Social Violence and School Dropout

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Abstract— *Understanding the concept of violence, in its most diverse and comprehensive forms (physical, verbal, moral, sexual, symbolic, structural, etc.) and deepening the debate on the issue of school failure, especially on the most perverse form of failure , which according to scholars is evasion, since it removes the breast of the school any and all opportunities for socio-educational reparation, is what is brought up in this work. The results obtained through the applied questionnaires show us that the picture is quite worrying and demonstrate that there is still a lot to be done. However, only by knowing closely the paths that permeate violence and school dropout, even knowing that there is no panacea for this evil, without the construction of an effective and permanent public policy for and in education, can such scenarios be reversed.*

I. INTRODUCTION

As for the discussion of violence and school dropout, it is necessary to know its true causes, because it is only through a deep investigative process that one can understand and seek to solve such problems.

Where they arise, who cause them, what are the consequences and losses that these actions will bring in the medium and long term for Brazilian and global society, since the world is going through an intense process of globalization, will be the objectives of this work. Theoretically based on Durkheim's thought and on the studies of the main contemporary critics and conceptualizers on the subject; above all from Brazilian studies that address the issue of evasion, exclusion and school violence in the daily life of Brazilian public schools.

It is not uncommon for news reports, magazines, newspapers and specific literature to address the subject of failure and social violence. Violence that can be physical, verbal or moral and has amazing results in the evaluations of educational institutions. A recent survey by the University of Brasília - UNB demonstrates the growth of violence in schools across the country. More than half of public schools have already been victims of depredation. Thefts, thefts, physical, moral or verbal attacks have affected teachers, staff and students.

Studies carried out by UNESCO, since 1997, show that approximately three thousand Brazilians, aged between 15 and 29 years, died victims of violence in schools and that, among five thousand young people, 60% reveal that they have already suffered at least one aggression.

Another factor to be analyzed is to know to what extent the issue of failure and violence affects the social and cognitive development of the student. It is known that this can generate ills and traumas that leave irreversible sequels in the short, medium and long term.

It is not just today that violence has been a constant reality that integrates the daily life of Brazilians. What is aggravating now is its high degree of occurrence in the public school environment.

Violence is like a disease. It has its causes that must be thoroughly examined.

In illness it is not enough to take care of the symptom. It is necessary to know its causes and apply the appropriate remedy. Violence at school is also a symptom that, in order to be solved, will have to start with the diagnosis of its causes, not only the immediate ones, but also the profound ones.

In Brazil, the educational context does not harmonize knowledge with skill and attitude, that is, it does not integrate Knowledge, with Know-How and Want-to-Do respectively. This last requirement, focused on attitude, is intrinsically linked to social factors that are, at times, neglected and not always taken into account by the official and private educational system.

II. METHODOLOGY

The methodological process adopted in this research was carried out through a qualitative and quantitative study.

In the qualitative research work, the analysis was sought in books, scientific articles, electronic publications, etc. We tried to show the need to study the relationship between school dropout and social violence. It also analyzes its impacts on the formation of society, which, in theory, sees education as an important social bias in the formation of citizens.

With regard to quantitative research, Dencker (1998, p. 124) reveals that: exploratory research seeks to improve ideas or discover intuitions. It is characterized by having a flexible planning involving, in general, bibliographic survey, interviews with experienced people and analysis of similar examples.

As for practical investigation, it is essential to make use of a research technique through the application of questionnaires, which according to Dencker (1998, p. 89) in the questionnaire, the questions are delivered in writing and the informants fill in the answers, where the questionnaire will be characterized. data collection.

This research was applied in the five largest public schools in Feira Nova, which involves a number of approximately three thousand and eight hundred students, a total of 85 teachers, five assistant principals / directors and eight pedagogical coordinators. It had eight questions between open and closed.

Once the questionnaire was answered, an analysis was made of the data obtained, through statistical treatment, from which the answers to the possible causes of social violence and school dropout came out, if there is any relationship between them and if there is, to what extent this relationship has contributed to the occurrence in greater incidence of these social phenomena.

III. THINKING ABOUT VIOLENCE

3.1. Conceptualizing Violence

There is a record that violence has accompanied man since the beginning of human history. Note that in the Bible, in its first Book, that of Genesis, in the first chapters, violent acts are already reported, as is the case of homicide involving the brothers Cain and Abel. The children of Jacob, out of envy, beat and sold their younger brother, Joseph. In the New Testament quotations, the Romans, with their domination over Israel, practiced a multitude of violent acts, such as the stoning of Stephen and Jerusalem one of the best known cases for humanity culminated in a series of cruelties of which Jesus Christ was a victim. The most diverse forms of violence, such as: hangings in a public square; men who fought to the death in the coliseums to delight the audience; the Holy Inquisition that victimized countless people, Nazism and excessive wars populate the history of mankind.

Several thinkers and writers have tried to explain the causes of this phenomenon. According to Freud (1993), man already appears with an innate predisposition to violence, he is born and grows in a violent environment, because society is also violent, while other authors say that no one is born violent. Becomes.

In the view of some thinkers, violence can be divided into structural and systemic. According to Minayo (1994), structural violence "is characterized by the prominence in the performance of economically or politically dominant classes, groups or nations, which use laws and institutions to maintain their privileged situation, as if this were a natural right", while "systemic violence arises from an authoritarian practice, deeply ingrained", despite the democratic guarantees that are expressed in the 1988 Constitution.

> Chauí (1999), when formulating his concept of violence, uses four different parameters. The structure is distributed as follows:
>
> 1) everything that acts using force to go against the nature of some being (is to denature); 2) any act of force against someone's spontaneity, will and freedom

(it is to coerce, embarrass, torture, brutalize); 3) any act of violation of the nature of someone or something positively valued by a society (is to violate); 4) any act of transgression against what someone or a society defines as just and as a right. Consequently, violence is an act of brutality, harassment and physical and / or psychological abuse against someone and characterizes intersubjective and social relationships defined by oppression and intimidation, fear and terror.

According to research carried out in several countries around the world, few topics have received as much attention today as violence. For many authors, one of the greatest symbols of today is the lack of security, the inability to protect themselves, the fear that violence in its various forms may affect us, whether as a participant in a society or in an isolated way. , destabilizing individualities (Hall, Stuart 1975; Boudon, 1993; Bourdieu, 1997).

Violence cannot be framed only in the act of practice and punishment. It is necessary to be attentive to the process in which it was formed, how it was built and what relationship it has with conflicts. Following this reasoning, Habermas (1981) points to a vision that is based on new forms of conflicts, those that are related to cultural reproduction, those that are generated from socioeconomic inequalities, social integration and socialization. It also states that these types of conflicts / violence are materialized in ways of life. To talk about violence, it is necessary to contextualize, analyze the relationships and types of society.

According to Bourdieu, (2001) the concept of violence can be metaphorical or symbolic.

> The knowledge that is constructed in different experiences and coexistences, diverge on conceptual frameworks in relation to the theme. Violence is a concept that transitions between the metaphorical, the symbolic, as well as between legal definitions that require examinations of the body of crime and material evidence to configure what is meant by punishable violence. Symbolic violence can be exercised by different institutions of society: the State, the family, the school, the media, etc. Symbolic violence is expressed in the "legitimate" and disguised imposition, with the interiorization of the dominant

culture, reproducing work relationships. (Bourdieu 1970, apud L'Apiccirella).

A criticism of this concept comes from Habermas (1981) and refers to violence always being equivalent to physical aggression, therefore external to the symbolic. In addition, this criticism restricts violence only to the physical dimension, does not contemplate and analyzes the possibility of dominant beliefs to impose values, habits and behaviors without necessarily resorting to physical aggression, which creates situations where those who suffer symbolic violence feel abused, inferiorized and assaulted, as is the case, for example, in matters of bullying.

Other authors believe that being violent is something that man brings with him, however, this attitude of violence may or may not occur. The environment and the social condition in which he is inserted is who will define his violent posture or not. They also claim that in many cases, being violent is a matter of survival, sometimes in the face of the very nature that created it, and sometimes through others. (Arblaster 1996, apud Castro 2002).

Chesnais (1981) states that the only popular knowledge of the concept of violence is that which deals with physical violence, actions and or episodes that can cause irreparable damage to individuals and, as a result, awaits the intervention of society through the State . For the author, this is the only etymologically correct conception, because for him, "in addition to finding support in the penal code and in the perspectives adopted by some professionals, such as doctors and police officers". With this definition, the author excludes moral, symbolic and economic violence (that which occurs against property, or that results in deprivations of an economic order). Thus, talking about violence within the scope of Chesnais' analysis, implies referring exclusively to the so-called "harsh violence".

The fact is that conceptualizing violence is quite complex, but there are parameters that help direct authors to move towards an idea based on a common core. According to Michaud (1989), they are: "the notion of coercion or force and the damage that is done to an individual or social group (social class or category, gender or ethnicity), violation of human rights and senses for the victims, therefore being It is basic to privilege, in the concept of violence, both civilizing principles over rights - since often those who are devoid of them do not have objective conditions or parameters to recognize themselves as victims - as the perceived, the meaning, the assumed as suffering, pain or damage ".

In this sense, it is worth recovering Michaud's definition:

> There is violence when, in a situation of interaction, one or more actors act directly or indirectly, massive or sparse, causing

damage to one or more people to varying degrees, either in their physical integrity, in their possessions or in their symbolic participation and cultural (Michaud, 1989, 10 and 11).

Considering violence merely as a physical issue, deconstructs all the achievements acquired in recent decades through the consolidation of human rights, the recognition of humanity in its most diverse identities, diversities and the respect due to these. Following this reasoning, the prejudices resulting from the issue of gender, race, generation and class, among so many others, and their manifestations are considered, today, also violations of those rights.

Another way of conceptualizing violence as a social phenomenon is that exercised by the State or Institutions linked to it. From this perspective, violence is often confused with coercion, whether this occurs explicitly or not:

> If violence does not necessarily involve physical aggression in the direct confrontation of some people with others, then the distinction between violence and other coercive ways of inflicting harm, pain and death is blurred. A policy that deliberately or consciously leads to the death of people from hunger or disease can be called violent. This is the reason why slogans like "poverty and violence" or "exploitation and violence" are not just hyperbole. (Arbastler, 1996: 803 apud Castro, 2002)

Within this perspective, no one better to speak of the violence exercised by the State than Althusser, when in "The Ideological Apparatus of the State" he demonstrates the influence and the dominion that He exercises over man. For Althusser, there is no way to unify the repressive and ideological apparatus of the State, as the repressive is structured in the use of force (violence), while ideology is used to act in the other areas in which "force" is also used, to reproduce the will of the State, such as: the family, the school, the religion, the judiciary, the political party, the union and others. The author also makes a distinction between the power of the State and the apparatus of the State, the latter being the body of institutions that constitutes the repressive apparatus of the State and the body of institutions that represent the body of the ideological apparatus of the State.

The role of the State's repressive apparatus consists in guaranteeing by force (physical or not) the political conditions of the reproduction of relations of production, which are ultimately relations of exploitation. The apparatus of the State contributes to its own reproduction and also ensures, through repression, the political conditions for the exercise of the ideological apparatus of the State. Ideology is a "representation" of the imaginary relationship of individuals with their real conditions of existence.

In the literature, the relationship between power and the exercise of violence is common. However, for Arendt (1994), the conceptual distinction between power and violence is essential if the intention is to "deduce actions to contain it [violence], mitigate it or eliminate it":

> Power, even though it may be questioned in its meaning or action, is supported, to a greater or lesser degree, by some level of group consensus. In violence, on the contrary, we are submerged in the field of arbitrariness where law and law, bastions of civilization, are banned. Or, in other words, the extreme form of power is all against one, the extreme form of violence is of one against all. (Arendt, 1994: 35)

3.2 - Violence in the Brazilian Context

According to the most varied authors, violence in the case of Brazil is intrinsically linked to issues of social macrodynamics. It also points to the role of the State and also addresses rural issues or rural issues. For these thinkers, factors such as: social inequalities, poverty, unemployment, economic crises, inoperative public power, bureaucracy, slowness of justice and democracy are some of the most debated macro-structural references, but with a unique approach, according to each author.

Mesquita Neto et al. (2001) highlights that the violence caused at the expense of political actions occurs mainly within the same social class, that is, among people of the same socioeconomic level. The author also stresses the need to debate more deeply the conflicts called classes. He concludes his statement, saying that "the dynamics of political economy would be more successful when the analytical level was institutional". Within this perspective, one must understand the interpersonal relationship in what the author calls the "microsocial level".

Peralva (2000) does not agree with the idea that there is necessarily a connection between violence and phenomena called macrosocials. When she writes about the issue of violence in Brazil, she points out and recognizes that there are relations between them, but that these points do not necessarily generate violence. It also states that social inequalities, the uncontrolled periphery of cities, the poor distribution of income, among others, explain in some cases the practice of violence, but it does not justify it. One of

these "relations" pointed out by her is the fact that reports of violent deaths in poor neighborhoods are common and rarely occurred in wealthy neighborhoods.

For Pinheiro (1996), there is violence of an "endemic character", linked to social issues. This type of violence is translated through authoritarian attitudes of various orders.

> "Territorial underdevelopment (of populations in the North and Northeast and of urban and rural areas in other regions); impunity - corruption, as in the area of security -; abuses by police forces, especially against the poor and non-whites; violations of the rights of poor prisoners; and racial discrimination. "

However, it is already common in contemporary Brazilian literature, the authors 'recognition, regarding the authorities' concern regarding the importance of "respecting both the rule of law and international human rights norms, although much remains to be done. done "(Pinheiro, 1996, p. 9); "Improving the register on violence, making what is available on the topic more visible and detailed" (Mesquita Neto et al. 2001); "The increase in the number of security personnel and their training, even though it is insisted that" structural violations "of social, economic and cultural rights seem to be a characteristic of society" (Pinheiro, 1996, p. 22).

Peralva (2000), while still writing from the perspective of democracy, incomplete citizenship and violence, lists the main reasons that contributed and contribute to a scenario that potentiates violence in the most diverse regions of the country, whether they are large urban centers or even even small and medium-sized ones: "1) increased access to weapons - an aspect emphasized by several interviewees in different surveys, in areas of poverty (Peralva, 2000; Zaluar, 1999; Castro and et al, 2001, among others); 2) "juvenilization" of criminality; 3) greater visibility and reaction to police violence, particularly against young people in peripheral neighborhoods; 4) expansion of the drug and firepower market for organized crime, especially drug trafficking, in different urban centers; and 5) individualistic and consumption culture - "mass individualism" - derived from unmet expectations, potentiating violence ".

As advocated and proposed by other authors, Peralva (2000) points to the need for greater reflection on the role of the State in terms of legitimacy in controlling violence. It also defends the insertion of low-income populations and civil society in the construction of the democratic game, besides considering reform as important in the police, as in justice - "having a respected and respectable police" (Peralva, 2000, p. 187) . Following the Weberian thesis of the centrality of the State in the disciplining of violence, Peralva (op. Cit, p. 22) defends that:

> Only the State is able to embody the will that the common law be respected, which supposes that it exercises functions of controlling transgression and exercising punishment. Building a State that, in the name of civil society, is able to effectively control the functioning of all institutions, without, however, contradicting the principle of individual freedoms, is probably one of the most important problems that Brazilian democracy will face in near future.

The antagonisms that exist in Brazilian democracy are also verified and cited, even with other views by Mesquita Neto et al. (2001) who, when rescuing the perspective - economic, political and social - pro-violence dimensions, insists on the issue of governance and considers that:

> The growth of crime and violence results not only from poverty and social inequality, the lack or poor quality of security services and the spread of weapons and drugs. It also results from political uncertainty and unresolved institutional conflicts during the transition to democracy, which weaken the impact of actions to improve security and justice services. (Mesquita Neto et al., 2001, p. 34)

According to Vieira (2001), a society of peace is only built if the authorities manage to eliminate the ghettos, the great social gaps, that is, it is necessary that the whole society feels inserted in a common culture, sharing and co-sharing of norms and values. Still according to Vieira, (2001, p. 81) "racism, poverty, lack of access to education and essential goods, to human dignity are ways that facilitate the perception of the other as inferior (...)". It also points out that while the most developed countries invest around 6% of the GDP in education, Brazil invests just over 3%.

IV.　　SCHOOL AND VIOLENCE

4.1 - Violence at School: A New Phenomenon?

The school community thinks that violence at school is a new phenomenon, which would have appeared around the 1980s and which developed more intensely in the 1990s. The fact is that, historically, the issue of violence at school is not so recent . In the nineteenth century, some very violent demonstrations took place in certain high schools, sanctioned with imprisonment. However, if violence at

school is not a radically new phenomenon, it takes forms that are new.

In the first place, the violence took totally different forms from what happened previously, and then there were facts that were much more serious than in the past: homicides, rapes, assault with weapons. It is worth noting that these facts are sporadic and in some rural cities there are no records of this, but they give the impression that there is no longer any limit, that, from now on, anything can happen at school. These actions contribute to producing what could be called social anguish and impotence in the face of violence at school. Added to this, the attacks on teachers and other school staff or the insults directed at them are already routine: there, too, a limit seems to have been crossed, which increases social distress.

Second, young people involved in violent practices are increasingly younger. Students aged between 8 and 13 years are sometimes violent even towards adults; Early childhood teachers (nursery, day care and pre-school) say they are also faced with new phenomena of violence in four-year-olds. Statements by teachers and parents reporting acts of extreme violence by very young children, around six, seven and eight years, are frequent. It is the representation of childhood as innocence that is attained here, and adults today wonder what these children's behavior will be when they become teenagers. There is also a source of social distress in the face of school violence.

Third, those who make the school team (teachers, support staff), from neighborhoods that are considered "problematic", are often targets of repetitive actions, which are not directly considered violence, but that the accumulation and incidence generate a constant tension in the school environment. The proof of this "tension" is the frequent fire sirens firing, several times a day.

This social anguish resulting from these phenomena increases even more, when the case of violence, even very serious, occurs in schools in the small cities of the country that should "escape" due to the fact that they are located in spaces where violence does not seem to be common. This school violence seems to have no end, despite the "plans" and measures adopted by the authorities for decades. Faced with this, school violence takes on a new guise: now it has become something structural and not accidental, as was previously thought.

4.2 - The School Violence Trilogy

Initially, it is necessary to distinguish violence at school, violence at school and violence at school.

Violence at school is what takes place within the school itself, but it is not necessarily linked to the nature and activities of the school institution: "when a gang enters the school to settle accounts of the disputes that are in the neighborhood, the school is only the place of violence that could have happened anywhere else. However, one can ask why the school today is no longer sheltered from violence that once stood at the doors of the school "(Charlot, 1997).

As long as the country's structural and social problems are not resolved, the school will continue to be the scene of constant violence, whether physical, moral, verbal, social or economic. With an aggravating factor: not being able to do much to reverse this situation, since young people (students) will always be exposed to marginalization in the community in which they live. Thus, the school places itself, therefore, only as a spectator of violence and school failure.

Violence at school is linked to the nature and activities of the school institution: students, when causing riots, fights, riots, fires, verbally, morally, physically assault or insult teachers or other school staff, deliberately practice the so-called school violence . This type of violence against the school is often the result of a way of drawing attention or protesting against the authoritarian type of management, evaluation method and discrimination that they suffer every day at school.

The other way in which school violence occurs is that exercised by the school itself, called school violence. It can be considered institutional violence, which Althusser alludes to, promotes symbolic violence that young people themselves endure through the way the institution and its agents treat them. Such violence can manifest itself in several ways, such as: "ways of class composition, grading, guidance, contemptuous words by adults, acts considered by students to be unjust or racist ...".

Several theorists claim that violence at school and that at school are closely linked, but they are not the same. While one is the attack of the result of its proliferation in all sectors of society and the means used by students to protest and claim, the other uses the power constituted by the State to exercise its thoughts, ideologies and even regrettably atrocities.

It is necessary to separate these three types of violence, because if the school is largely (but not totally) impotent in the face of violence in the school, it has (still) scope for action in the face of violence against the school and the school.

An exemption should be sought on the issue of defining the problem of youth violence that inflicts and or attacks those who make up the school. It is true that young people are the main actors of those who cause violence, but they are not the only ones who cause it. If on the one hand they are the cause, on the other hand they are also the main targets. It is not yet possible to disassociate the issue of school violence from the question of students victimized by this violence.

For some thinkers, it is difficult to distinguish those who are the cause and those who suffer from violence, because they are very similar. According to Abramovay (2003), the profile of young people involved in this statistic is: "boys (but the violence of girls is currently increasing), students with family, social and school difficulties (that is, students enrolled in qualifications, in establishments, in departments or more devalued classes) ". It also reinforces another group, that of young people who suffer from unemployment, road accidents, drugs, sexual assaults, etc.

Believing that violence and, consequently, conflicts can disappear is undoubtedly utopian. Although this is the desire of practically every human being, except for those whose nature is quite distorted. It must be taken into account that in some areas (some sports, in art, etc.), they (violence and conflict) are considered to be important or, at the very least, necessary. On the other hand, isn't conflict the engine of history, as Hegel thought? What must be analyzed is what may or may not be considered "acceptable" within this violence or conflict. When it manifests itself with the intention of destroying, debasing, tormenting, it must be quickly restrained and avoided, especially at school, a place of symbolic and not physical conflict.

4.3 - Violence as an Abyss Between School and Society

When analyzing school spaces whose incidence of violence is high, there is a situation of strong tension among those who make the school team; conversely, when looking at those looking for a reduction in violence, there is a management team and teachers who seem to reduce the level of tension. This is, possibly, the main point of how to mitigate this issue: the handling of saber acting as a mediator, of intermediating, of placing oneself as a judge. The most violent actions are variable against a background of strong social and school tension; cases, a simple spark that comes (a conflict, sometimes minor), causes the explosion (the violent act). Therefore, it is necessary to dedicate oneself to the sources of this tension.

This can lead to the understanding that if the school is inserted in a traditionally violent neighborhood, it will also become violent. This combination is likely to occur, but what about schools that are available in upper-middle or wealthy neighborhoods whose violence rate is relatively lower than the others and still have a high rate of violence? Therefore, directly associating school violence with the neighborhood's socioeconomic situation can be a mistake. But the empirical data shows that the rate of production produces complex and, at times, contradictory effects:

It is a source of school demobilization (students say that it is not worth learning, since, anyway, with their diploma, they do not find work), but also, and peculiarity, for some students, it is a source of school mobilization (young people

say that, therefore, more and better diplomas are needed). (Abramovay, 2003).

It is worth discussing here one of the school's social functions, the social compensation function, that is, to mitigate existing inequalities between the richest and the poorest. Since the end of the 60s of the last century, it is clear that in order to have and enjoy a good job, it is necessary to study. In other words, it is their future life that young people play at school.

> There is a source of strong tension in the school universe. This tension is even stronger because the representation of the school as a way of professional and social insertion erased the idea of the school as a place of meaning and pleasure. So that the gap is growing between the importance of school (which allows us to ascend to a desirable, or at least "normal" life) and the emptiness of school in everyday life (where young people, especially in the media) learns things that are meaningless to him). (Abramovay, 2003).

Therefore, it is necessary, therefore, to review the concept of the role of the school in the formation of the citizen, of what is education, of what is violence in school and also of what is school management. Knowing how to assemble a team capable of mitigating or, if possible, extinguishing the issue of violence is the main point for reversing this phenomenon.

> This is certainly an issue that is linked to the state of society, forms of domination, inequality, an issue that is also linked to the institution's practices (organization of the establishment, rules of collective life, interpersonal relationships, etc.). But it is also an issue that is linked to everyday teaching practices that, ultimately, constitute the heart of the school reactor: it is very rare to find violent students among those who find meaning and pleasure in school. (Abramovay, 2003).

To affirm this, evidently brings great and heavy responsibility on teachers and on those who do education, but, on the other hand, it also gives them a professional dignity that sociological works, establishing a direct relationship between the social and the school, tend to remove their.

V.   RELATIONSHIP BETWEEN VIOLENCE AND SCHOOL DROPOUT

5.1 - Violence and dropout

Research has pointed out which are the social aspects that are seen as determining factors in the school dropout process: family breakdown, government policies, violence, unemployment, malnutrition, the school and the child himself.

According to Freitag (1980: 61) when analyzing the issue of school failure in Brazil, in the 1960s and 1970s, he highlighted that:

> Of the 1000 initial students in 1960, only 56 managed to reach the first university year in 1973. This means dropout rates of 44% in the primary year, 22% in the second year, 17% in the third year. They are associated with failure rates that between 1967 and 1971 fluctuated around 63.5%.

Following this same reasoning, however, in a more contemporary approach, Lahóz (in Revista Exame, 2010) states that of every 100 children who started their studies in 2017, only 81 will reach the 9th grade.

These data raise a very worrying issue. It involves not only a micro angle (school), but also and directly the macro level (the state and the country). In return, numerous governmental measures have been and are being taken to mitigate and perhaps eradicate school dropout. Examples of these attitudes are: the implementation of the Escola Ciclada, the creation of the Bolsa-Escola program, the implementation of the School Development Plan (PDE), among others. These actions are certainly important, but they have not been sufficient to guarantee the child's permanence and promotion in school.

Thinking about dropping out of school, just as a school problem, does not seem to be the most correct way to approach the subject, as it is also a national issue that has been playing an important role in educational discussions and research in the Brazilian scenario. As well as the problem of illiteracy and the devaluation of education professionals, who manifest themselves in low remuneration and in precarious working conditions, often limiting the teacher to having only a blackboard and chalk. To the detriment of this, Brazilian educators are increasingly concerned with children who arrive at school, but who do not remain there.

In a general approach, school failure is studied from two different themes: the first, which seeks explanations from factors external to the school and the second, from internal factors. The main external factors that are attributed to the issue of school failure are pointed out: work, social inequalities, the child and the family. Among the intra-school factors are listed the school itself, the language and the teacher.

Brandão et al. (2013), points out in research carried out by the Joint Studies Program for Economic Integration in Latin America (ECIEL), using five Latin American countries as the reference for analysis and concluded that the most important factor in understanding the determinants of school performance is the the student's family, and the higher the mother's level of education, the longer the child stays in school and the higher his or her income.

In this perspective, the family was identified as one of the most important biases that determines the child's school failure. This can occur due to the family's life condition or because it does not follow the children's school life and activities.

The social inequalities pointed out by the ECIEL survey are also present in Brazilian society. For Arroyo (1991: 21), this is the result of "class differences", and it is they that "mark" school failure in the least favored part of society, because:

> It is this school of the working classes that has been failing everywhere. It is not the differences in climate or region that mark the great differences between possible and impossible schools, but differences in class. Official policies try to hide this class character in school failure, presenting problems and solutions with policies and regional and local

In in-depth studies in national and international literature regarding dropout and repetition in the former 1st grade, now called Elementary Education, Brandão, Baeta & Rocha (1983), citing the studies of Gatti (1981), Arns (1978) and Ferrari (1975), explain that "students of lower socioeconomic level have a lower income index and, according to some authors, are more likely to drop out".

As for the question of students who attend school at night, they are the most prone to dropout. According to Meksenas (1998: 98), they are forced to work for their own and family support, exhausted from the daily marathon and unmotivated by the low quality of education, many adolescents drop out of school without completing high school. Still according to the author, this reality experienced by students from the least favored social classes is not the same as the reality of students belonging to the most affluent classes.

The child's culpability in the evasion process is observed through the theories that explain the "ideology of gift and the ideology of cultural deficiency", Soares (1992: 10-3).

According to the author, this ideological bias removes the responsibility for the student's school failure from the school, because she argues that on the one hand there is an absence of basic conditions for learning, and on the other, due to her condition of life, therefore, for " having cultural disadvantages or socio-cultural deficits ".

On the other hand, there are those who defend external factors as determinants of children's school failure. Bourdieu, Cunha, Fukui and others delegate to the school the responsibility for the success or failure of students in public schools. They are based on explanations that go from the reproductive character of the school, to the function of the school and to the pedagogical practice of the teacher.

Contrary to the authors who point the child and family as the main responsible for school failure, Fukui (in Brandão et al, 1983) reaffirms the responsibility of the school when he says that the phenomenon of dropout and repetition is far from being the result of individual characteristics of students. students and their families. On the contrary, they reflect the way in which the school receives and exercises action on the members of these different segments of society.

Bourdieu (in Freitag, 1980), points to the fact that if it is the working class schools that have been failing, the authors believe that this is nothing more than the result of reproduction, domination and maintenance of the interests of the dominant classes.

Some authors argue that the school does not consider the student's cultural capital. Against this idea, Bourdieu (1998), states that teachers start from the hypothesis that, between the teacher and the teacher, there is a linguistic and cultural community, a previous complicity in values, which only occurs when the school system is dealing with their own heirs.

On the other hand, there are those who claim that the responsibility for the student's failure rests with the teacher. For Rosenthal and Jacobson (in Gomes, 1994: 114) the responsibility of the teacher for the student's academic failure is due to the negative expectations that he has in relation to his students considered as "disabled", who, many times, present behavior in accordance with what the teacher expects of them. The teacher, according to the authors, ends up practicing the so-called "self-fulfilling prophecy".

According to Gatti (in Brandão et al, 1983: 47), the phenomenon of self-fulfilling prophecy is more likely to occur in a school that includes children of different economic levels, which leads to comparisons and preference of teachers in favor of children closest to them in cultural terms.

Discussing the problem of school failure goes much further than pointing out those responsible. For Charlot (2000: 14), the problem refers to many debates that deal with learning, obviously, but also about the effectiveness of teachers, about the public service, about the equality of "chances", about the resources that the country should invest in your educational system, about the "crisis", about the ways of life and work in the society of tomorrow, about the forms of citizenship.

Still for Charlot (2000), school failure does not exist, what there are in fact are students in situations of failure, because they are unable to learn and adapt to the parameters that the school believes to be correct. Because they do not build certain knowledge or skills, they call them "failures". This failure generates, in most cases, a behavior of retraction, disorder and aggression that culminates, many times, in violent attitudes.

VI.   RESULTS AND DISCUSSION

Of the fifty questionnaires delivered, eight were not returned, that is, 16% did not answer or did not return them within the pre-established time by the school management. Although with this gap, normal in any field research, the results obtained were not compromised and, on the contrary, offered a new angle of discussion in order to prove that in some cases the debate on violence is given as a synonym for "fear", "Danger", preferring some to abstain from any responsibility. The data that follow in graphs and analyzed, corresponded to forty-two students from the five schools involved in the research, who received the questionnaire, or 100% of the questionnaires returned. In some questions with more than two answers, the interviewee could check as many options as he / she would like and the percentage sum would be given in relation to the total number of respondents per answer given to each item asked and answered in the same question.

The analysis of each question in the questionnaire occurred with the presentation of a graph, showing the numbers obtained in percentage form. Each of them was also compared with Drª Abramovay's research, since it is the most complete analysis of the problem of school violence and its consequences, carried out in Brazil, in the last two decades. Therefore, for the theoretical framework, it will focus solely and exclusively on Abramovay's "Violence at School" (2003), a partnership between the University of Brasilia and UNESCO.
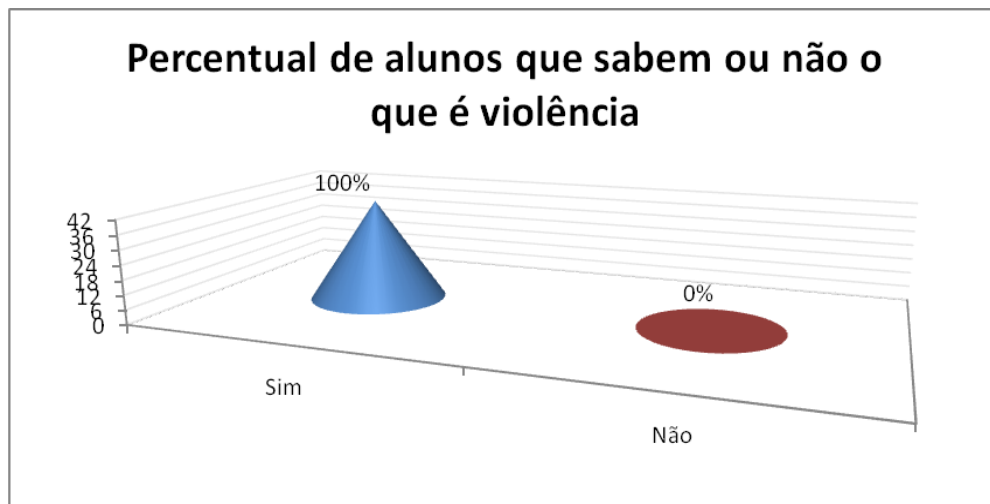
6.1- Analysis of Student Data

When asked in the first question of the questionnaire for students in public schools in Feira Nova, if they knew what violence is, all respondents answered yes, that is, 100%. The

answer "yes" does not seem to be a surprise in view of the constant and current picture of indiscipline and violent acts witnessed in homes, streets and schools across the country. This truth was also demonstrated in Abramovay's work, carried out in the main capitals of Brazil, where all the students interviewed claimed to know what violence is. The data of students from the municipality of Feira Nova - PE, can be seen in Graph 1.
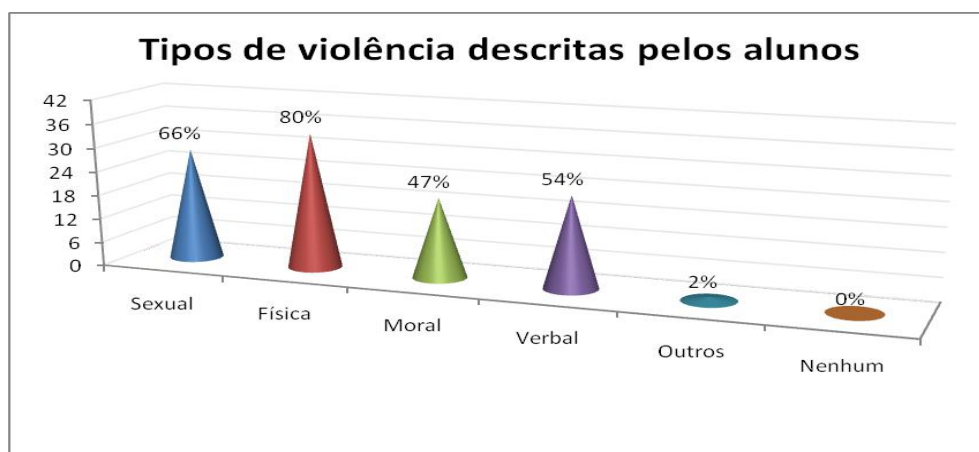
Graph 1: Do you know what violence is?

Source: Author / 2009.

In the second question, six answer options were given so that the student could indicate which of the types of communication he knew. It was considered in the questionnaire to be assigned to the options assigned to it. 66% replied that they knew what sexual violence was, 88% of the interviewees said they knew the type of physical violence, 47% said they knew what moral violence was, 54% reported that they know what verbal violence is, only 2% mentioned another type of violence. violence. Once again, local research confirms what was previously researched by other scientists dealing with this theme. Especially the one elaborated by Abramovay and team. This information is even more accentuated in the large metropolitan centers of the country where living with violence has become routine in the lives of students. The numbers are shown in graph 2 below:

Graph 2: Do you know what are the types of violence?
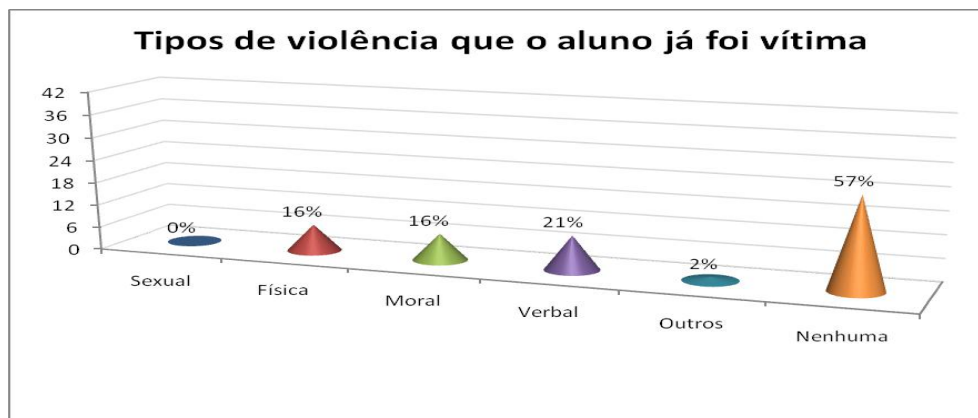

Source: Author / 2009.

At the moment when the questions were tapering off and asked if they had already been victims of some type of violence, the answers were quite forceful as to the type suffered by each one of them. 100% have never suffered any type of sexual violence, 16% of respondents say they have suffered some type of physical violence, another 16% have experienced moral violence, while 21% cited having been the victim of verbal violence, 2% of respondents declared

other types of violence suffered and 57% of them stated that they had never suffered any type of violence. Abramovay believes that due to fear or trivialization of violence, the number of victims is even greater and that because it is routine, students become accustomed in such a way that it is so "normal" that some practices they suffer are not even

violence. If the research data of this work is compared to those published in the book "Violence at School", you will notice that there are no major differences, despite the fact that the two fields of study are so different. These data can be confirmed in graph 3 of this research:

Graph 3: Have you ever been a victim of some type of violence?

Source: Author / 2009.

In item four of the research, it was asked whether they have witnessed any type of violence at the school in which they study, if they had witnessed it, which of the types of violence occurred in their study environment. For 100% of the interviewed students, in their school there has never been or witnessed any type of sexual violence; for 47%, physical violence occurred at school and they witnessed it, 26% of students answered that at their school they witnessed moral violence, for 47% of students there was also some type of verbal violence among school members, 2% of those surveyed they said they had witnessed other

types of violence and another 16% claimed they had never witnessed any type of violence at the school where they studied. It is clear, in this work, some points already verified by other authors, such as the absence of sexual violence practices, for Abramovay, the fact that the school is a place where there is a constant movement of people, this bias is something "thought" before execution, other facts such as physical, moral and verbal violence are more common to occur, either due to the fact that the practices. See the analysis of this information according to chart number 4:

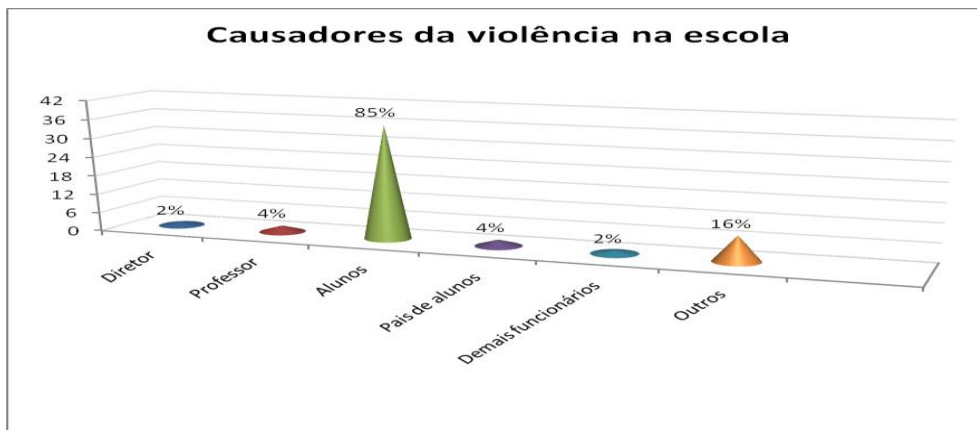*Graph 4: What types of violence have you seen at school?*

Source: Author / 2009.

The fifth question asked to the students of the interviewed schools was: in your school, who practices the acts of violence: teachers, principals, students, other employees, parents of students or third parties? 2% of the interviewees

stated that the principal is the person who causes some type of violence, for 4% of the interviewees it is the teachers who cause violence at school; 85% replied that the cause of the violence is the students themselves, for 2% of the

interviewees those who practice violence are other school employees, for another 4% who cause violence in the school are the parents of the students and 16% of them answered that they other elements that are the motivators and cause of violence at school. It is believed that, in the surroundings of

the school, most of the elements that cause violence practiced by third parties are concentrated, that is, agents that are not directly part of the school community. This practice is often linked to the issue of drugs and gangs. The information can be analyzed in graph number 5:

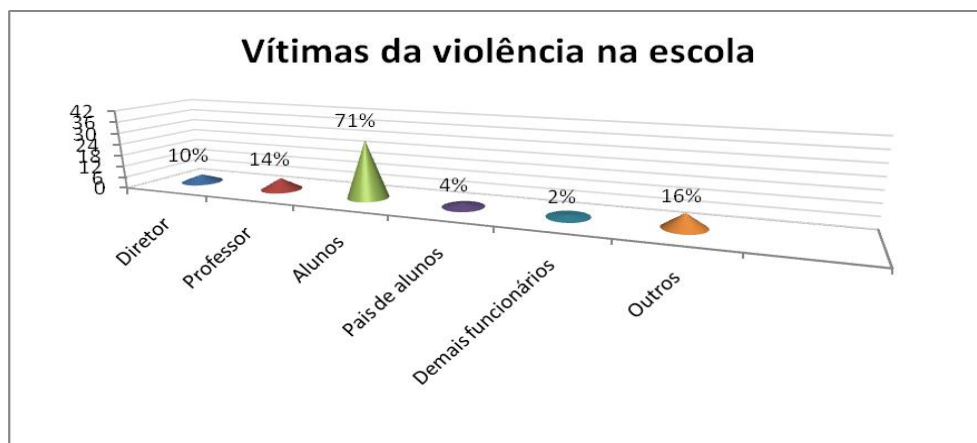*Graph 5: Who causes violence at school?*

Source: Author / 2009.

In the sixth question, the students were asked about the victims who suffered some type of violence at school. For them, 10% of the victims of violence are the director; another 14% of victims of school violence are teachers; of the forty-two respondents, 71% stated that it is the students who frequently suffer some type of violence, for another 2%

the victims are the other school staff; for 4% of respondents, those who suffer violence are the parents of the school's students and for 16% of students who answered the questions are other elements who suffer violence, as described in Graph 6:

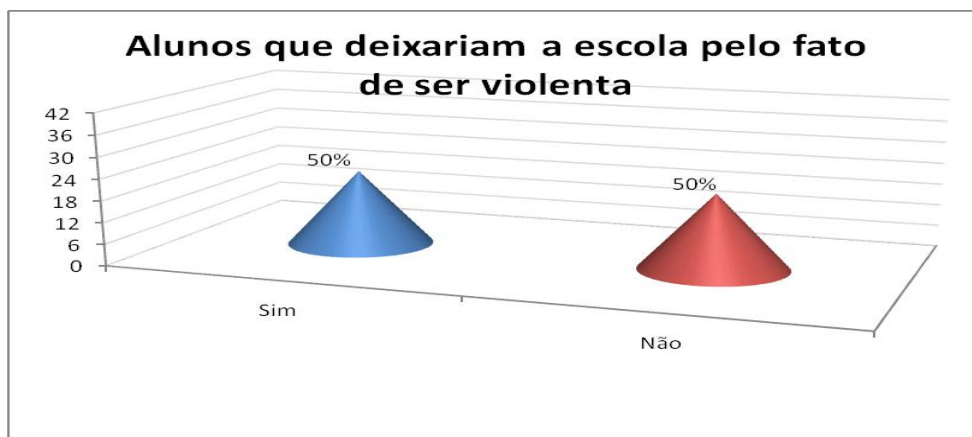*Graph 6: Who are the victims of violence at school?*

Source: Author / 2009.

When the students surveyed answered the seventh question that addressed the possibility of leaving the school due to the fact that it is violent, half of the students, that is, 50% answered yes, while the other 50% answered that they would not leave their school as a result she's violent.

According to other surveys, violence has been one of the most cited causes in explaining the transfer or dropout of schools among the eight most expressive metropolitan regions in the country. This information can be seen in Graph 7:

Graph 7: Would you leave your school because of the violence?

Alunos que deixariam a escola pelo fato de ser violenta
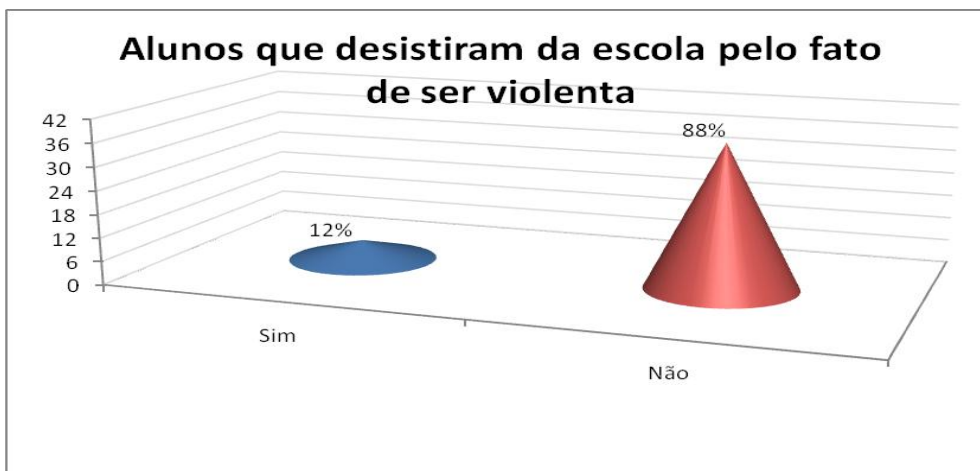
50%   50%

Sim   Não

Source: Author / 2009.

And in the eighth and final question of the questionnaire addressed to students in the five schools, he asked himself if he knows someone who gave up studying in detriment of the constant practices of violence that occurred at school. Only 12% of respondents answered that they know students who dropped out of school because it is violent, while the other 88% answered that they do not know students who

dropped out as a result. In São Paulo, Recife, Rio de Janeiro, Salvador, Fortaleza and Brasília, according to Abramovay, the number of students who evade or transfer as a result of the violence is around 20%, something higher than the 12% presented in Feira Nova, to the detriment of the city having a history of violence quite different from the capitals mentioned above. According to graph 8:

Graph 8: Do you know students who dropped out of school because of violence?

Alunos que desistiram da escola pelo fato de ser violenta

88%

12%

Sim   Não

Source: Author / 2009.

VII.   FINAL CONSIDERATIONS

This work dealt with the theoretical concepts formulated by researchers regarding the issue of social and school violence and the problem of school dropout. It went through the origins, motives and the consequences of its achievements. The question of the relationship between teacher, manager, student and family was raised, showing how the interaction between them can mitigate even eliminate such problems. It is also perceived that the correction of these can facilitate the learning process and help to improve the relationship between teacher and student in all aspects.

One could not fail to consider what attracted the most attention when confronting the questionnaire data applied to students, teachers and managers. All of them declared that they knew, defined and lived with at least one or two types of violence and that they still recognize this aspect as a major problem to be solved in Brazil. They also affirmed that school dropout is something common to their coexistence and that in case their school is not able to control the problem of violence, they would stop attending them.

Seeking to understand these facts is what this work proposes to do. Conduct an analysis of the events and reasons that generate violence, evasion and the harmful results left by these practices, pointing through data, the alarming numbers, results of a chaotic combination (violence and school failure).

It would be pretentious to think that the issue of violence in all its forms and also the issue of school failure in one of its greatest expressions, evasion, is reduced to this work, as there is still much to be researched, discussed and analyzed about the subject. subject matter. The open questions of the questionnaire, which was applied in this research, can still be analyzed in a more systematic way, using other statistical treatments.

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