

The Sertão of Non-Violence

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Abstract— Violence is to subject that lacks reflections able to instigate the institutional actors and the critical sense in the population. In this sense, this article analyzes the functioning of interpersonal relationships with respect to physical violence, from its near absence in the semi-arid region, specifically in the town of Gust, part of the municipality of Petrolina / PE, located in the backlands of Pernambuco, where there were only two murders in seven decades. Is based on the discursive representations on the issue of violence and the ways in presenting the social ties that reinforce the Community Elán.

Keywords— Violence, Public Security, Semi-Arid, Public Policy.

I. INTRODUCTION

The introduction of the paper shouldnt explain the nature of the problem, previous work, purpose, and the contribution of the paper. The contents of each section may be provided to easily understand about the paper.

The theme of violence in its many facets, has been the subject of approaches in sociological studies, particularly for the demarcation of forms of socialization effects generation that are repeated more or less recurrently in societies. Discuss the issue of implies violence necessarily understand what the intrinsic elements in social relations that support violent behavior, as this would seem like instrument (ARENDT, 2001) for non-recognition, cancellation or division of another (Adorno, Horkheimer, 1985) denying thus their dignity.

The violence is the result of power relations that are produced by legitimate interpersonal relationships, or not, by institutional mechanisms that make the cultural arbitrary natural (Bourdieu, 2005) with significant implications for historic structures. From this perspective, it is important to reflect on the role of the social mechanisms of regulation of the relations of domination in regard to the question of the establishment of community ties.

In this context, the unsaid, the unrealized, fits as revealing what you intend to explain, because the shared discursive relationship in the collective sphere which does not run also constitutes a form of action. Thus, the methodological approach of the theme adopted in this study has the scope of the practices adopted by the inhabitants of Gust, village in the municipality of Petrolina / PE in

submedium the São Francisco Valley, a city that is a reference at the economic and political to state Pernambuco, one of the most violent states in the country, which has the peculiarity that, in the hinterland, not compute significant records of murders, only two in the last 70 years in its urban area.

To discuss the issue, the work is divided into three sections, besides this introduction: the first is a discussion about the influence of violence in the structuring of social ties; the second presents polyphonic aspects in the discourse of nonviolence in Gust and, lastly, the final considerations.

II. DISCUSSION THEORETICAL

An important question that arises is the face of this reality in Brazil, as pointed out by the Datasus, the Ministry of Health, when considering the average homicide rate in Rio de Janeiro and Pernambuco the same average: 41 cases for each group and 100 thousand inhabitants. It is relevant to note that Pernambuco appears among the five states most violent in the country 26 times, ranking third in 2006, second only to Alagoas and Holy Spirit. In the specific case of Pernambuco, there is a growing tradition to violent behavior as a form of social honor, which causes be known as' killer of earth.

Considering this context, it is necessary to understand the habitus (Bourdieu, 2004) established for the definition of social relations, in particular its influence on the formulation of agendas created in the sphere of public security, allows for understanding the nature of sociability

to the structuring of social ties, for "everything that exists in individuals and in specific fields of all historical reality as impulse, interest, purpose, tendency, psychological conditioning and movement" (Simmel, 2006) defines the nature of the associations.

In the social habitus of the conflict, building elements, which are scoped to the production of legal certainty and of the presumption of equality, based on the Enlightenment conception of the modern state and citizenship constituted by the political practice as a way to hold the ownership of the concept of justice Social. Thus to form a discursive trend for the production of social security (COSTA, 1998; Scott, 2002; TABAK, 2002).

In this respect we can see daily flows for enabling ontological security (Giddens, 2003), in order to create external security manipulation through the rooting of a moral economy (Elias, 1994) able to give vent to the need for answers to the dilemmas of logic current domination (CRENSHAW, 2002; Ferreira, 2004).

III. SOCIAL REPRESENTATIONS

Social representations had as a precursor Serge Moscovici (1978), which in the 1960s has resurrected his concept from the collective representations of Durkheim (SA, 2002). In this case, however, he emphasized the interaction between the individual and the social, rather than turn fully to the social side as Durkheim (1978) places.

Among the paradigms that have been formulated in recent decades, the Social Representation Theory emerged as a new way of interpreting the behavior of individuals and social groups. Moscovici says that they are formed by reciprocal influences and implicit negotiations in the course of conversations where people are oriented towards symbolic models, images and values. In this process, individuals acquire a common repertoire of interpretations and explanations, rules and procedures that can be applied to everyday life. Jodelet (2002) defines them as a form of knowledge socially elaborated and shared, with a practical goal that contributes to the construction of a common reality to a social group. This is evident when we observe what arises in Gust community as the consumer expectations regarding food standards (the DPB), regularity of purchase of clothing or personal belongings (usually in June, for the celebration of St. John, and in December, for Christmas). Another relevant factor is the regularity of living of the religious practices of the Catholic Church and, in particular, attendance at Mass and the wheels of São Gonçalo.

It can be considered a social representation as a form of practical knowledge that links a subject to an object

(SA, 2002), but it is not just a construction of the subject, it is also social, in that there are social and cultural participation this guy. This is because man is a social being, daily exchange ideas and opinions on certain subjects that arouse their interest and curiosity with their peers, and this interaction, each has its concepts arising from its own logic, formed by the collection of information and evaluative judgments of various sources and personal experiences and / or group.

Are the formative processes of social representations feeling and perceiving, says Moscovici (1978), the objectification and anchoring. He considers the anchor as cognitive integration of the object represented by people, ideas, events, relationships, etc. Anchoring is sort and styling. To Jovchelovitch (1995) the objectification and anchoring are specific ways in which social representations establish mediations of social representations in social life. Emerge with it, the opportunity to bring knowledge to the unknown into a reality known and institutionalized.

Already the objectification consists of a structural fancying operation and by which it gives a "form" (or figure) specific knowledge about the object, making concrete, almost tangible, abstract concept. Aim is to discover the iconic quality of an idea or be inaccurate, playing a concept in an image. With the objectification and anchoring are observed existing mediations between social life and individual life, such mediations are the representations, symbolic structures that originate both in the creative capacity of the human psyche, as the borders that social life imposes (Jovchelovitch, 1995).

For Moscovici (1978), in contemporary societies universe there are two classes of thought: the universes reified and consensual universes. Both act simultaneously to shape our reality. In the first, quite circumscribed, are produced and circulate the sciences and scholarly thought in general. The second, relate to the intellectual activities of daily social interaction, in which social representations are produced. The construction of symbolic significance is simultaneously an act of knowledge and an emotional act, whose base is the social reality (SA, 2002).

IV. MATERIALS AND METHODS

The central research question focuses on the elements contribute to nonviolence in Gust community, especially as the feeling that belongs to a well-defined group socially helps prevent violent physical attacks resulting in deaths in order to identify the main inducing elements of nonviolence. The study was performed in a qualitative perspective, requiring that the methodological approach is given by ethnographic work, justified on the basis of the

belief that this type of research points to the understanding of the studied phenomenon, allowing, from significant elements, it is possible to explain the social processes and imponderables (MALINOWSKI, 1976).

From this assumption, the identification of social representations was carried out with the help of search tools that favored the analysis of content, hidden by the focus of attraction, the latent, non-apparent, the unprecedented potential (of the unsaid) held by any message (Bardin, 1977). This aspect is the need for deepening the meanings of the world actions and human relations (BOUDON 1989) Capable of explaining myths, beliefs, aspirations, values and attitudes. Thus, there were 91 interviews with three focus groups divided by age into five classes (09 -11, 12 -17, 18 -30, 31-59; Above 60 years) to ensure the variety of perspectives for the design of the habitus Social.

the categories approach were established as follows: family, work, school, consumption and violence. Semi-structured interviews were conducted that allowed up the way of life predominantly adopted by the community.

To map research, we used the Content Analysis method, which allows inferences by the systematic and objective identification of specific characteristics of the message, organizing lists of themes, is characterized as a predominantly qualitative research. The ninety interviews were recorded, followed by the transcripts, floating reading to grasp the general aspects. Thus, if formed as an additional data source and stopped when it was realized that the data is "exhausted", supporting the concept of "theoretical saturation" (Nico et al, 2007). In this sense, the sample taken is theoretical, since the number of subjects or situations to be included in the study is determined when the information starts to be repeated and given new or additional are no longer found.

V. DISCUSSION AND ANALYSIS

On violence in the family group and the possibility of suffering physical violence on the street informants said the following:

"There's no fight. Why ugly brothers fight. If you learn to fight at home or at school agent does not want not "JWR 11 years.

"Ugly Fight not. Tiff simple and nothing to go to tapas "MA 18 years.

"Do not think of it, I do not consider. Here death does not happen "KR, 29 years.

"I have 53 years, never seen anyone kill the other then" AF, 53.

"No one here has the courage" PR 20 years.

Thus, the understanding of accepted uses as material allows for better visibility of the requirements validated by the social actors that are part of a substantial way the scope of the set of operating practices and values in social regulation. Consideration of the social scenario in the assessment of power relations requires the perception of the role of the various stakeholders, especially the conformation of motivation and direction of action bases. In this sense, to unveil the production of discursive practice of individuals within the community life is so crucial point of defining the degree of fact made equity (Giddens, 1991).

In a complex social environment, there are a multitude of reference structures with simultaneous validity (D'Incao, 1999), which atomizes the individual to put it in contrast to the different groups with which it has contact, whether of identity reaffirmation, either otherness . Strengthening individualization brings an imbalance in identity reference, a characteristic feature of the logic of postmodern society. Firm up the habitus as a "layer feature of membership of a particular social group to survive ... as there is no identity without identity-I-we" (Elias, 1994: 151).

It must consider the idea advocated by Bourdieu (2001) that there are structural homologies between symbolic fields, so that they are all interconnected by common elements, either in the system of primary socialities, or in the system of secondary socialities (Godbout, 1999). On this, Caillé (1998: 9) states that "social facts, we would say, to sum up the best of the specificity of Maussian vision, becometotal and should not be considered as things, but as symbols. " Belonging to a community presupposes a system of attributes and relationships in which individuals participate, directly or indirectly, of the common interests (BOUDON; Bourricaud, 2001).

Let's look at extracts from the reports of respondents about the family's role:

"Kinship, marriage with cousins all. Very important family of people "JMA, 35 years.

"And it all. The most important thing for people is the family "JS, 19 years.

The family is presented as a realization of security, a voltage ratio with the freedom of individual action, within the aspirations of sharing process.

The guiding question for the evaluation of social conformation is to verify the effectiveness of the behavior of individuals and the effects of their performance in the course of sociability that are built within the institutions, so as to need as symbolic exchanges are made in social

relations forward the relationship of physical violence, through the analysis of the discursive practice.

VI. CONCLUSIONS

This study examined how the sociability pattern established in Gust stands recurrence of emotional bond as kindred extended to ontological security element which appears as a valid expression of belonging in the community.

In the embedded speech to practice collective trust is experienced as a gift in the social process, which is demarcated by reinforcing ritualized practices to community ties, especially the experiences of social gatherings, religious or not, and the distance of which is unknown, the 'other', the stranger, the possibility of macular collective logic.

The recurring idea of violence is grounded in the possibility of insertion of external elements to the community, capable of causing tensions desestruturadoras habitus. In polyphonic elements of speech of non-violence, evident is the cultivation of family groups and, by extension, the kindred idea of extending the community as a determinant of an identity insulation to guarantee social peace.

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