Research Article

VIOLENCE, SCHOOLS, AND RURAL PEOPLE: THOUGHTS, FEELINGS, AND ACTIONS CONCERNING VIOLENCE IN BRAZILIAN'S RURAL AREAS

Luiz Paulo Ribeiro and Maria Isabel Antunes-Rocha

Abstract

Prevalent in Brazilian society since the Age of Discovery (1500 AD), violence among rural populations still characterizes the way people think, feel, and act. This study analyzes teachers' social representations of violence inthe LeCampo program at public educational institutions in Minas Gerais. Seventeen semi-structured interviews were conducted, transcribed, and analyzed through a corpus linguistic analysis using the IRaMuTeQ® software. The analysis revealed five classes that represent the corpus, each linked to a descriptive or interventional aspect of violence in rural areas. The teachers' social representation of violence was organized around description/experience and intervention/collective action, reproducing tensions between agribusinesses and agriculture and rural social movements and landowners. Complex social representations based on discussions around resistance or welfarism can depict regression or progress for schools in rural areas.

Key Words: Violence; Social Representation; Education; Rural Environments.

INTRODUCTION

Violence,as a phenomenon, has been present in different societies and over time. Studying it in the context of the Brazilian rural population can fill the intellectual gap that Martin-Baró (2011) identified, which highlights the need for generating psychological research in Latin America. Acknowledging violence in rural areas entails reviewing history and verifying that rural people have fought vehemently for survival andhave faced symbolic and physical aggression. They have also faced a revocation of civil and political rights as well as their right to maintain and develop their rural way of life.

On the one hand, rural peoples' link with nature (water, land, forests, etc.) validates a plural way of life;on the other hand, violence in Brazilian rural areas has not been met with passivity (Martins, 1989) and still affects the thoughts, feelings, and actions with regard to potential ways to survive. Rural people migrated to urban areas, organized groups of thieves to attack the police and land owners, organized communities (such as in Canudos, Contestado, and with the "quilombolas" experience), served large landowners in exchange for protection, engaged in unarmed combat individually and collectively, and mobilized collective action through unions and social movements.

The challenge that a teacher in rural areas faces is to translate the experiences of a social group that has been developing in different ways to the children, teenagers, and adults in a school environment.

These peoples' way of thinking, feeling, and acting with regard to violence is based on representations of rural areas, schools, and rural people. Despite the disparities in these representations, uniformity canbe seen in these peoples' fight for "other than the land" (Menezes Neto, 2003).

In other words, their fight aims to guarantee their rights to education, health, leisure, culture, and to a manner of working that is compatible with maintaining and developing the rural way of life (Starling & Braga, 2013).

Education assumes a key position in the construction of a (new) society as it is necessary to break with a way of thinking that diminishes, disregards, and underestimates rural demands. The *Movimento pela Educação do Campo* (Movement for Education in Rural Areas) fights for the building of schools as well as for the availability of primary and higher education, and questions the development of academic projects that adhere to the demands of a rural life project and are developed by rural people (Antunes-Rocha, 2010; Fernandes, 2012; Molina, 2015). Hence, one of the central issuesthat school education must address isthe actual way of lifeof rural people. The violence experienced by successive generations and the forms of resistance developed by rural people must, therefore, constitute a mandatory theme in school curricula.

This research project aims to contribute to the discussion by investigating the social representations of violence that rural people and future rural school teachers are developing. Young and adult teachers are introduced to rural life and students through the Bachelor Degree in Rural Education (LeCampo) course. Therefore, they become involved in a movement that aims at broadening and boosting rural peoples' fight for their right to exist and are, consequently, pressurized to develop a social representation of violence that portrays its historical perspective that can be included in the school curriculum andbe dealt with as a formal subject

The choice of teachers at LeCampo depends on an understanding of their context as a space-time opportunity to search for a conceptual, theoretical, and methodological construction of rural peoples' fight in order to create a subjectivity that is able to overcome the past, face the present, and build the future.

Herein, a discussion of the rural education model is necessary: a theoretical view point that illuminates the demands of an education for rural people (Antunes-Rocha, 2010; Fernandes, 2012; Molina, 2015).

TheTheory of Social Representations (TRS)also supports this project;it has been introduced as a useful theory to evaluate frequent changes in society. TRS originated in social psychology and psychosociology and states "[...] dynamic sets, [...] the production of behaviors and environmental relationships, the modifying action of all sides [...]" (Moscovici, 2012, p. 47); this means searching for an understanding of individuals and social dynamics that make the individuals feel, think, and act.Social representation is dynamic,and is related to theintentions of and interactions between individuals and society, an intense reciprocal relationship in which both the individuals and society create and recreate concepts, symbols, and images (Moscovici, 2003).

Social representations (SR) imply a structuring and processing of the relationship between subject and object, allowing symbolism and interpretation as replacements, to give it meaning. These phenomena are on the threshold of the relationship between individuals and society, generated by the triangle "*sujet-alter-objet*" proposed by Serge Moscovici (Jodelet, 2009). SR elements are not isolated but comprise beliefs, opinions, information, and interconnected and interdependent thoughts (Moliner, 2001). In this way, they serve three essential functions: "[(a)] are collective ways of interpretation and understanding of social development, [... (b)] adjust intergroup relations, contributing to social identities [… (c)] allow for the evolution of social development and justify the behaviors" (Moliner, 2001, p. 34).

Social representations are indissociablefrom mutually mobilizing social practices. SR guide and determine social practices that affect its creation or transformation in a continuous reciprocal movement(Tafani & Bellon, 2005). In this context, individual movements within the social field translate into evolutions at the level of social representations (Moliner, 2001).

This project aims at analyzing future teachers' social representations of violence in rural schools. It is part of a group of studies that connects rural education to the Theory of Social Representations: it links social psychology to the demands of rural people (Antunes-Rocha, 2012; Dias, Dias, & Chamon, 2016).

METHODS

This project alsocontributesto the body of qualitative studies in the education and social psychology fields, guided by historical dialectical materialism and applied through the Theory of Social Representations (Jodelet, 2009, 2014).

This study has been submitted to the Committee of Ethics and Research (registered number 44573515.3.0000.5149). The research participants, whose identities are classified for anonymity, have provided Free Prior Informed Consent (FPIC). The data was collected through 108 questionnaires and 17 semi-structured interviews conducted during the summer of 2016 with students from the Bachelor's Degree in Rural Education (LeCampo) course at a federal university. The respondents were selected through surveys that assessed their availability and previous experiences of violence.

The data was transcribed and a corpus linguistic analysis was performed using the IRaMuTeQ® software (Camargo & Justo, 2013),a free French program widely used in research projects on social representations. IRaMuTeQ® is similar to Alceste:it identifies categories and their links, maps a typical vocabulary for each category, contraposes group variables, and enables recognition of classes and social representations (Camargo & Justo, 2013).

There were 108 valid responses were received from 130 currently enrolled students;of the valid responses, 74 (69%) are female and 34 (31%) male. The respondents were residents of 29 localities in the three regions of Minas Gerais (Vale do Jequitinhonha eMucuri; Vale do Rio Doce, north of Minas; and Zona da Mata). They havea low population density,are situated in regions withpoor soy and eucalyptus monoculture as well as poor mining exploration,and incorporate areas of predominant "cerrado" due to hot, dry weather. Located in the poorest regions of Minas Gerais, the rate of conflictsover land is high.

Fromamong the respondents, 17were selected for the semi-structured interviews, based on their availability and experiences of violence in rural areas. Each of the 17 were assigned letters to safeguard their identities.

This project is divided into two parts. The first part retraces the theoretical and historical concepts of violence in general and violence among the rural populations of Brazil;the second part presents an analysis of the research data, emphasizing social representations of violence for the benefit of future rural school teachers.

Tracing Violence: Concepts And Actions of Rural People In Brazil

Depending on the viewpoint-inherent to human life, a feature of society affecting humans,ora subjective and hereditary (genetic) characteristic-there are different perspectives with regard to experiencing and thinking about violence.

When violence is considered an inherent aspect of human life, the concept of a *homo violens*is necessary to explain the link between humans and violence, since"the list of individual or collective violence for which men remain guilty is endless"(Dadoun, 1998, p. 9). Latin etymology allows for this link as the word "violence" originates from *vis*, meaning violence as well as strength, vigor, power, and the exercise of power. It also, surprisingly, characterizes the essential character, the essence of being.Could this etymological definition be correct? Is a self-destructive concept the only way to understand the phenomenon of violence? Arehumans doomed to forever live a life of violence?

What is verifiable is that contempt for human life and nature has been justified by the good intentions behind conflict:attack to feel protected, strike back to defend oneself, and destroy to survive. The ideals of justice are paired with the ideals of goodness: bringing justice to people means attacking themmercilesslyto pacify the world - "The fair is good and the unfair is bad" (Sorel, 1992, p. 36). Violent acts are thus legitimized and authorized for the common good, the sake of property, salvation, and world peace. At what cost though? What is the threshold for resorting to violence? What are people willing to do to live in a world of peace and tranquility? What are the consequences of such practices? How long will humans boastof heroism in criminality and violence? What is the role of

violence in current social relationships? What subjectivities are created by routine violence?

It is evident that giving one meaning to violence isnearly impossible, as the term is lost in a multitude of meanings. The different forms of its manifestation prevent a consensual definition due to divergent viewpoints on the role of violence in the structure of society (Birman, 2009; VandenBos, 2010; Bojanić, 2015; Van Niekerk & Boonzaier, 2015).

In the rural context, the meaning and causes of violence can be understood as "the use of strength as an arbitrary and illegitimate reaction against another person or social group, as a result of a weakening political power relations" (Sauer, 2008, p. 243). This definition suppresses the irrational and primitive concept of violence(Martuccelli, 1999; Arendt, 2014);instead, it reveals a concept of violence that is rational, material, and fateful. According to Arendt, rationalityjustifies and permitsall violenceand justifying violence grants it legitimacy and normality. The materiality of violence derives from the repercussions in the lives of those who experience it and the interruption of their routines and altering of their thoughts, feelings, and actions. Implicitly, violence is also a fact-a redundant fact-with a history and social framework.

In the relationship between violence and power, violence destroys power and undermines social forces (Arendt, 2014)- a view of violence that corroborates the understanding of violence applied to historical and current social movements. Whether in physical, institutional, or symbolic ways, forms of violence against rural people are justified by a necessary standpoint of reclaimingpower perceivedto be lost.

Within this framework, what is the role of current violence in future social revolutions, starting with the immediate results andlikely consequences in the future?It isenablea reduction in conflict?Doesit weaken or strengthen the ruling class?What are the consequences of violence between the ruling and the ruled? "Will violence disappear when popular education becomes advanced?"(Sorel, 1992, p. 65).

These reflections on violence lead us to the following meanings of the term.Violence is simultaneously an experience, fact, phenomenon, and historical moment that interrupts the regular flow of social and human life. It is simultaneously an effect of power perceived to be lost and a result of class hegemony and inaccessibility to rights-a means of domination and suffering. Violenceof different degrees occurs in the most intimate of relationships as well as in political movements. Initially instigated by a necessary driving force-sociohistorical evolution-violence cannot be experienced without it having an effect:it is not necessary, but when it occurs, it influences individuals.

In this sense, when reviewing Brazilian history, it is evident that expansionist advances and their association with rural violence resulted in rural people organizing themselves into movements. This can be related to social representations (SR)- ways of thinking, feeling, and acting-of violence, aligning subjective experience, social memory, and identity (Moliner & Deschamps, 2014).

Due to experiencing violence, rural people migrated to cities and large urban areas, significantly increasing the rate of rural exodusand propagating the idea that the countryside was a place of non-development. This idea continues to be prevalent even today,intensifying the discrimination against and division between the urban and rural. This idea also contributes to the social representation of the countryside as being without possibilities and the city as generating progress.

Some rural people fought their aggressors with equivalent violence, organizing armed groups such as the "cangaceiros." In this case, there were social representations that led them to act in a manner similar to their aggressors;"an eye for an eye, a tooth for a tooth" appears to be the maxim that explains the need to arm and fight aggressively for survival in rural areas.

Other rural people were extremely poor,resorting to begging, without hope of improvement;eternally victimized as "the poor of the land"; target of government promises;and submitting themselves to precarious conditions under threat from their aggressors and accepting their fate. These peopleare representativeof the idea of the countryside as a negative,underdevelopedplace,where the people are unable to react to their aggressors and submissively accept their situation.

Some searched for a rural Eden-a space of interaction, religiosity, and hope-resulting in the messianic and "quilombolas" movementsthat proposed a communal way of life but were nevertheless considered moral insurgents andwere exterminated.The social representation in this case is characterized by the idea ofescaping and establishing an alternative community in order to live in rural areas.

Finally, others people organized themselves socially, creating unions and associations to fight fortheir rights to cultivate and live on the land, as well as for improved living conditions encompassing fair and egalitarian ways. The fight for rural education stems from this approach to overcome the violence experienced by rural people. A social representation has been derived from this, characterized by the need for alternative ways to deal with violence, such as education and social engagement. For these people, the countryside is a place of production,dignity, and a good quality oflife.

Discussionson rural life include discussionson the tensions between agribusinesses and rural people. They also include understanding that theoretical, social, and economic paradigms, as well as developmental models, are attributed to the polarization of this tension (Molina, 2015). Agribusiness land is different from the land farmed by families or land that is associated with rural education, resulting in contrasting after-effects in the respective territories. The former is a commercial field focused on profits, production, and growthat any cost, while the latter emphasizes subsistence and sustainable development (i.e., employment generation, socialism, and engagement). "Agri-business" and "agri-culture" are distinct in their views, thoughts, and actions in rural areas (Molina & Fernandes, 2005).In my opinion, theseviews and practices not only justify and accept violence against rural populations, but also adhere to such polarization. Taking into account the periods of rural economic development and features of violence against rural people, along with social representations generated by these two social facts, regardless of historical perspective andprevailing economic models, rural people are still considered victims of physical, symbolic, and structural

violence. Consequently, they recreate all the social representations mentioned above: migrating, mobilizing (resistance via social movements), fighting (armedgroups), escaping, and accepting their fate.

Violence In Rural Areas: Characteristics, Representations, And Representational Classes

The data analyzed using IRaMuTeQ® comprised 17 units of initial context (*unidades de contexto inicial*- UCI), or interviews, and was divided into 1,480 units of elementary context (*unidades de contexto elementar*-UCE). Of the total corpus, 77.91%(1,153 segments of text) was selected for analysis. The software divided the corpus into five classes, generating the dendrogram in Figure 1.

Class 1, Information and Positioning, comprises223 UCEs(19.34% of the corpus) in which the words "know," "thing," "power," "other," "happen," "time," "very," and "little" were verified as the most frequently used. This class provided informational and analytical characteristics of violence in rural areas through information and knowledge about violence. Knowledge about violence involves an evaluation of routines, the times it happened to oneself and others, assessment of its volume, and its "thing" (i.e., subject, object, or action) in the experience of the individual.

It was also verified that most respondents in this class were female, who began bybelittling and ended by resisting violence. These characteristics indicate that "knowledge" about violence, embodied in the first person, expresses the informational level on which there is the possibility to act. Knowing whether it is a small part of too much violence is, as an informational element, to assess it positively.

Choosing to pursue the LeCampo program was, for some respondents, a way of coping with violence. Denaturalizing and resisting violence is a behavioral change enabled by informational elements, based on self-knowledge and knowledge of violence, and allowing for new linkages.

Additionally, the identifiable origins of information are evident in Class I. Access to "knowledge" as well as the possibility of questioning that knowledge and creating or recreating patterns of social disruption or the continuity of violence is within the information available to the interviewees.

Information also leads to people valuing what is knownto them about violence, as non-recognition of such knowledge could be considered a form of violence.
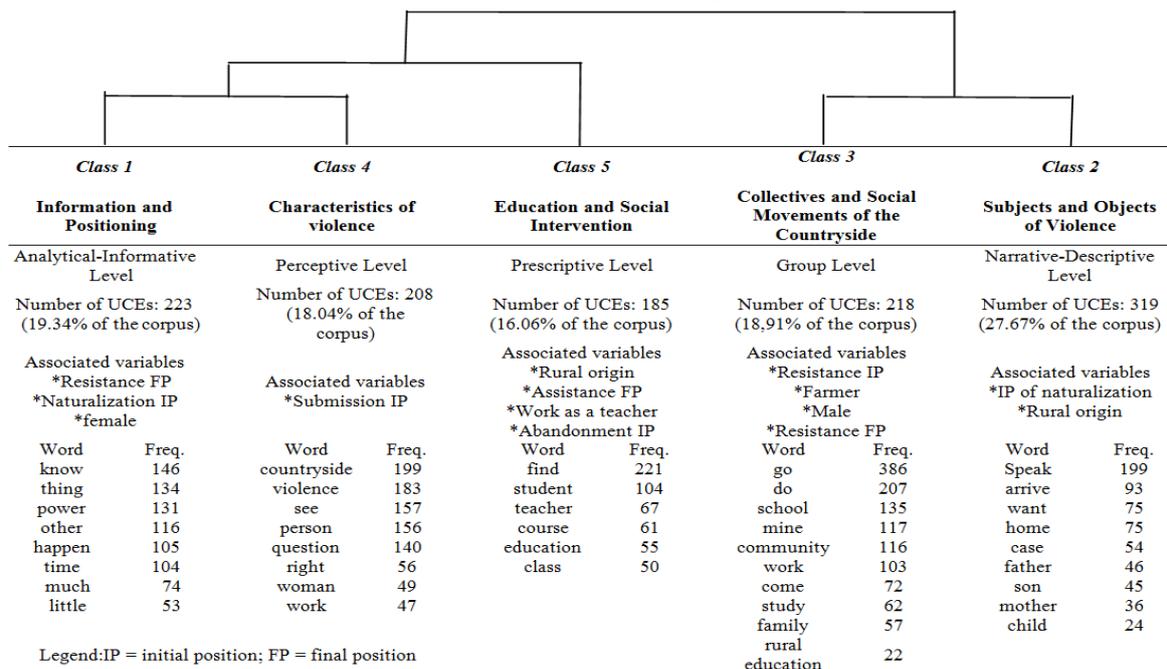
Therefore, staying in school and recognizing that knowledge is an affirmative act only possible when one knows that violence-in its various forms-exists and should be resisted.

The objectification of violence is an additional characteristic of Class 1:going beyond a stereotype of the respondents' languageto position violence as a "thing"-not framing it as a subject, object, or action, but undefining it.The lack of definition enables a comparison between and a unification of the typologies of violence. As affirmed by Interviewee A, "I live in a shelter and sometimes, there is fighting or something like that. There have been other acts of violence, robbery, but superficial stuff like theft of wire and chicken [...]."

Class 4,Characteristics of Violence,comprises 208 UCEs (18.04% of the corpus) in which the words "countryside," "violence," "see," "person," "right," "woman," and "work" were frequently used. This is perceptive, showing how violence can be visualized and felt by oneself or others. There was a sole variable associated with this class: individuals who initially submitted themselves to violence in order to survive.

"Identifying" violence is a remarkable element of this Class and explains the association of the variable mentioned above. Some interviewees reported that they could identify violence around them and against themselves, regardless of their past.

Figure 1 Dendrogram to analyze the Hierarchical Descending Classification of social representations of violence for the students of the LeCampo program

Class 1		Class 4		Class 5		Class 3		Class 2	
Information and Positioning		**Characteristics of violence**		**Education and Social Intervention**		**Collectives and Social Movements of the Countryside**		**Subjects and Objects of Violence**	
Analytical-Informative Level		Perceptive Level		Prescriptive Level		Group Level		Narrative-Descriptive Level	
Number of UCEs: 223 (19.34% of the corpus)		Number of UCEs: 208 (18.04% of the corpus)		Number of UCEs: 185 (16.06% of the corpus)		Number of UCEs: 218 (18,91% of the corpus)		Number of UCEs: 319 (27.67% of the corpus)	
Associated variables *Resistance FP *Naturalization IP *female		Associated variables *Submission IP		Associated variables *Rural origin *Assistance FP *Work as a teacher *Abandonment IP		Associated variables *Resistance IP *Farmer *Male *Resistance FP		Associated variables *IP of naturalization *Rural origin	
Word	Freq.	Word	Freq.	Word	Freq.	Word	Freq.	Word	Freq.
know	146	countryside	199	find	221	go	386	Speak	199
thing	134	violence	183	student	104	do	207	arrive	93
power	131	see	157	teacher	67	school	135	want	75
other	116	person	156	course	61	mine	117	home	75
happen	105	question	140	education	55	community	116	case	54
time	104	right	56	class	50	work	103	father	46
much	74	woman	49			come	72	son	45
little	53	work	47			study	62	mother	36
						family	57	child	24
						rural education	22		
Legend:IP = initial position; FP = final position									

Source: Research data (2016)

The perceptive element-"identify"-encourages the individual to take action and turns routine violence into a "question"-issue-to be faced and solved. The testimony of Interviewee O affirmed this idea,"Nowadays, wesee that it [violence]is increasing; because we could not see it in the past, it was a belittling of violence, but today we see that rural violence is talked about."

The feature of "seeing" indicates viewpoints, especially with regard to the characteristics of rural areas (as opposed to those of cities), that make it difficult to overcome the pattern of devaluing rural people and areas. "Identifying" is a perceptual process of visualizing and understanding the countryside-objectifying and relating to it-from a paradigm of life and development.

Violence as an "issue" is a question, unease, and demand for the respondents and rural schools,and is connected to diverse aspects such as sexuality, labor, or social roles. The word "issue"-a routinely disruptive act and associated with the loss of rights that are not guaranteed by cultural chauvinism or because of a lack of labor law knowledge-is sometimes used as a substitute for violence. Rightsare not meant to be arbitrary but are supposed to be a guarantee, a social triumph; the lack of knowledge, however, allows violence to be perpetuated.

"It is as though they are good people [in the forestry industry], but no! This is a labor right,whichI have only recently realized, and I tell people that in many places and farms, they do not work until 5 p.m." (Interviewee M, aged 33, female, family rural worker)

The above is a social representation of a rural worker as someone who has no knowledge of her rights.This representation was stronger among interviewees who had come from rural areas to live in cities, and was even stronger among interviewees whose only ties to the countryside were through knowledge gained in school.

Class 5, Education and Social Intervention, although less representative numerically(16.05% of the corpus), comprises 185 UCEs. Its prescriptive character utilizes the school as a place of social intervention with regard to rural violence; it is a demonstration of the expectations from the role of education in understanding violence. Thus, the most frequently used words were "find," "student," "teacher," "course," "education," and "class," particularly among interviewees with rural origins and with teachers whohad begun their journey with social abandonment but concluded it with welfarism.

Discussing the variables of rural origins and teachers in a prescriptive context allows for an assessment of how much the respondents value education, what the role of education is, and its intervention. Interventions in school, with students, carries a double meaning: first, it places a school on the level of an institution that promotes development;second, it makes violence a thing that is experienced by others, and teachers spectators-"that can or cannot use its decisive power while assuming an unequal position in the community: it should be done FOR them, not WITH them," a premise that is contrary to rural education.

In analyzing Class 5, education can be identified as a teacher-student combination, where the teacher is responsible for enabling the students to improvetheir life. Hence, the welfarism approach prevails when education is the only way to overcome violence. Using this logic, the elements of student, teacher, and class can be understood as receptor, emitter, and place, respectively, where the teacher "helps" the student.

The risks of an educational social intervention in this Class are that not only will rural people be considered incapable of coping with the violence they have experienced, but theirsocial engagement and historical fight for rights, from which the public policy forrural education has originated, may also be disregarded. Reducing the scope of education to within a school isto diminishpeoples' previous knowledge and underestimate social memory by establishing an assembly-lineeducation, characterized by pre-prepared contentthat is wrongly concerned with communal realityand is detached from rural life. Class 5 is markedly different from, and contrasts with, the others where lexical analysis is concerned.

Class 3, Collective and Social Movements of the Countryside, comprises 218 UCEs(18.91% of the corpus) in which the words "go," "do," "school," "mine," "community," "work," "come," "study," "family," and "rural education" were the most frequently used. The variables associated with this class were related to male interviewees and family farm workers whose initial and final viewpointswere with regard to resistance. This Class represents the collective level of the social representation of violence in which rural violence is discussed through social engagement.

The conjugation of the verb "go" is a way of reporting experiences of coping with violence through fighting for individual and collective rights. It is also a form of registering access to the LeCampo program, with "go" expressing the collective gain from rights acquired through social engagement. This is evident in the words of Interviewee M, "Initially, what attracted me to the program wasthe opportunity to graduate, because I was married and had a child when I was too youngand I had to interrupt my studies." Besides the verb "go" is the verb "do," which represents collective action in facing violence as something to be fought at the community level;"do" expresses participation and the intention to change the situation. Interviewee A said,"I do work in a family rural school with boys and the majority of the students come from the countryside or small cities."

"To do with" or "do together" are collective expressions of engagement by rural people; it is a distinct form of action, as it originates in the common causeof the community to overcome. Unlike Class 5, this Class presents individuals not as a teacher-student combination, but as occupants of a social place, whose narratives allow for the possibility of facing violence in spaces other thanin daily life;this is also evidentin the analysis of Class 2.

"School" is a space for creating knowledge, an identity, a sense of belonging, and work. A school outside these parameters, connected tothe community and social engagement, leads to the search for new forms of education. "I strongly identify with attending school; I am not sure if that is because I participated in the process of establishing it." (Interviewee H, aged 31, male, family farm worker)

Thus, the community and family are viewed as units inthe rural social movement. The community is both a place and an expression of an individual's involvement with daily life: a

place "to do together," to discuss and seek solutions to the violence that affects everyone.

Finally, Class 2, Subjects and Objects of Violence, is the largest class processed by IRaMuTeQ®(27.67% ofthe corpus), with 319 UCEs, which reveals narrative and descriptive characteristics. Its size reflects its presence in almost all the interviewees, mainly among thosewith rural origins who initially belittled violence. "Speak," "arrive," "want," "home," "case," "father," "son," mother," and "child" were the most important words used, which demonstrate the dynamics of this class,the narrative component of which described perceived violent events experienced by families-individually, socially, or even professionally.

"I think being able to speak like this is an opportunity: this exists in the countryside! We and our families were mistreated, then we, kinda...the none day, a boy said: 'but I want to be a doctor!' and I said:'so you have to study!'." (Interviewee J, aged 43, male, family work farmer)

"Speaking" organizes the narrative, gives a voice to individuals, refers to the description of the perceived violent act, and organizes the social memory of violence. At times,it is also the way in which an individual copes with violence by exposing what is known in an attempt to not experience it again.

"Wanting" represents the seizure of power when people-those that commit and those that are victimized by violence-take action. To different degrees, "wanting" is what connects an individual to or liberates an individual from violence.

In Class2, there isa dialectic presence of individuals and their methods, and changes in the face of violence. Overcoming the dichotomous model of facing violence dependson changingthe paradigms: visualizing a solution based not on the student-teacher combination but on the dynamic social construction of indignation-action-engagement.

These Classes reveal what social representation of violence means for students graduating from the Rural Education program. Due to the social participation of individuals and their involvement with rural people and in rural education, whether as a family farmer with rural origins or as a teacher in countryside schools, these individuals are concerned about incidents of violence around them and within rural schools and communities. Thereare different ways for schools in the countryside to impose intervention methods related to violence; the key is overcoming violent contexts and promoting a peaceful culture, guided by a guarantee of rights to rural and urban people without distinction, prejudice, or overlap.

From the data presented,and from finding discrepancies between the representative classes and the possibility of occupying distinct social positions (farmers, professors, or being of a rural origin), there are indications that social representation can be modified during the lifetime of an individual. This is inserted intothe social context of the places where they live; the social roles they undertake; and their ways of thinking, feeling, and acting, which are being engendered by their experience.

Final Considerations

Overarching the subjectivity of the participants, and evident in their social representations, is violence. Rural violence, both experienced and represented, is allocated to the personal, emotional, and collective historical memoriesof rural people from which are extrapolated definitions, conceptualizations, delimitations, and typologies. Violence exists, and demands and encourages individuals to resist.

Rural education, a result of rural social movements, is a wayby whichrural people resist violence. Research data revealed the role that Rural Education programsplay in the ways in which violence is represented. It demonstrates how it contributes to overcoming violence by giving individuals access to higher education in a federal institution-a rare opportunity for rural people. Reflection, discussion, and emphasis on the collective and the sharing of experiences eases contact with different realities, including narratives of varying degrees of violence, its social representation, and engagement.

In the IRaMuTeQ analyses, the subdivision of classes based on social representation of violence suggests an understanding of how rural education can be organized: as an element of resistance or assistance to violence. As an element of resistance, violence enables the mobilization of social representations emphasizing the need to fight against historically institutionalized violence. It also enables social movements that demand improvements in education, "generating"individuals that are socially engaged in rural issues and constructive education- "WITH subjects with community experience."As an element of assistance, education becomes did actic rurality, depriving individuals of knowledge on actions against violence, victimizing them, and hindering their ability to take action. This is an interventionist perspective-"FOR them"-in which one individual is superior to another: one holds power while another is powerless. Additionally, there is a polarization of the educational model that recreates the tension between agribusinesses and agriculture.

In conclusion, tensions generated by violence are what make individuals mobilize and change. These tensions are pressure against inference, where the individual cannot miss the subjective production, even for the legitimacy of ideals, perspectives, and social representations. When faced with the issue of violence, a teacher, in class and in experience, should create something about/with/of/for it.

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