left-wing government goals, in contrast to the external causes that grow most of the times by the mortality of young people and adolescents through the homicidal violence.

In the analysis made by Cerqueira., *et al*. [7] in the Atlas of Violence, between the years 2005 to 2015, the major decreases in the rates of violence and homicide occurred in Espírito Santo (Southeast), Paraná (South) and Alagoas (Northeast). On the other hand, there was a substantial increase in the last five years in the states of Sergipe (+ 77.7%), Rio Grande do Norte (+ 75.5%), Piauí (+ 54.0%) and Maranhão (52.8%), all in the Northeast of Brazil, with substantial and worrying homicide rates.

In the scope of violence rates in the city of Timon (our collected data territory), the latest Datasus surveys, in 2013, indicate that the city's numbers are close to national statistics. As shown on the website, according to Deepask [9] for example, the murder rate of men per 100 thousand population in the region corresponds to 43.26% while the national average is 50.58 per 100 thousand people. This means

that the difference between the region's rate and the national rate is 7.42%. As for women, this difference is 1.14%, since 3.61 represents the city's index and 4.45% is the national index. It is noticed that there is a higher prevalence of death among men, as men are more involved in high-risk and violent activities.

These data indicate that violence is increasing in our country. It is common to see on television media, mainly police programs, reports about violence, mostly crime by young people and adolescents. Although it is an emerging social cause, it is necessary to analyze the factors that are related to it, as it is not a simple phenomenon.

From the start, we avoided to determinate violence as a single definition without considering its specificities and historical peculiarities. Thus, during the internship experience in the Educational Project Holding Hands, it was possible to observe what it is like the daily lives of young people who are in an area of social vulnerability, that even with the low and problematic social indicators, there is strength and involvement among the team of professionals from the school community.

Aim of the Study

The aim of their work is to transform the local reality, since the objective of the project is not only educational, but also tries to recover the human rights and citizenship goals of young people who are at social risk, notably showed on the map of violence.

Materials and Methods

The first contact with the school was through a visit to get to know the space, the public that the school community covers and its organization. To know a territory in a specific field is a part of the research process, as shown by Passos, Kastrup and Escóssia [10] it is a learning process in the sense of a never-ending transforming movement. From then on, the field mapping process is constructive, placing the cartographer in an apprentice position. Although the field is initially a strange element to the researcher, it must be receptive and warming. As the name of the project, we get stronger enlaces when we are "holding hands".

The school has a big area, with several classrooms, although some of them were not used, as well as it was possible to find in the neighborhood, suitable places to make activities on different themes, such as, for example, playful, artistic, sports, among others. The authors explain that the experience of knowing the field is very important for the researcher's learning, as it gives affective experience and engagement to the territory, penetrating the field in the perspective of composition and conjunction of forces. Also, at part of the school area was the staff offices for teachers, secretaries and a support team that work on safety, quality and high stands education goals for young students.

After exploring the school field, I was introduced to the room that would be used for the activities through the ethnographic practice. Upon entering the room, I noticed that some students looked strangely and not opened to the first dialogue, which is understandable, in the case of someone different from their interaction, an outsider, while others, from the start, were very receptive and friendly, interacting and showing curiosity about what I had to offer with my work, which for Passos., *et al.* [10] the apprentice cartographer has a tendency to be more receptive for showing a more adventurous or open mind characteristics in the territory boundaries. The purpose of the activities consisted of working with themes that would be suggested by them, as a way to discuss subjects from the students' interest, opening up to a more interactive and communicative relationship than just an education's one-way street, more horizontally than vertically, we might say, and also guided by the ethical aim of the experience in which shared reports would be kept confidential and the pact that the students will not be exposed outside the research's group experience.

After the intern practice in communitarian psychology, during one semester in 2016, we came back to initiate an ethnographic practice that was applied with a group of school adolescents who were willing to express their ideas or points of view on violence themes, in order to learn from young people, the sense of violence and some strategies they find to deal with it. This type of research template corresponds to the qualitative method, which according to Lustosa [11] allows the subject to present his/her opinions on a particular object of investigation in a singular and subjective way. The information was produced with adolescents' reports on the topic. The author also comments that the open questions are a kind of in-depth interview (when we go inside deep analyses of the emotional and biographic speaking) has kept the formation of her self-image and the way in which social relations are established.

The orality of the voluntary students which reengaged with our past work, was recorded in audio in order to capture all words and expressions enunciated and transcribed after; each one had approximately forty minutes length. According to Bourdieu [12], in this interview model there must be a trust agreement between the researcher and the interlocutor, often changing the references of places and ensuring the confidentiality of the research. The author also points out some suggestions regarding the transcription of the interviews, such as body posture, mimicry, silences, laughter, looks and intonation (loud, quiet, aggressive, compassionating, for example) of the informant's voice are important for the analysis and must be related to the most of the informant. Thus, the researcher must transcribe everything that was said and felt during the interview. Including our thoughts, any interruption for any reason. To sum up, every detail on ethnographic is relevant.

The informers (testimonies) were eight young adolescents, four male and four female who were students of the Educational Project Institution Holding Hands, located in Timon, a minor city of Maranhão, where only a bridge upon the Parnaiba River that divides the neighbor's State (Piaui), our capital and hometown. It is important to say, indeed, that a lot of people are living, in fact, in between two States, two very different realities, on a gap of welfare state improvements, working and studying in one, living on the other (a two-way street cartography economical, emotional and subjective inbounds Timon-Teresina). They gave their free will of speech and informed consent, as provided by the Research Ethics Committee of the Center of Health Sciences (CEP/CCS/UESPI). As all adolescents were minors, the prior authorization from parents or guardians was requested too. The information was produced through ethnography template that took place in the month of June 2016, on Saturday mornings, with three meetings that took place according to their compatibility and agreement.

We knew that maybe it could have detours of the enunciation of some content that would take the topic far away from the central theme of the research, although it's not a major problem on ethnography view since we know that every word can refer to a process of subjectification and according to Lustosa [11] it is important to listen carefully to what the informant says, as he is willingly requiring a speech or listening.

Some steps back happened along the month, such as the difficulty in scheduling meetings at the school, going through on reforming the internal structure, making it impossible to produce meanings with students there. At the suggestion of the school coordinator, the Menino Jesus Parish in Prague - where the priest who created the Holding Hands Project celebrates the masses offered us to help carry on the meetings.

Results and Discussion

Since the beginning, violence was the main aspect reported. For Abramovay., *et al.* [1] the concept of violence encompasses a multiplicity of violent acts in which their meanings must be analyzed according to the regulations of behavior, macro and molecular conditions

and social contexts, which vary from one period to another, synchronic and, at the same time, diachronically. Regarding the meaning of violence, some young people reported that the act or practice of violence was "a waste of time" or an act of an "empty mind" for those who perform it, as it is something trivial that would not bring advantages or benefits to any of them, they said. For Certeau ([13]: 89), "the art of narration" alternates and implies the "art of doing", because: "narration does indeed have a content, but it also belongs to the art of making a coup: it is a detour by way of a past ("the other day," "in olden days") or by way of a quotation (a "saying," a proverb) made in order to take advantage of an occasion and to modify an equilibrium by taking it by surprise. Its discourse is characterized more by a way of exercising itself than by the thing it indicates".

Therefore, it was important to pay attention to the fact that violence is considered a practice developed in society for a long time (maybe since always), which is characterized by being criminal and illegal or as, in the language of young people, "something I do with others that I don't want them to do. with me".

They had a point of view that it uses to be very common in the neighborhood, as it presents the higher indications of the city's "most dangerous" and people are, indeed, frightened by the information and news circulating about the violence. It is necessary to understand the ways that daily practices are structured to modify the spaces they are in. According to Certeau ([14]: 92), tactical actions such as - reading, living, speaking - change and expand, causing more changes in the strategic system as well.

For the author, tactics (1984: 18)

In our societies, as local stabilities break down, it is as if, no longer fixed by a circumscribed community, tactics wander out of orbit, making consumers into immigrants in a system too vast to be their own, too tightly woven for them to escape from it. But these tactics introduce a Brownian movement into the system. They also show the extent to which intelligence is inseparable from the everyday struggles and pleasures that it articulates. Strategies, in contrast, conceal beneath objective calculations their connection with the power that sustains them from within the stronghold of its own "proper" place or institution.

These are divergent actions that give rise to different ways of doing things. The informants showed a concern when approaching the topic while they considered it important to comment on, because perhaps reporting on, the reflection would allow the creation of strategies to modify the current paradigm of the area.

The most common types of violence in the region mainly involve situations of physical, verbal and psychological aggression against women and the characteristics involved: sexuality, gender, ethnicity. They also highlighted the types of violence that is an everyday situation lives inside the social environment, which is directly linked to the family roles, as well as some issues of prejudice and homophobia and the practice of bullying.

One of the main topics sustained by the students was related to questions about sexuality, teenage pregnancy and contraceptive methods. This moment was important because it was possible to observe which themes were arousing the young people's curiosity and what would be the meaning that each subject would have for them, according to Certeau ([14]: 142), for there to be culture, it is not enough to be the author of social practices; these social practices must have meaning for whom to carry them out. It is through human activity that culture expresses itself, without necessarily being recognized as such, but having a meaning for the producer.

Still regarding Certeau's, another observation about the students' practices, when some presented the modes of relationship through strategies and tactics, with relations of power and domination, and oppression over the oppressed. While some adolescents demonstrated the importance of listening to what the other had to say, articulating suggestions and comments, others expressed an aversion to what was being exposed, neglecting the presence of the researchers through the refusal to exchange information or the invention of another

way of doing that was not related to the meetings, as Certeau ([14]: 41-42) calls "detours" of everyday life, in which the tactic, these ways of proceeding and the cunning of consumers make up, in the limit, the network of an "anti-discipline".

Considering the stage of development that students are going into, most of them experiencing sexuality, the theme was a sensible issue for some and as it is still considered taboo or controversial, others did not feel free to share their experiences with others, preferring, in some cases, call me privately to clarify your doubts. According to Certeau ([14]: 13), this daily practice of the common man is an action that can be camouflaged in a silent and subtle web at the same way that it is a method of developing one's own way out of the imposed condition by the system of consumption, the so-called creative practice.

Nevertheless, was observed the concern of young people when they saw that their colleagues were not respecting the goal activity moment, considering the discussion as a hobby before the end of the class. It was also the case that many young people spoke at the same time, as it was a large group, composed of thirty-seven students, the level of attention was, sometimes, fragile. According to Certeau, he also explains that it is important to understand the use of these tactics and where they can go into, because within everyday practice it means understanding how it works for a certain purpose, which can, as well, create a new way of doing.

Through a new everyday invention, as a way of engaging dialogue, a practice was adopted: whoever wanted to express his opinion should wait for the other to finish his speech as "lips moving; still talking". After that, a student felt more comfortable with the activity and decided to share his knowledge about the content with others. From this art of doing, it was possible to establish adjustments to the local practice, through the articulation with the students' knowledge, producing a pedagogical culture in the school community.

The relevance of the debate was in the meaning that was linked to the nomenclature of sexuality, being directly related to casual sex and to a loving relationship. Casual sex is being more popularly known as "staying with" (in Portuguese), as a casual date, or a crush, which was often spoken in the speech of young people.

Listening to their speeches, questions about the historical context, marked by uses, that means an act that can create another singular act, with words and statements of a religious kind and cultural establishments were present. These "usage marks" are related to the operations that were the object, situations shaped by the statement or practice in which the product of this practice become instruments managed by users (Certeau [14]: 82). During the practice, some students talked about the role of the women in relationships and marriage. According to some of them, dating is represented as a preparation for marriage and sexual intercourse should only happen after the couple's union is official. Immediately, the contrary arguments arose, mainly from the boys, who expressed that it did not happen that way, considering that it is "silly", nowadays, for women to think that way and also the idea of sexual intercourse can happen at any time as long as the couple agrees.

Afterwards, some students were already tired and bored about debate, preferring it to end and wishing to choose the next topic, as they are the ones that have the act of saying. At that moment, a student who seems to be distressed and confused by the debate, chooses to come to talk to me privately explaining that she wanted to talk more about the subject, but could not find words to express what she was feeling. It is what we name as a "knowledge not known". It is knowledge that the subject does not reflect on, and therefore is unable to appropriate it. It is knowledge that is so close to him, her, but that the subject cannot take possession of that know-how (Certeau [14]: 143). This kind of knowledge does not own the subjects and they are not aware of the person who thinks it or spreads it, leaving only the impression of the debate only as the fragments and effects of that knowledge, of this cunning and tactic analogous to art.

On the next meeting, the theme elected was about teenage pregnancy. Upon arriving in the class, I was welcomed by some students who showed that they missed me and were anxious for the week's debate. I could observe that it was already part of the reality of the students, of the collectivity of the territory; collectivity is understood not only to the formal organization of society, but also as objects and persons that make up reality: thing and the state of the thing. Passos, Kastrup and Escóssia quote Foucault [10] to explain that reality is the

result of the ways of saying and seeing a certain historical moment. The reality of the youngsters seemed to be being pointed out gradually, as they increasingly got interested in the debate and seemed to have some significant value for them.

At the beginning of the activity, a student said that this debate would make a direct connection with the previous week topic, as she could not stop talking about teenage pregnancy without talking about sexuality and sex. The main aspect brought up in the young woman's speech was about what pregnancy can represent in the life of a person who is living his youth, at the height level of his sexuality and adolescence, a moment of discoveries and experiences, of taking advantage of opportunities, carpe diem, "to enjoy life a lot"; it would be a great responsibility for her that she might not be able to afford. Certeau ([14]: 69) explains that language must be taken seriously, as it defines our historicity, surpasses and involves us over the ordinary world, and that no narrative can "come out of it" must be observed, because it and say its meaning. Thus, language should be understood as a set of practices where the person is involved. This is a directly dare about Wittgenstein point of view ([13]: 29).

For all that, the "universal" discourse of earlier philosophy does not recover its rights. Insofar as it concerns language, the philosophical question in our technical societies has to do with the distinction between discursivities regulating specialization (they maintain a social reason by means of an operative partitioning) and the narrativities of exchange on a massive scale (they multiply the ruses permitting or restraining a circulation within a power network). Independently of the analyses that have brought both of these under the common rubric of linguistic practices, or of research which reveals either the insinuation of beliefs, of the verisimilar, of metaphors, that is, of the "common," into scientific discourse, or the complex logics implied by ordinary language - efforts to rejoin pieces of language which were disconnected and abusively hierarchized - it is also possible to turn to a philosophy which furnishes a "model" and which undertakes to carry out a rigorous examination of ordinary language: that of Wittgenstein. From the perspective in which I place myself, it can be considered as a radical critique of the Expert. The corollary: it is also a critique of the Philosopher as Expert.

In her speech, the young woman showed that the meanings of a pregnancy would be very wide, since it involves questions from personal, family and social instances. For her, the best way to avoid it would be through prevention, with the use of contraceptive methods. These methods not only prevent pregnancy but are also a global health prevention measure by protecting individuals from being vulnerable to sexually transmitted diseases, a risk that can compromise both the life project and the lives of all adolescents.

After her speech, pro opinions emerged, first realizing that for the young woman she would have the moment of denial, of not accepting what is happening and then it puts some more questions, the reasons for what is happening to her and finally, the family. For the family it would be complicated because it would have a huge impact on the parents receiving news of a daughter's pregnancy. A young woman said, on her point of view, that in the first instance it would be a "totally understood" attitude. According to Certeau ([14]: 40), the way in which a representation is shown, whether through the spread code by people who have not produced it, does not indicate what it is like; it is necessary to analyze the way in which it is used by practitioners who did not created it.

Likewise, the Certeunian perspective shows that it is necessary to analyze the ways of doing things, of investigating how people use these products imposed by a web of power. This way of doing it can assume a powerful web or of a totally understood human subject - but, at the same time that it is understood, it can later generate rejection in the family system, in which the non-consent of a pregnancy can generates several types of aggression, mainly psychological and physical.

The routine of violence was very close in the locality and this reality seems to make more sense when attitudes of hostility are directed towards women, who seem to be the easiest target of these situations. During the meetings with the students, the youngsters appeared to be emotional and somehow chocked by the latest crime events related with the subject, not only with the situations of violence that are frequent in the locality, but also showed concern and affection about the violence that involves our country and, in all levels, it's a way of doing practice far from be extinguished.

During the dialogues, some informants talked about the collective rape of a sixteen-year-old girl in Rio de Janeiro. According to the website El País Brazil [15], a video in which a girl was victim of sexual assaults by several boys, then shared on social media. The Public Ministry in Rio de Janeiro was called by anonymous reports. In this video, the underage girl was being raped by more than thirty men. The repercussion of that happened hit with strong impact the society in general, and the adolescents who commented on the case returned to this aspect during the gathering.

In the speech of the young women, the non-acceptability of what had happened was highlighted, classifying it as an unforgivable and unjustifiable attitude, since no man could sexually abuse a woman. They still said that in the social environment, the idea that "she wore sexy clothes is a demand to be raped". According to Certeau ([14]: 84-85), daily practices are defined as manipulations to a system of the established language or order. Thus, the informants said that it is common to observe in people's speeches, especially in the men general points of view, that the fact that the woman wears a certain dress, she can be violated.

In addition to the woman "supposal" "demand to be raped", the fact that she is allegedly drugged also supposes to be an acceptation for sexual violence. In this path, women are seen as fragile and incapable, depriving themselves of enjoying their freedom. The adolescents repeated that women were free to do whatever they wanted no matter how socially imposed the order judged it to be wrong.

A similar point of view is due to the sexist culture, a characteristic present in people's discourse, which is so often reinforced in every-day practices and attitudes. The overvaluation of male attributes on the role of female attributes characterizes the macho attitude. According to the adolescents, men have a belief that they are superior to women, that they have ownership over them, and can act in whatever way is most convenient for them.

It is still common for men to be valued more than women, a daily practice, but young women mentioned that women can change this scenario through new ways of doing things. Certeau ([14]: 69) defines that these ways of doing things are of the tactical type, in which the practice that assumes that it is different from what is imposed. Thus, the tactics produced by women is the persistence in the fight for gender equality, since they must have the same rights as men.

Some of the students' statements also highlighted that the incidence of violence is bigger when a woman is black, from poor neighborhoods and of sexual orientation that does not correspond to the standard normally accepted by society, heteronormative one. The prejudice that is rooted in people's thinking is veiled, assuming a strategic condition of power, which according to Certeau ([14]: 101) elaborates totalizing systems and narratives, capable of articulating a set of physical places where the forces are organized dominant culture it is imposed on the weakest, who assume a place of weakness as a tactical practice.

The racial problem is also pointed out as preponderant in the social system. Even though the majority of the population is black, the prejudice unveiled is visible alarmingly in the Brazilian social structure. The narratives exposed that racism is present in the daily lives of young men and women, in situations experienced by themselves and that prejudice and racial injury are generally caused by the so-called white people (sometimes there are small skin tones or hair variations, and clearly an economic gap in between them). In this perspective, they still highlight the discrimination resulting from racism: a certain person because he is black is considered unable to do something or even forbidden to get along to another person because he is not of the same ethnicity; as well as situations in which black people are treated as inferior by white people, considered to be incapable and strengthening the white supremacy of power, are also reported. These behaviors further contribute to segregation and inequality among citizens.

Currently, the legal understanding in the decision of the 1st class of the Supreme Federal Court - STF - [16] - which is the highest instance of the Legal Power and which is responsible for guarding the Brazilian Constitution - enforced the laws against racism, in which the crimes

of injury due to racial connotation are equivalent to the crimes provided for in Law 7716/89 - crime of racism. Thus, the injury becomes imprescriptible and unaffordable, and can be judged at any time regardless of the date it was committed and not allowing the payment of bail. Despite being an important decision along the lines of civilization, the relevant legislation must be guided by public policies that include black people in order for there to be a significant change in the structural parameters of society that is still predominantly white.

In addition, the white normative social standard establishes a hegemony of power, where the poor (most black) are practically excluded from citizenship rights and with a fragile welfare state system. The adolescents talked about the exclusion that hits poor black people and how they are treated with indifference, called "miserable ones", segregated or even discouraged from staying in the same space with the hegemonic type of the population.

The group agreed that in these cases it is necessary to understand all aspects that are related to: sexuality, violence against women, situations of racism are the main problems and the ways of facing it is through dialogue with those who can help (community and government). They emphasize that currently there are support groups on social networks to discuss these issues, which according to the Certeunian conception, this is a creative reappropriation of the use of things, in which young people use their art of doing, able to confront this code submission that are imposed and established by the contemporary world.

The family theme, suggested by the students, was guided in a different way from what were expected: with brushes, posters, collections, paints, they would be divided into groups and would have to expose the representation of the family, what the meaning they attribute to definition of the term, the relevance of the name, through phrases, words or drawings. The presentation of the proposal seemed embarrassing to most, as it revealed a disorientation with the suggestion of the activity, which was soon clarified through directions and instructions on how the exercise could be settle.

It is in this sense that the reflections and thoughts stand up for the production of knowledge, as Freire points out ([17]: 25) in the construction process. For the author, teaching is not the mere transfer of content, but the opening of possibilities so that different forms of expression can be shaped. When I talk about building knowledge, I must already be involved in the learning scenario, as well as involving the subjects who belong to it, helping them in the organization of knowledge and adding them to the knowledge already established. The way students express themselves shows their explanation about the world, which is their own presence, their own experience that counts. It is what the author calls "reading the world" that precedes "reading the writing".

Based on the active participation of students in the construction of knowledge, these subjects are becoming more autonomous, able to perceive their concrete reality, enabling a critical posture and expand the capacity for decision making. Throughout the activity I noticed that the students were showing enthusiasm for the workshop without worrying about the time or judgment of right or wrong, although at times I still noticed some insecurity and resistance in our production.

The role of the educator in this process, as specified by Freire ([17]: 61), is to encourage the student to take ownership of the content in order to produce it, instead of receiving a full understanding of the object, so that the true relationship between educator and student is established. Through this way of working the learning that promotes the self-confidence of the educative action and the reframing of meanings in the awareness education. In this scope, there is space to emerge the autonomy practices centered on experiences that stimulate decision and responsibility that foster freedom, allowing processes of construction and meaning of language, words, and writing to occur simultaneously.

According to Certeau ([14]: 225), writing is the concrete activity that consists, on its own space, the page, in building a text that has power over the exteriority from which it was previously isolated. It is through this exercise that the subject looks at the field and at himself

through doing it. Immediately, I noticed some blocking reactions or refusal to perform the task, either due to resistance or even failing to symbolize his thoughts, where some time reinforced the blank paper. From the Certeunian logic, the child's blank page already has its space and the execution is managed through self-will.

After some time, the first words and phrases began to emerge, hence, the construction of the text. The author explains that through the gestural and mental processes, the system is being built, in which the itinerant practice is not conceived, but produced. The posters already highlighted points such as: love, respect, affection, understanding, togetherness, different compositions, anger, disunity, loneliness, inequality and losses. After finishing the production of the posters, the young people showed a tendency to expose what was done to the class, although many seemed intimidated to present the content of what they had built to others, perhaps out of concern for approval or rejection by their colleagues.

In the manufacturing of the posters, the main written characteristic referred to love, a concept that is passed on by the family that is important for the social constitution of the individual to get along with the society. Certeau ([14]: 226) points out that it is in these games of scriptures that the production of meaning is formalized, referring to a reality that is distinguished by changing it over and over, that is, it is through writing that the meanings attributed refer to the meanings that young people produce about their lived reality.

The relevance of the family is in the construction and transmission of culturally organized knowledge, in addition to triggering evolutionary processes that are propellers or inhibitors of the subjects' physical, mental, social and emotional growth. According to the speech of the young people, the family plays a very important role, because it is from it that people learn what it is like to live with each other - often being difficult and conflicting relationships - as well as learn to live in community. The values of understanding, fraternity, peace and union were also highlighted in the posters, as concepts that are passed on in society, and according to Certeau [13].

The presence and circulation of a representation (taught by preachers, educators, and popularizers as the key to socioeconomic advancement) tells us nothing about what it is for its users. We must first analyze its manipulation by users who are not its makers. Only then can we gauge the difference or similarity between the production of the image and the secondary production hidden in the process of its utilization (Certeau, [13]: 12).

The youngsters declared that these values are difficult to maintain in relationships with others, especially unity, since people are different from each other, due to the plurality of beliefs, thoughts and actions and often do not have their ideas and convictions being respected.

Another highlighted point of view was about the different family compositions, in which in addition to the traditional nuclear family there were also families composed of stepfathers, brothers not born in the same biological family, uncles, grandparents and couples of the same sex. In relation to gays and lesbians couples with children, some participants showed interest and curiosity to learn more about the topic, as it is still a taboo in our society.

The speeches were based on the idea that the society that is predominantly heterosexual condemns whatever is different from the supposal standard one, therefore, only this model should be followed. On the part of heterosexuals, there is a condemnation against homosexuals and same-sex couples, considering them as "sick", where this "disease" has a cure and that it can be treated. The ways of doing, the action styles of the real subjects obey other rules that, according to Certeau ([13]: 48) "is a space in which he can find ways of using the constraining order of the place or of the language. Without leaving the place where he has no choice but to live and which lays down its law for him, he establishes within it a degree of plurality and creativity. By an art of being in between, he draws unexpected results from his situation", as stated in the speech of other adolescents who, although still very intolerant, homosexual couples are occupying a space in society, disseminating alternatives to products and rules of what is usually imposed.

Still on questions related to homosexuality, the debate also discussed about the prejudice that exists in relation to sexual orientation. According to the adolescents, this is a dare that is still very complex when it comes mainly to the acceptance of family members. According to them, the first attitude is one of rejection, that parents nurture the idea that "it is a lie", "it is just a phase". In this aspect, the content of the report can also be an art of making a coup, of making tricks or moves: a deviation towards negation and reduction of the phenomenon, and that it is necessary to understand beyond what is said, once the discourse causes effects, it is an art of saying (Certeau [14]: 154).

In the students' speech, there were also the suffering that homosexuality can cause both for the family and for the person and the possible marginalization and prejudice of society, to respond through homophobic and aggressive attitudes. According to Toledo and Teixeira [18] one of the most common forms of homophobia in the family it's when the son or daughter will to reveal homosexuality and after the disclosure the family and the community require that the person has to annul himself, excluding him from any participation, recognition or representation experience in other social groups. This attitude produces a normative dehumanization and negates the affective, daily and social needs of the homosexual child, causing it to culminate an idea of non-belonging of the homosexual in society.

Step by step, history has been traced in a different way than what is socially established. It is already the duty of the State, as provided in the Federal Constitution of 1988, 3rd amendment, to promote the well-being of all, without prejudice of origin, race, sex, color, age or any other forms of discrimination; and there has recently been a legal understanding in the Direct Action of Unconstitutionality by Default - ADO 26/DF - by the STF [19] regarding the criminalization of homophobia and transphobia. According to the relevant legislation, the Brazilian Supreme Court understands that the same law that typifies racism should also be used to typify crimes that concern homotransphobia.

The typification represents an important milestone for the LGBTQ+ group, which both fights for legitimate demands for recognition as subjects of rights and who yearn for the exercise of full citizenship in society. Until then, there was an omission on the part of the legal system when it comes to discriminatory practices against the LGBTQ+ community, which suffer daily from discrimination regarding sexual and gender diversity. In addition, intolerance, aversion or disgust at different forms of sexual orientation represent disrespect for the basic freedoms guaranteed by human rights.

All of these context lead to the segregation of homosexuals from the rest of the population. The informants narrated that people do not want to accept the way gays, lesbians and transsexuals behave and act in society. According to the reports, people do not understand that their condition was their choice, and although "the way of acting and thinking" is different from the others, this is not a reason for disrespect from society.

The LGBTQ+ public is increasingly looking for representation and recognition in social spaces, but they are rejected. People who hate homosexuals support the idea that there is a possibility of a cure. The answer they find for this is through violent acts that are driven by the desire to punish those who defy gender norms, whether by physical or verbal aggression. One of them commented that she had already heard insults and malicious comments, mainly at school, for not meeting the normative standards and that they are still afraid of every suffering physical violence because of their sexual orientation.

The religious aspect was one of the solutions found by young people who suffered some kind of prejudice, reporting that only the greatest Deity is able to forgive those who commit this form of injury. This characteristic was linked to the content of the reports and represents the products of our society's culture. From these practices, subjects take ownership and can transform into other products, into new arts of doing.

One of the main tactics found by students is to seek information about what homosexuality is and ways of dealing with the situation. Another resource found and reported by some teenagers relies in the experience of carrying out an educational project that several teenagers took to the streets distributing and reading informational flyers about violence against LGBTQ+, a way to reappropriate cultural practices. Regarding Certeau ([14]: 48-49) calls them tactics, because from the housing tactic, the reader is able to transform, reappropriate their content and subtract its meaning, producing a new text, a new version.

The discussions were also related to aggressive behaviors and bullying, known to occur not only at school, but also in other social spheres that this type of violence is present. In this aspect, the methodology of Certeau ([14]: 81) describes that the difficulties of the method and also its success, is to remove the historical context that exists in the operations, in the circumstances of time and place so that scientific practices are exercised in their field, as confirmed by the students when mentioning that the debate would be an alternative so that they could expose about the particularities of their experiences with the theme.

The students reported about the violence that happens in the school context, which was related to the behaviors that trigger violent acts in which bullying manifests. The most common situations occur through pejorative nicknames, jokes related to physical appearance, as well as ridicule those who are shyer and those who have different sexual orientation than most.

The adolescents reported being misunderstood among the most students and they are the ones that have been reproducing more and more, making them common and widespread practices. In this perspective, the studies on Certeau's invention of the quotidian ([14]: 46), affirms that in these practices only the homogeneous is found, reproducing the system to which it belongs and leaving out the heterogeneous operations that are part of the quotidian. Thus, these practices are not adequate to understand the complexity, specificities, singular elements that are historically and socially constructed.

The students explained that generally the aggressive attitudes come from the students considered even more "macho", who ridicule homosexuals, practicing homophobic bullying, as it is called in the educational context. This type of violence occurs through verbal and/or physical aggressions, which, according to Dinis [20] are aimed at students who do not adapt to the heteronormativity - a norm that takes heterosexuality as universal and the discourses that permeate the homosexual position as deviant - specifically to students who are gay, lesbian, bisexual. However, in their daily lives, they make different uses of these products and rules, in the process of deviating from their tactics, as stated by Certeau ([14]: 92), although they are related to the possibilities offered by the circumstances, these tactics do not obey the law of the place, being a type of operation that is able to use, manipulate and change, since the beginning.

During the students' dialogue, it was highlighted that the aggressors use bullying and do not measure the consequences that violence can bring to the victim. For Albino and Terêncio [21] the first consequences are low self-esteem, aggressiveness, low school performance until school evasions become more serious, in the way that the victim can isolate himself socially as a strategy to escape from aggression or even lead to a psychological disorder, depression, suicidal thoughts and constant desire for revenge. Thus, it is essential to have the support of the family and school professionals, as they offer support and management to deal with this type of situation.

They also said that these aggressive attitudes are due to other social relationships that the person has, therefore, the subjects are in various social contact, and the practice of bullying at school can be presented as another type of violence in different contexts. This aspect is presented by Albino and Terêncio [21] who perhaps the majority of the researchers did not pay attention to the fact that the causes of bullying can be economic, social and cultural factors, regarding or considering as natural and independent of the contradictions that produced. These results can get into a trap that leads to a simplistic view and makes a superficial analysis of the action of bullying as only one-dimensional.

The informants characterized bullying as something very complex, which carries a plurality of meanings and a more subjective issues, because what one person understands as an act of violence may not be perceived in the same way by another since "sometimes the person he speaks thinking that he is not offending, but he is offending a lot". Bullying is the most peculiar form of violence that often goes unnoticed, leaving implicit marks on the victims. According to Martins and Almario [22] aggressors show aggressive tendencies due to the influence of the family or even the community, since parents and neighbors encourage more hostile attitudes than affection. These attitudes are directed at the victim of aggression and often still count on the indirect participation of the spectators, participating of the prejudice practice in a passive way.

According with the reports, it was possible to identify that young people experienced this kind of violence both in the role of aggressor and victim. Bullying attitudes concern purposeful behaviors that happen frequently and without apparent motivation. The most common cases reported referred to physical appearance, nicknames, threats, insults, physical and verbal aggressions. These practices inhabit the everyday of ordinary culture, characterized as practices of non-producers. Generally, in this relationship between aggressor and victim, it achieves small successes, which Certeau ([14]: 154) calls coups or bricolages, which are small victories by the weakest over the strongest from new ways of doing; in other cases, this is not possible.

Through language, the informants said that the biggest characteristic of bullying is related to the fact that those who practice "want to be considered the group's bigshots, the most important students among all", because the person who is developing bullying starts to be idolized by the others, sparing no effort to achieve that. For Certeau ([14]: 154), it is through the content of the narratives that reality can be modified, which deviates or makes a coup and a detour through a past and generates a new production of meaning.

It is necessary to realize that everyday practices are also schemes, structures, which develop according to circumstances, moments, which define the ways of using words and things. Certeau ([14]: 92) explains that "ways of doing" and ways of using are not and could not be repetitions of what is already pre-established in the social web. The main strategy found by young people is through a new way of thinking about everyday life, realizing that the act of violence as a committing with the other is wrong and they are trying to somehow repair the error. This can be done mainly through new ways of making and using consumers' cultural practices.

The dialogue, the understanding of the meanings of this practice and the possible results that it can cause to the one who suffers and to the aggressor are some of the measures that the students consider essential to deal with bullying. Other tactics of the students consisted of implementing preventive programs and actions at school, in the family and in the community in general, as a way of achieving awareness about what bullying really is, the aspects into it wins and the losses that the practice causes in each one. The students reported that perhaps with these measures, a change in school reality and violence in the local context would not be merely in thoughts but closer to being realized in everyday practice.

According to the young people, it becomes easier to think about the daily life although it does not depend only on a given population. At the end of the interviews, the adolescents resumed the violence in the national context, highlighting the lack of commitment and neglect of government politics to change the current scenario. This reality is left to the background and progressively the incidence of violence increases. The informants did not fail to make a direct connection with the situation of neglect and hostility they experienced, highlighting the urgent need to analyze violence and the aspects involved in it.

The violence does not seem to have an expiration date soon, but the young people revealed that the first step is to change from each one, because when "I think differently, I give the opportunity for the person to think too". Perhaps with this awareness, violence has a space for reappropriation and gradually maybe decreases. They also emphasize the importance of popular participation in terms of rights and duties as citizens, requesting the State and other spheres of power, policies act at preventing the occurrence of threats and promoting citizenship rights of the population [23].

Conclusion

The internship experience added to the possibility of conducting interviews with the students I had contact with provided rich moments of learning and investigation. I realized the range of behaviors and attitudes that exist in everyday life. Thus, culture, family, school, the experiences aforementioned, their social media are directly related to each other, making it practically impossible to analyze everyday practices from a unilateral discourse.

Throughout the development of the work, I began perceiving the senses and meanings that the informants attributed to violence, based on the researcher's observation, paying attention to the implicit and explicit details of the speeches, as well as ensuring the necessary protection for young people with regard to the confidentiality of information.

The use of the ethnography method favored the search and the attempt to understand the complexity of the local reality, in order to achieve the research objectives. The opportunity to have inserted myself in a social reality different from what I was used to, made me dive and learn about another culture, contributing to reflections about the phenomenon of violence.

Violence from the perspective of adolescents brings with it a series of meanings that involve the entire social context that it is part of. The alternative of researching the daily life from the perspective of Certeau's cultural practices allowed us to think of local society as powerful and transforming through tactics and strategies of practicing subjects, new ways of doing and how to use that reality to transform it.

This conception allows young people to be not only mere consumers and spectators, who accept what society imposes on them, but as subjects who question and reflect on their role as active subjects to reappropriate spaces based on new ways of thinking and changing their daily life. Through this practice, young people are constructing other ways of doing and using the content of daily practices, readapting and reframing them.

Thinking about daily life and transforming it is expanding the point of view at the plurality of existing practices in the relationships that are manifested by the infinity of knowledge, experiences, conflicts that were reworked, shared and modified that weave the complexity of doing. These inventions are generating a new "culture" and new ways of reorganizing everyday practices.

Thus, as Certeau ([14]: 105) states, it is necessary to understand that "the study of some present daily tactics must not, however, forget the horizon where they come from and, at the other extreme, nor the horizon where they could go", or in other words, the study of tactics means seeing things from one way to another, being subject to a path of investigation, discovery and in addition to modification in society by the subjects.

From such a perspective, in the current landscape of world society, there is an emergence of analysis of new daily practices that threaten the common welfare. The advancement of the far-right wing in the world that has a liberal, conservative and authoritarian character has been showing its protagonism *vis-à-vis* civil society that is increasingly suffering from the lack of representation in the collective structure.

When it comes to the Brazilian socio-political-economic organization, there has been no difference. The country currently has as representative of the highest ranking in the Republic, a head of state who flirts with authoritarianism, taking a stance that rejects democratic rules, that encourages violence and that denies the legitimacy of civilian opponents, while also advancing the reactionary and conservative movements. These conducts contribute to make the most violent sectors of society feel free to proceed against enemies and institutions, reinforcing violent acts instead of protecting the Constitution.

The country is also dealing with a gradual increase in social inequalities, notably marked by the economic crisis faced in recent years, resulting in an increase in the unemployed population and a low concentration of income. In addition to these factors, another area that

resists is education. Last year, the Minister of Education announced significant investment cuts in the higher education budget, showing that education and culture are not priorities in this government. It is important to note that nowadays there is a new modality in the information war broadcast in the media, such as social networks - the so-called fake news, widely used for political purposes. These tools go beyond the frontiers of truth and are rooted in the social body in order to delegitimize or devalue real information.

The new decade (2020) reflects global challenges in the search for the construction of another proposal for society, based on human ethics, capable of constituting diversity for the formulation of collective projects, which provides alternatives for the full exercise of human rights that foster a more egalitarian and democratic nation. It is in this perspective that new tactics and strategies are being produced as a transformation of the social organization takes place, in the different ways of doing that modify the dominant structures and that open space for the agency of new practices and for the creativity of the subjects who produce.

Bibliography

1. Abramovay M., *et al.* "Juventude, violência e vulnerabilidade social na América Latina: Desafios para políticas públicas". Brasília DF: Unesco (2002).

2. Abramovay M., *et al.* "Coesão social e vulnerabilidade no Brasil: juventudes e violências". *Revista Da Universidade Do Sul De Santa Catarina, Número Especial* (2012): 165-183.

3. Kaefer CO., *et al.* "A comunidade escolar como protagonista na prevenção da violência contra a criança e o adolescente". *Vidya* 30.2 (2010): 21-31.

4. Guareschi NMF., *et al.* "Intervenção na condição de vulnerabilidade social: um estudo sobre a produção de sentidos com adolescentes do programa do trabalho educativo". *Estudos e Pesquisa em Psicologia* 7.1 (2007).

5. Waiselfisz JJ. Mapa da violência: Adolescentes de 16 e 17 anos do Brazil (2015).

6. Waiselfisz JJ. Mapa da violência: Homicídios por armas de fogo no Brazil (2016).

7. Cerqueira D., *et al.* "Atlas da violência". Brasília, DF: Instituto de Pesquisa Econômica Aplicada (2017).

8. Cerqueira D., *et al*. "Atlas da Violência". Brasília, DF: Instituto de Pesquisa Econômica Aplicada (2019).

9. Deepask. "Taxa de homicídios: Veja número de assassinatos por cidade do Brazil – TIMON, MA" (2016).

10. Passos E., *et al.* "Pistas do método da cartografia: Pesquisa-intervenção e produção da subjetividade (3rd edition.)". Porto Alegre, RS: Sulina (2014).

11. Lustosa PR. "Dispositivos socioeducativos, biopolítica e governamentalidade". (Tesis). Faculdade de Ciências Humanas, Universidade Federal de Minas Gerais, Belo Horizonte, MG, Brazil (2013).

12. Bourdieu P. "A miséria do mundo (8th edition)". Petrópolis, RJ: Vozes (2011).

13. Certeau M. "The Practice of Everyday Life". University of California Press, Berkeley (1984).

14. Certeau M. "A Invenção do cotidiano: 1". Artes de fazer. Petrópolis, RJ: Vozes (2008).

15. Morais C. "Compartilhar estupro coletivo nas redes, a nova versão da barbárie brasileira". El País (2016).

16. STF. Agravo regimental em Habeas Corpus: Recurso extraordinário com agravo 983.531 Distrito Federal HC (2017).

17. Freire P. "Pedagogia da autonomia: saberes necessários à prática educative". São Paulo: Paz e Terra (1996).

18. Toledo LG and Teixeira FS. "Homofobia familiar: abrindo o armário 'entre quatro paredes". *Arquivos Brasileiros de Psicologia* 65.3 (2013): 376-391.

19. STF. Ação direta de inconstitucionalidade por omissão 26 Distrito Federal (2019).

20. Dinis NF. "Homofobia e educação: quando a omissão também é signo de violência". *Educar em Revista* 39 (2011): 39-50.

21. Albino PL and Terêncio MG. "Considerações críticas sobre o fenômeno do bullying: Do conceito ao combate e à prevenção". *Revista Eletrônica do CEAF* 1.2 (2012).

22. Martins NV and Almario A. "Bullying: uma perspectiva sobre o agressor". *Revista da Universidade Ibirapuera* 4 (2012): 17-21.

23. Esteban R., *et al.* "Photoprotective implications of leaf variegation in *E. dens-canis* L. and *P. officinalis* L". *Journal of Plant Physiology* 165.12 (2008): 1255-1263.