

Youth and Transitory: The Profile of IRPAA Residents and the aspects of their Training

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Abstract—This article aims to broaden the specificity of the historical approach that revolves around the discussion of "student republics" and "youth", as well as to develop theoretical/methodological considerations about the youth condition experienced by these young people. Ten (10) collaborators are used methodologically, with six (6) young people living and four (4) living in a student republic maintained by a non-governmental organization located in the city of Juazeiro, Bahia, where offer training opportunities in the context of living with the semi-arid region, which contrasts with the technical and vocational training under which they are subjected. It presents as main results the reflection that these young people who are of different origins, whether from the countryside with traditional bases (indigenous people, quilombolas, fishermen, family farmers, relatives, pasture fund, social movements, etc.) being the result of the process of construction of the subject, based on the juvenile hybridity, influenced by the transient movements, which is the main challenge to think about and propose formative processes that meet the specific needs of these subjects, whether in the educational field, social movements and / or human ecology.

Keywords—Training, Juvenile hybridity, Transient movement, Narratives.

I. INTRODUCTION

This article is an integral part of the master's dissertation produced in the Postgraduate Program in Human Ecology and Socio-Environmental Management, which is interested in discussing the relationships established by young people in their vocational training process and their future performance. These subjects live in a student republic maintained by a non-governmental organization located in the city of Juazeiro, Bahia, where they offer training possibilities in addition to their stay in the context of the semiarid coexistence. which are submitted.

Thus, the present work aims to broaden the specificity of the historical approach that revolves around the discussion "student republics" and "youth", especially when compared to the interdisciplinary approach, as well as develop some theoretical / methodological considerations about the condition young people lived by these young people, in which we are considering "transient youth" from the experience since its origin in the field and the relationship established by studying and residing in the Republic of the IRPAA.

Given this presupposition, the text in evidence takes as its centrality the displacements carried out by these young people in relation to the departure of their community and the arrival in formative spaces that are also linked to daily living and the relationships

established by it and constituting other horizons for their lives. We call this movement "transitory" and seek throughout the text to problematize this place of formative reconstruction for the life of young people.

As mentioned, the formative process is also due to the coexistence in the republic, so it is pertinent to signal that this terminology has several meanings and meanings, but the applicability in this text is synonymous with the hostel, boarding house, ticket house, student house. This definition is not demarcated by a specific date for its emergence, but, many scholars, link the first universities of Portugal and the houses created by the government of the same period. With Portuguese influence, Brazil had its first student republics in the state of Minas Gerais and spread in several capitals and interior of the country.

However, a model with characteristics different from traditional ones was created over 20 years ago in the interior of Bahia, in the region of the São Francisco valley, in order to provide non-formal training and enable the children of farmers to continue their studies, mainly technical training.

With a transition dynamic through which young people are submitted (coming from the countryside, going through technical training, going back to the field, and returning to the urban area in the majority), it causes us to think of a different condition experienced by them and

that reflect the formation, participation and professional constitution, the condition of transitoriness, which has contributed to the development of the rural and its communities, in a fair and sustainable way, thanks to the dynamics of the republic and the influences of the formative processes.

The discussion on "youth" has a vast conceptual field, in which its definition varies from biology, sociology, anthropology, political sciences, among other areas of knowledge, more basically the youth is understood as a phase in which the individual is in development, where spaces, orientations, positions, and conceptions, will define this subject, which is in constant changes and transitions.

The understanding of the conception of youth, in this case, is bound up with the factors and the cultural, social, customs or traditions perspectives in which this subject is inserted, where any result, whether harmonious or disharmonic, will result in a product distinct from so many others, however rich in meanings and subjectivity.

Still discussing in the epistemological field of the young subjects, the Food and Agriculture Organization of the United Nations considers that

There is no universally accepted definition of youth. Young people have been described in many different ways; sometimes as a particular age group, as a stage of life or as an attitude. [...] In its relations with governments and organizations, FAO uses a wide range of ages, depending on the specific definition of "youth" used within a particular country or a specific organization. The age range surprisingly ranges from 8 to 40. (FAO, 2002.)

Like the FAO and the UN, there is no concrete definition, just a concrete discussion as regards the age group for its definition "The UN Secretariat uses the terms youth and young people interchangeable to mean age 15-24 with the understanding that member states and other entities use different definitions".

However in the same discussion, there are exceptions, where in some countries they will have their standards, but in Brazil, there is a divergence, where several regiments, documents and institutions have their own definition of age group and arguments. The Statute of the Child and Adolescent - ECA, between the ages of 12 and 18 is incomplete, the National Youth Statute, from 16 to 29 years of age, and finally the Brazilian Institute of Geography and Statistics - IBGE and some governmental programs linked to agrarian reform establishes between 16 and 24 years of age. Just as in some countries and not

different in Brazil, youth is a more fluid category than a fixed age group.

It is important to highlight that methodologically this work consists of the construction of a diary of the daily experience of formation, memorials, interview narratives and interviews by depth, in order to build the profile of these young people. In order to maintain ethics, research confidentiality and shelter employees, we will use codenames of birds and fish of the caatinga, in order to maintain the climate and valorization of the natural context and to remember the transitional character of these animals, characterized by their comings and goings, in some migratory cases.

Thus, initially, we will discuss the paths and transitoriness of the young people's constitution, theorizing the identity steps throughout history and the constitution of the different youths, then we present the discussion that revolves around the republics, from its genesis, the terminological association to inns, exposing the history and types of republics (outside and within Brazil), reaching the model of republic located in the semi-arid Bahia. Finally, we present the perspective of transient youth, based on the institutional profile, through the voices of these young people.

II. TRANSITORY AND THE CONSTITUTION OF YOUNG PEOPLE

Youth can be seen in a number of different ways, which result in different youth policy strategies. Views of this period can be split into different phases. Youth can be seen as a transitional phase, a socialization phase, a struggle for social status or as a period with intrinsic value. There are differences between the different views, but they should not be exaggerated (YOUTH AND YOUTH POLICY – A SWEDISH PERSPECTIVE, 2010).

The citation in evidence, a fragment of a Swedish reference text, "Youth and Youth Policy - A Swedish Perspective," sums up, in a nutshell, the universality of youth and its multiple definitions, the same is a result of militant young people together with the Swedish National Council for Youth Affairs, which ensures that young people have access to influence and well-being. Thus, in this topic, we will discuss the concept of the word youth, which is a subject that is constantly discussed, mutated and present more and more in academic circles. We will try to make a genealogy about the historical conditions that have arisen on this subject. Considering the historical aspects and cultural partners trying to understand how this concept transpires to practice.

Many historians claim that youth as a social class only arose in the eighteenth century, Dick (2003) points out that the term juvenile was only officially categorized in this century where it definitively marked its limits in the history of mankind. Being interesting to transpose to make a provenance on the youth category for the understanding of some subjective elements contextualized in our western culture.

In the history of Ancient Greece, we understand how it initiated the obstacles of the Western structure in the way of thinking, organizing in society and of relationship. In the book *The Story of Young People*, a text by Alain Schnapp (1996) points out that for the Greeks cities were synonymous with a regulated social life. The Greeks treated young people as beginners in civic life, and everything concerning the polis was dealt with from the oldest to the youngest, with the basic conduct of Hellenic life as the ideal of beauty (pederasty, homosexuality) and war (the hunting games and physical exertion). Defining youth in this age as the beautiful and the strong are firmly establishing in their own body the most fundamental situations of their own life. Yet within this context, there is a counterpart with philosophy as names of Socrates and Plato that revolutionized Greek education and way of life.

Nietzsche, Socrates, and Plato bring a dualist interpretation of the world to explain the meaning of life and establish hierarchies of principles and values. Nietzsche (2001) brings a vision of Socrates on moral inversion, which creates a therapy to harmonize the Greek instincts giving particularity to the figure of the young. Finding it necessary to discipline the young man. Using this dialectic for the principle of self-assertion as an advent of defense, transforming the rule of beauty and strength into reason, virtue, and happiness. Passing everything by the evaluation of reason. Thus, in the face of two points of view of the cultural transformation of the beautiful and the force of human reason, we come to a new phase of Western humanity, opening a door to an interpretation of the construction of youthful subjectivity.

When we go to Christianity, we note that it springs from the context in which Greek culture is being transformed from the dialectic of Socratic reason to being apprehended by the Roman empire that later incorporates Christianity into its social scene as an official religion.

Christiane Marchello-Nizia (1996) points out that in the average age most heroes are young, or at least men with juvenile qualities. And when we look at the literature of this time we identify principles linked to love and prowess (chivalry and courtesy). Understanding that the values attached to young people in this stage of history are linked to the battlefield and cloister of the

monasteries. Society was centered on religious and educational institutions that focused on controlling the juvenile carnal passions that emerged most at this stage and the body was seen as an object of desire, in short, a culture turned to moralism.

Thus epistemologically we can define the word youth from several strands. By biology, it is understood in two initial stages: pre-adolescence (from 10 to 14 years) and adolescence (from 15 to 19 years). For sociology, youth is constituted as a young insecure aspect within the contemporary scenario of the future. Anthropology sees youth as an enriching cultural element. And history treats youth as a temporal, spatial and cultural variant depending on the society inserted (CLIMACO, 1991). The juvenile trajectories in the country came from the abolitionist movement in the XIX century, these young people intervened in the radical action for the liberation of the slaves (CACCIA - BAVA, 2004). In 1920 three movements in favor of political youth were inaugurated: the Movement of the Week of Modern Art; the Tenentista Movement and the political party movement that originated the PCB political party. According to Caccia - Brava (2004: 64): "Youth groups were formed around these movements and were protagonists of new ideas, new conceptions of nation and state".

We then had a youth organization with movements focused on nationality as a highlight the National Student Union - UNE and the religious movement around Catholic Action. According to Novaes (2000), the youths who belonged to the partisan and union organizations represented the working class. Highlighting the decade of 1960 that was when the youth began to have an emphasis on Brazilian society. But due to the political effervescence of the years that followed from the 60's because of the Military Dictatorship, the youth exerted an internal articulation of a spiritualist nature, and the young people who resisted this system acted in the clandestine social movements of armed struggle.

In the pre-1990s we come across a youth that is not utopian, according to Sousa (1999): "Intentions, utopias, projects, rebellions, transgressions are concrete elements in the relations lived by this age group, but isolated as behaviors of the young, is not explanatory of the relationships involving the youth" (IDEM, 1999, p.25). The social conditions of the youth of the 1990s are distanced from revolutionary methods, and what is noticed is an individualistic perspective.

As already mentioned, there is no exact universal age group to delimit this phase of life, so, as already mentioned, the most cited is used by various territories is between 15 and 24 years based on UNESCO and

especially the UN, "Youth and Young People, The UN Secretariat uses the terms youth and young people interchangeable to mean age 15-24 with the understanding that member states and other entities use different definitions (UN, s / d)", as mentioned, there will be cases in which the country or continent, will define on the basis of its statutes or regiments the initial and final age.

As previously mentioned, in relation to age range variations, in South Africa, the age group is between 14 to 35 years (OAU, 1996); in Canada, there are variations based on their geographical variations from 12 to 19, or in some cases from 15 to 19. The British say that there is no exact starting age but ends at 30 years. In Japan, young people are individuals up to 35 years of age (Chaves, 1999).

In other Western countries, they define the maximum age of youth for 15 years of age, but this will depend on the cultural aspects of each nationality. Youth is a category that in addition to being marked by adversity is a dynamic class. And from a new family, political and social conjuncture, the young person is inserted in a transitory society process.

However, some experts (PAIS, 2003; OLIVEIRA, 2014) consider youth as the transitions phase, the intersection between the responsibilities of children and adults in society, that is, assume a social role, going beyond an age group. However, official bodies such as the IBGE, determine from 15 to 24 years. The Youth Statute (BRAZIL, 2013) considers young people in Brazil to be all citizens between the ages of 16 and 29 and finally the Statute of the Child and Adolescent (ECA) establishes that adolescents are individuals between 12 and 18 years of age. In this way, we can consider some variants, divided into three stages: teenagers (between 15 and 17 years), young people (aged between 18 and 24 years) and young adults (25- 29 years old).

Completing the discussion and giving continuity, youth can be defined by their cultures, beliefs, ideologies (ideas, thoughts, doctrines, and worldviews) and origins (rural, urban and rururbano), or even by periods (golden years, hipers, painted faces, etc). that is, "[...] youth is a symbolic conception, representation or creation, made by social groups or by individuals considered as young, to signify a series of behaviors and attitudes attributed to them. (GROPPO, 2000, p.07).

Young people are living in constant changes and adaptations, inserted in a globalized / technological context that encompasses the fourth industrial revolution, with the use of computers, tablets and cell phones of last generation that end up canceling distances that previously

existed and giving access to all the types of information either for the field or for the city. "... because of its combination with other social situations - such as class or social status - and also due to cultural, national and local differences, as well as to ethnic and gender distinctions" (IDEM, 2000, p.15). Thus, mainly rural or rural youth, which was formerly marked by "ignorance" denial of rights, now traces a path of development in education, culture, and leisure.

It is known that there has always been the context of the exodus to the great centers in the longing for a better condition of life. In the youth field, we are currently seeking an insertion as a singular subject in its identity and plural constitution in its particular needs and thus we identify as transitional young people.

Aiming to broaden the discussion and enter the universe of the transience of young people, especially young people from the countryside and migrate to the urban in search of study/work, the new housing, where they have often shared environments, contribute to the construction of the identity of these subjects.

Life in the Republic: from the transitional to the social subject

The origin of the term "republic" has a genealogy of the Latin *res publica*, a word that can be expressed as a public matter or public thing, which denotes the idea of a public good, of what is collective (LAFER, 1989). The regime approached by the Roman Empire was also used to classify the city-states of Greece, or the regime instituted by Oliver Cromwell in the seventeenth century in England (MENDÉS-FRANCE, 1963). However, the modern conception of the republic (based on a head of state and the division of powers) only arose after the strengthening of liberalism.

Thus, republican terminology has gained adjectives and has been associated with student housing, student houses, boarding houses, pension or Brotherhood, however there are several assumptions (REPOLÊS, 2007), so these types of housing are composed of groups of young people, mostly of the times they are from distant localities and move in search of study (MACHADO, 2013a).

With regard to the first records on republics, there are several versions, the most cited being that in the fourteenth century in Coimbra, Portugal, when D. Dinis, by royal diploma of 1309, required the construction of houses should be inhabited by students in the area of Almedina, by means of a fixed payment of a rent, administered by a commission appointed by the King, composed of students and "good men" of the city. In this way, these types of accommodation made possible the

universality of higher education, allowing young people from various localities to continue their studies.

Already in Brazil, the student republics have their origin from the first faculties created in the regency of Dom João IV, such as the Faculty of Medicine in 1808, more ahead with Dom Pedro II, with the implementation of the School of Mines in Ouro Preto in 1876, became the center of student life, incorporating tradition, history and customs (IDEM, 2013c). Thus, near the School of Mines, student republics were created, in the same models as those in Coimbra, noting that the houses were owned by the School, with the change of capital to Belo Horizonte in 1890, and the responsibility and maintenance of students, assigning a small rent. (IDEM, 2013b).

In this way, the republics of Ouro Preto in Minas Gerais are called unique in Brazil (MALTA, 2010), thanks to their peculiarities, said to be unequalled to other university cities, having the characteristics of student dwellings, with their tradition, history, and constitution of structure, similar) to the republics and solar of Coimbra, in Portugal.

Other relevant information for this discussion is the creation of the first republic outside the country, destined to the Brazilian students in Paris, called "house of the students" created in 1928, located in Paris, and directed to assist students studying in the capital of France and had difficulty staying in the city (COSTA, 2010).

With the passage of time, the student republics have been multiplying over the years and Brazilian territory, adding the most diverse types of education, from elementary and secondary education, an example from the perspective of the pedagogy of alternation, as well as technical education offered by technical schools and federal institutes and, finally, in the higher education, from state to federal institutions, in which

[...] some units of university residences, where all the infrastructure was made available, such as furnished rooms and appliances, while in others it is a grant destined to the payment of housing expenses with varying amounts (IMPERADOR, 2017, p. 295).

Thus, there is a diversity of types of republics, in which part of them are part of the student assistance plan, where the institutions offer housing (inside or outside the institution) maintained by the same and in another case, the houses are maintained by the students themselves with the help of family assistance or help. Thus the republics or housing destined to young people of other localities that go in search of continuing their studies, they have been in Brazil and for centuries and lately has extended and gained the interiorization in diverse regions and states.

A model of a republic, located in the semi-arid state of Bahia, which has been in existence for more than two decades and annually receives groups of young people from the countryside and traditional communities, who migrate in search of continuing their studies, for the regional and local development of the subjects' communities. Being the host, the centrality of this study, since it has unique characteristics of the models described throughout this material, giving rise to a term called Transient Youth, which will be detailed later.

To enter the context of the republic that we will discuss, we initially introduce the institution that administers the same. The IRPAA, or rather, the Regional Institute of Appropriate Small Farmers, founded almost 30 years ago, is a non-governmental organization based in the municipality of Juazeiro-BA, which develops awareness-raising and awareness-raising activities through educational projects and concrete actions to the coexistence with drought is the semi-arid (OLIVEIRA, 2005; CARVALHO, 2008; OLIVEIRA, 2014).

Once, the IRPAA became a reference in studies and training, to coexist with the semi-arid region, it was necessary, the expansion of its facilities as well as the creation of a center for the accomplishment of the formations, so in 1994, the center was created Dom José Rodrigues or popularly known as the IRPAA farm, located 12 km from the city of Juazeiro-BA, in the Jardim Primavera district on the 30-hectare Tourão farm, the area has an auditorium, dormitories, dining room, as well as experiments various types of cisterns, processing plant, vegetable gardens, animal husbandry, Barreiro, etc.), all this structure is the basis for various events (meetings, seminars, conferences, etc ...), and can accommodate up to 60 people .

In addition to the prospect of a training space, the institution added the farm to a republic formed by two houses (female and male), destined to receive youngsters from the countryside, children of farmers from several Brazilian semiarid localities , which have partnerships with partner institutions that seek to enter technical or higher courses in the agrarian / environmental area. On the other hand, the institution offers an informal formation in several areas and abilities, aiming to develop the critical, political sense for new horizons and especially for the conservation and coexistence with the caatinga and semiarid biomes.

The maintenance of the countryside and the republic are carried out by the young residents, who carry out conservation activities such as cleaning, weeding, feeding, composting, among other activities, at times that do not jeopardize their studies. The source of support in

the institution is through sponsorship scholarships (SILVA, 2004, p.27), to keep personal costs and not to induce young people to seek work and focus only on studies. In addition, in signing the agreement with the IRPAA, an agreement is made with the youth, in which, after completing the course, they must return to their communities and during a period, they must make a return, as it is presented in some narratives of the following employees:

"[...]por outro lado, eu estava com a formação técnico em agropecuária, então meu pensamento foi que, ali seria o momento em que eu iria voltar para minha terra, pra contribuir[...]" (PACUMÁ, memorial de formação, 2018).

"[...] o acordado entre o IRPAA e a instituição que nos indicam, que no final do curso técnico, retornamos para repassar os conhecimentos e aplicar em nossa comunidade, [...]" (DOURADO, diário do cotidiano., 2017).

The republic supports 24 young people at the most, who make casters to visit their communities, especially on commemorative dates, to visit relatives. Thus, every year a new group arrives and another leaves the institution. In this dynamic of comings and goings, with the fixation of a period in the communities, they generate a transience, in which I denominate of "transitory youths". Thus over more than 23 years, more than 150 young people have passed, who have a group and a generation, with great responsibility for the development of their bases.

Who are the young residents of IRPAA: aspects of transitoriness and training

The northeast region is known for its great territorial extension, besides sheltering most of the Brazilian states, a region rich in cultural, climatic and geographic diversity, has a great variety of biomes, among them the Atlantic forest and mangrove (littoral), Amazon forest (west of the region), forest of cocais, closed and with greater extension and predominance the ecosystem with characterized semi-arid, called caatinga biome, in which an image and stereotyped visions have been always transmitted mainly in the interior and in the field, of a place of delay and miserable people, illiterate and malnourished, cracked ground, dead animals, with a belief that nothing was right here, for it was the will of God. With only one direction remaining, they migrated to the cities, which were synonymous with progress and modernization, and for decades, especially in the great droughts, thousands of northerners sought the metropolitan regions, especially in the southeast, as an alternative to get rid of the droughts.

With this, several actions and programs were implemented by governments, aiming to eradicate and combat drought, such as DNOCS and SUDENE, among others, but the actions saw that the drought was something negative and should be stopped at any cost, not seeing that is a natural phenomenon of this region. Thus, in the last three decades, actions have been taken to coexist, in particular with civil society organizations, social movements, family farmer organizations, peasants and leaderships (COSTA, 2017), creating a new paradigm in logic of the Coexistence with the Semi-Arid, which assures the perspective of the Good Life, through a sustainable relation of human beings and nature "(IDEM, 2017.p. 95)

The initiative to create the institution was given by Bishop José Rodrigues of the Diocese of Juazeiro, who followed the ideals of living well, and against some governmental proposal (against drought), as well as militant for the causes of the least favored in the field and in the city, in which organizations and international cooperation together with the Community Ecclesiastes of Bases - CEB's, initiated a collective of local and regional actions, with the aim of minimizing the consequences of the prolonged drought.

In this context, in April 1990, the Regional Institute for Appropriate Small Farmers - IRPAA, an organized, nongovernmental and nonprofit civil society organization legally ruled by an association, with representatives of dioceses, farmers and regional leaders, which at first draws on the experiences and ways of life of rural communities and, in the first instance, formulates a different proposal for this region, based on local knowledge, identifying potentialities and fragilities, learning from nature to deal with the adverse situations of climatic oscillations, respecting the local specificities, valuing the culture of a strong and resilient people, people of great faith and belief, that even with the marked rural exodus, still hopes for better days in the countryside.(COSTA, 2017, p.88-89)

With the creation of the IRPAA, several aspects related to the coexistence with the geographical, biological and climatic context, began to be seen in other ways, from "wretched drought" to "a climatic reality in which we must live and seek means to survive" this is the mission and militancy of the IRPAA, organized in three periods (1990-1999, 2000-2009 and finally 2010-2017) of the institution's actions since its inception,

1. Between 1990 and 1999: institutional strategy was the construction and dissemination of the proposal of Living with the Semi-Arid (IDEM, 2017, P.89);

2. Between 2000 and 2009: in defense of an appropriate public policy for the Semi-Arid (IDEM, 2017, p.93).
3. Between 2010 and 2017: a strategy under construction today, it runs through the Consolidation of Coexistence with the Semi-Arid (IDEM, 2017, p.94).

Returning to the previous subtopic, with the creation of the IRPAA, the training center Dom José Rodrigues (initially named only as an IRPAA site, in honor of the founder, is now named) was added to the physical spaces as a structural part of the where it serves as a laboratory and training center for the coexistence with the semi-arid. Taking advantage of the space, in addition to the international initiatives, the creation of a republic aimed at receiving the children of farmers and traditional peoples was implemented in the same space, in order to continue the studies (technical and University graduate).

Over 24 years (1994-2018), hundreds of young people passed through the republic of the institution, sharing and disseminating the principles and ideas for coexistence with the caatinga biome, between comings and goings, trebled and guided a Good Living mission. For the construction of this research, ten collaborators participated, among them six young people residing in the republic and four who lived and went through the process of formation.

The following are the collaborators, using codenames to guarantee the research ethics and protect the subjects. For this moment, we will use excerpts from the diary of daily training experience, memorials and narrative interviews and by depth, for their presentation. For this, we will use names of species of fish and birds of the caatinga, since they are animal synonyms of resilience, strength and its transitional character of comings and goings.

Initially we present the students Tiziu, Asa-Branca, Surubim and Pacumã, you can observe that this one has as similar the passage and experience in the republic and the constitution as professionals starting from these experiences.

Natural de uma comunidade rural chamada Lagoa da Roça, município de Campo Formoso na Bahia e criado pelos avôs maternos, desde cedo fui instruído a participar dos espaços religiosos, igreja católica, e espaços coletivos de discursões na comunidade, associação comunitária, além do envolvimento nos trabalhos da roça onde plantávamos feijão, milho, mandioca, batata, guandu, abobora, melancia e nos dias de sábados íamos vender esses produtos na feira livre do município.” (TIZIU, MEMORIAL DE FORMAÇÃO, 2018)

Eu Asa Branca, 35 anos, filha adotiva de pequenos agricultores camponês, Maristela Santos de Santana e Edmundo Ferreira residente e domiciliada na comunidade Itapicuru Monte Santo Bahia, venho através deste relatar minha trajetória de vida pessoal e profissional. [...] desde muito cedo, quando ajudava meu pai nos trabalhos da roça e participava dos acontecimentos e iniciativas populares junto a minha mãe professora, líder comunitária e defensora de uma classe oprimida, a qual tanto almejava um grande sonho, juntamente com varias tantas outras lideranças dar-nos, apoiar-mos enquanto filhos de agricultores(as) do campo uma educação qualificada que defendesse e discutisse a realidade, a vida do jovem camponês. (ASA-BRANCA, MEMORIAL DE FORMAÇÃO, 2018).

eu sou Surubim , tenho 24 anos, acidente geográfico Chorochó-Bahia, Escorpiana, carrego comigo sangue indígena, mistura com mulatos, minha biza era índia os trukas, técnica em agropecuária, mãe do Miguel, venho da comunidade Alto Vermelho município de Abaré, BA, comunidade qual é reconhecida como fundo e fecho de pasto, filha de agricultor e agricultora, venho da luta, fiz parte dos movimentos sociais, fiz parte também do grupo gau: grupo de agroecologia Umbuzeiro, que fina na Universidade ENEB/Juazeiro, em 2014 fiz parte da república do IRPAA (SURUBIM, MEMORIAL DE FORMAÇÃO, 2018).

Sou Pacumã, sou filha de agricultores familiares, minha mãe e meu pai, sempre trabalharam na roça, assim como os meus avôs, tanto materno como paterno, [...] meu pai sempre trabalhou na roça, tanto na cultura do cajueiro, [...], eu não tinha condições de ir e nem me manter naquele momento, pois no primeiro ano não teria a bolsa [...] meu tio avô, disse que me ajudaria naquele momento, [...] meu tio e minha mãe me deram apoio [...] eu fui com meu primo e um colega da comunidade [...], que também fizeram parte da república [...] (PACUMÃ, MEMORIAL DE FORMAÇÃO, 2018).

In narrating and presenting themselves, the young people make a movement to meet the various temporalities that constitute them and are signifying the dimension of transience that we are referring to throughout the text. We will continue presenting the narratives of the current students who live in the republic of the IRPAA and composes the transitory movement in these subjects and their spaces.

Desde à infância, fui menino de igreja, menino comum, igual a todos mas, religioso, isso se deve ao incentivo de minha mãe, embora não muito religiosa, sempre levou-me à encontros de grupo, reuniões das quais participava, tudo isso ligado à igreja Católica. [...] até fundador de um grupo de

oração e outro de canto e sendo membro de um grupo de Jovens. [...]Canudos; cidade histórica, [...]cidade de gente simples e acolhedora que mesmo com influencia midiática e com as políticagens partidárias, tentam manter o espírito de fraternidade (CABURÉ, DIÁRIO DO COTIDIANO..., 2017)

Sou da comunidade Caraiba de Senhor Teixeira, município de Pilão Arcado em minha comunidade mora só família tem seis casas. Praticamos atividades voltadas a agricultura e pecuária onde criamos gado, ovelhas, cabras, galinhas, produzimos farinha, tapioca, etc. o que me trouxe a esse curso foi a necessidade técnicas em agropecuária em minha região além de ser uma área que me identifico[...]. Na minha comunidade eu trabalhava como catequista e nas comunidades vizinhas por a igreja católica participava de encontro que era promovido por a paróquia Santo Antônio em Pilão Arcado onde vinha jovem do município todo no centro de formação Palmeiras de Elim onde tinha encontro de estudos de bíblia, assembleias entre um espaço muito agradável[...]. Também sempre gostei de participar de reuniões de associações ou qualquer do tipo. Sempre participei de reuniões promovidas pelas entidades IRPAA e SASOP[...].dos encontros promovidos pela pastoral da Terra-CPT que também me ajudou a escolher cursar agropecuária onde eu já tinha conseguido um vaga para estudar na EFAS de Monte Santo[...](PIAU, DIÁRIO DO COTIDIANO..., 2017)

Sou azulão, venho do interior de Campo Formoso, tenho 21 anos (Jardel), filho[...], tenho duas irmãs[...].ambas mais novas. Mãe é dona de casa e também trabalha na roça, pai trabalha em construção civil[...].terminei os estudos em 2014 foi quando comecei a trabalhar mais meu pai, na construção civil. Trabalhei dois anos com ele. [...] venho de uma família simples do interior de campo formoso, onde fui criado pelo meus pais com a ajuda de meus avós paterno, uma infância um pouco difícil por não ter condições financeiras[...], fiquei sabendo do IRPAA através do meu tio que, morou na república. (AZULÃO, DIÁRIO DO COTIDIANO..., 2017)

Sou arribaçã, tenho 21 anos e venho de uma comunidade indígina da tribo tuxi do município de Abaré-BA. Ainda sou agricultora, índia e atualmente estudante do curso de engenharia agrônômica e filha de agricultores na qual o principal sustento foi o manejo com a mãe terra, desde aos 11 anos comecei com trabalhos de grupos na igreja de minha comunidade e logo depois com o passar do tempo com a causas indíginas do meu povo tuxi. (ARRIBAÇÃ, DIÁRIO DO COTIDIANO. 2017).

Sou carcará, de uma comunidade quilombola, [...] do povoado de Tamandua, [...], tenho orgulho de ser remanescente de quilombola de um povo resistente, lutador que mesmo com o sofrimento conseguem manter-se forte e luta por seus direitos, que durante muito anos foram negados[...](CARCARÁ, DIÁRIO DO COTIDIANO..., 2017)

Meu nome é dourado, tenho 20 anos,[...] somos 3 irmãs,[...] já moramos em Brasília por oito anos e voltei em abril de 2008, foi quando terminei a 4ª série, em Lagoa de Eduardo, comunidade de Pilão Arcado, mais eu moro em sítio Geraldo,[...] porém tive que repetir de ano, pois minha mãe achava que não estava preparada para a 5ª série[...].das três irmãs, uma faz pedagogia, e a mais nova esta parada, pois mão não tem condições de pagar,[...] a minha vinda para IRPAA, foi graças a colega, que estuda em Monte Santos, na EFA, que é da comunidade, que falou, [...] eu era secretaria da associação, [...] ai o gerente pastoril me indicou a associação de fundo de pasto, que me indicou, [...] eles viram o meu envolvimento na comunidade,[...] antes de vim, eu estava preocupada, vou terminar o ensino médio e vou fazer o que,[...]os professores perguntava o que a gente ia fazer, qual faculdade, mais a gente não sabia[...]. (DOURADO, DIÁRIO DO COTIDIANO..., 2017)

As seen, a good part of those who have lived or lived in the republic have some common characteristics, among them the origin of social movements, traditional communities (countryside, fishermen, natives, quilombolas, farmers, among others) or relationship with the church or related groups. Given that all share ideals, customs, cultures, habits and practices, aimed at a sustainable and ecologically correct culture, so those involved with the Republic are constantly training, mainly informal and non-formal, due to diversity the coexistence and the policies of the institution.

It is these aspects that make it possible to think of transitional young people who are initially constituted by the profile traced by the institution when creating inclusion criteria, based on the internal regiments, terms of adhesion. These young people come from traditional communities, be they fishermen, quilombolas, natives, pasture fund, families that live from fruit extractivism, family farmers

However, there are exceptions, some young people who passed through the republic were indicated by social movements, linked to the church, as the case of the young Caburé, who comes from the municipality of Canudos-BA, by indication of the Catholic Church and CEB. thus, the criterion of being of small municipalities, with a

culture / commerce directed to the field, where some scholars, show that the expansion of these spaces, gave origin to small villages, and in turn, in small municipalities, in which, it is still a developed rural environment, as some authors often call urban-rural (BERNIERI, 2002; REIS, 2006). Thus, for this study, the young people of the republic are always associated with the field, since the centrality, besides the processes of formation, is destined to this subject profile.

Transient movements and young people as a social subject

the juvenile phase is characterized by a gradual transition to the full assumption of adult roles in all societies, both rural and urban (DURSTON, 1994, p.14)

The movement of going and coming from the countryside to the city and vice versa is composing a hybrid process of identity constitution in these subjects, often leading them to stay in the city and never finish high school, entering the field of work, especially if we take into account that for young people living on the farm the entry into adulthood occurs much earlier. (OLIVEIRA, 2014).

In both fragments, the category of transience is strong and associable with youth, as if nature tends to a process of changes and adaptations. Thus, to deepen the discussion of a specific group (young people of the IRPAA republic) it is necessary to enter into the epistemological universe of some terms and categories, for a better understanding.

The fragment quoted above, Oliveira, deals with some of the characteristics of the young people who live or who have passed through the IRPAA republic, where the construction processes (identity, gender, professional) associated with the cultural diversity of the spaces in which young people are inserted IRPAA and CETEP), besides the comings and goings of their communities, in addition to the subjective and personal transformations, causes in a new reflection on itself, in which the author identifies as a process of hybridity.

These processes of insertion and influence of several patterns in which we denominate of hybridity, (comes from the Greek Hybris) refers to the mixture of things of different orders, resulting in the excess. The term "hybrid" is also associated with "mestizo" and "heterogeneous" (MADEIRA, 2010, p.2). Where the hybrid occurs as a "[...] process of diversification through mixing [...]" and not "... as a process of homogenization". (IDEM, 2010, p.4) "to name some objects, practices and processes of our contemporaneity, only the word hybrid seems to serve to give some reference to experience. The hybrid invades our daily lives." (IDEM, 2010, p.1).

As Durston says, the transition in the juvenile phase occurs in both rural and urban areas, this movement is more visible and strong when we deal with young people from the countryside who are often in contact for the first time with an urban culture / globalized. This movement between comings and goings (republic-school, republic-community) of the youth of the republic, contribute to the movement of hybridity, reconfiguring the individual, giving the opportunity to re-evaluate his role as subject in that community.

To think of the youth that inhabit the republics of the IRPAA is a transitional condition, which is directly related to the development of the individual (young), initially marked by its history, religion, culture and customs and has direct cultural and social influences from the context in which it is inserted. In addition, other influences are constant in the life of the IRPAA youth, they are experiencing a training phase, which in this case of two institutions, where the CETEP (technical course = formal) and the IRPAA internal, training, courses and mini-course = non-formal), which introduce multiple knowledge and ideologies in the residents, where they are processed, decoded and passed on or reproduced in their social circles.

The following is a sequence of narratives that characterizes the transitory movement that constitutes these young people,

[...] eu tinha uma visão sobre a sociedade, sobre tudo, com a minha vivência aqui no IRPAA, as formações, até mesmo alguns disciplinas no CETEP, eu pude mudar o meu ponto de vista,[...] a formação política como exemplo,[...]quando eu fui na folga a minha comunidade, já via com outros olhos a postura de meus amigos, que é muito machista, homofóbicos, e não é desse jeito, todos são iguais e tem o mesmo direito, ao voltar para república, pude ver o quanto mudei para melhor. (AZULÃO, DIÁRIO DO COTIDIANO, 2018)

[...] hoje eu surubim, estou contribuindo, com meus conhecimentos adquirido no IRPAA e CETEP, na cooperativa de Uaua, Curaça e Canudos COOPERCUC; na região de Curaça em um território quilombola, que é o quilombo de Valdemar, na Nova Jatobá, tem pouco tempo, mas já tenho projeto, para a comunidade e confesso diante de tudo que passei, dei um tapa na cara da sociedade, a quem não esperava por isso; to dando o melhor de mim, que não é pouco, rrsrsrs...to muito feliz a pesar que demorei muito para exercer a minha profissão mas tudo no tempo de Deus (SURUBIM, DIÁRIO DO COTIDIANO, 2018)

Based on the reports, we observe that from a different point of view, the experience and coexistence in these spaces, go to a transformation, which occurs every time

and round, evaluations and reevaluations and, finally, reflection.

With all the elements mentioned here, we believe that specifically related to these young people who are of different origins, whether from the field with traditional bases (indigenous, quilombolas, fishermen, family farmers, relatives, pasture fund, social movements, etc.), constitute as transient young people, which is the result of the process of construction of the subject, from the youthful hybridism, influenced by the transient movements.

Returning to the discussion, the transitional term, discussed by Oliveira (2014) in his master's thesis, is amplified and strengthened here. For a better understanding, the term is associated with something that is in constant movement, is in a transversal process, passing through other processes and movements. In this way, I see the young people of the IRPAA in a process, totally different from other young people who find themselves in the same dynamic, residing in republics, but these with subjectivities and interlaced in different ways.

III. CONCLUSION

The daily life revealed by these young people in narrating and reflecting on their youthful condition, a condition that corroborates with that presented by Dayrell (2003) in linking the debate to the dimension of transient as a possibility of "becoming", so also the young people are gradually becoming stronger and weaving learning that allows them to present themselves not only with a fixed age that determines whether they are young or not, it is beyond a category that is becoming distant from the ways of living and being in society, present themselves as constructors of their formative processes and in this way consider each element as meaningful for them to advance and assume the social roles and functions before their personal and professional performance.

As a result of these questions I return here the purpose of this writing. We propose to this end that the aim was to broaden the specificity of the historical approach that revolves around the discussion of "student republics" and "youth", especially when compared to the interdisciplinary approach, as well as to develop some theoretical / methodological considerations about a youthful condition experienced by these young people, in which we are considering "transient youth" from the experience since its origin in the countryside and the relationship established by studying and residing in the republic of the IRPAA.

What jumps in the reading of the narratives and the contact with these subjects is that the transience that constitutes these young people is delineated by subjective questions that are present in their identity marks and allow of this way to reflect the movement of coming and going, present in its trajectory in which they are led to leave their homes, the family's bosom, what is considered a "comfort zone", to live the different, the unpredictable, yet is not characterized as a permanent element, there is a presence of ephemerality that marks this transitory movement they live.

Beyond these aspects, it is pertinent to elucidate that in its narratives the place of transitory as a movement of construction and identity reconstruction is reinforced and is configured as a possibility of dialogue with its formative process. Dayrell, points out that,

On the other hand, we find ourselves in daily life with a series of images about youth that interfere with our way of understanding young people. One of the most ingrained is the youth seen in their condition of transience, in which the young is a "coming to be", having in the future, in the passage to adult life, the meaning of their actions in the present. From this perspective, there is a tendency to view youth in their negativity, which has not yet come to be (Salem, 1986), denying the present lived. This conception is very present in the school: in the name of the "coming to be" of the student, translated in the diploma and possible future projects, tends to deny the lived present of the young person as a valid space of formation, as well as the existential questions which they expose, far wider than just the future (2003, pp. 40-41).

Corroborating with the author's point of view, we come to the conclusion that youth can not be thought of, especially those present in rural territories or in the countryside, as the narrators of this research point out, as a mere temporal clipping or as a prognosis for the future. They come to live in the present time and their formative nuances as possibilities of self-affirmation and recognition are social subjects and the transitory here is only demarcated as the cut in the time in which they leave their zone of comfort and migrate to other spaces in search of growth and knowledge, in this case of vocational training, but which does not define the inherent aspects of its future or the denomination as subjects.

Young people come to recognize themselves as subjects and in this way are endowed with plans and plans for the future and, mediated by this transitory, temporary movement in which they demarcate their youthful condition, not as the reflection of a near future. Let us see what this young woman says,

[...] hoje eu penso diferente, quero terminar o curso técnico e fazer faculdade em zootecnia e dar um futuro diferente a minha comunidade,[...], aquela caracara que chegou aqui antes, não existe mais [...](CARCARÁ, DIÁRIO DO COTIDIANO, 2018)

In view of the above, we believe that with all the elements mentioned here, specifically related to these young people who are of different origins, whether from the field with traditional bases (indigenous, quilombolas, fishermen, family farmers, family, pasture fund, social movements, etc.), constitute as transitional young people, being the result of the process of construction of the subject, based on the youthful hybridity, influenced by the transient movements, what constitutes the main challenge to think about and propose formative processes that meet the specific needs of these subjects, whether in the educational field, social movements and / or human ecology, as we propose to articulate throughout the article.

ACKNOWLEDGEMENTS

Many thanks to CAPES for their help in this research and to PPGEcoH.

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