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**HUMAN RIGHTS:
THE CHILD, THE
SCHOOL AND THE
DIMENSIONS OF
VIOLENCE**

Francisca Maria Coelho Cavalcanti
UFAM

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Abstract: This work deals with the issue of Human Rights, the subject of the child, the school, and the dimensions that violence assumes in society. Violence itself is complex and multicausal, which makes it somewhat difficult to find possibilities to eradicate it, since its dimensions are structural with a strong cultural support since we live in a society that worships violence, individualism and, therefore, does not value life. Demolishing the culture of violence is also a teaching of the school and of the school space, for this it is essential that it reflects and assumes the theme of human rights as a systematic teaching and that must be collectively constructed, guiding the formation of subjects of rights. and that they can effectively express these rights in different spaces of society, thus exercising the principle of being a citizen, that is, citizenship. This work is therefore configured in three parts: Defining the child as a subject of rights who can exercise their citizenship is a necessary and human principle; Defining violence and its dimensions, as well as characterizing it as a heinous and criminal act, is fundamental for a culture that worships and protects life; Combating the web of violence that mostly starts at home and in places that must shelter, protect and socialize people is a task that can only be accomplished by mobilizing a comprehensive protection network in which the SCHOOL stands out as the owner. of social responsibility.

Keywords: Human rights, children, school, violence.

INTRODUCTION

MEANING AND MEANING OF BEING A CHILD: A CHILD WITH RIGHTS

The future must belong to the child, for that the here and now must belong to the child. The here of fantasy, imagination, play, yes and no, and especially the real sense of the right to be a child.

The meaning of being a child brings us to the singular synonym of fantasy, imagination, games and energy to deal with a moment that represents a non-transferable phase and that must be lived in its fullness, understanding it as a rich possibility of building a being healthier.

The conception of childhood refers to thoughts of happy times, of tranquility, of security, of happiness, of a life without pain or suffering. Child inspires loyalty, faithfulness, fragility, hope and innocence. (AMARAL, L.R. 2008, p.82)

Understanding the meaning of being a child within a “playful” and protective conception is part of a new approach that finds strength in the long historical construction of this concept and which is based on the advance of science of understanding this subject as a singular subject, in development. and possessor of rights, because in distant times, the child subject did not hold a social role that guaranteed special care and attention.

From the perspective of not looking at the child with special attention, they were subject to all types of violence and the neglect and impunity of those who practiced it was naturalized, as well as “accepted” by society. In remote times, children were exposed to all forms of abuse, without any specialized attention to curb such violence. For example, in 1860 (Apud Aded, N.L.D et al, 2006), the coroner Ambroise Tardieu in *Étude doctor-légale sur les seviles et mauvais traitements exercés sur des enfants*, described the battered child syndrome and in 1862 in the *Dictionnaire d' hygiène et salubrité*, this author and physician describes almost all forms of abuse that are known today: physical, sexual, psychological abuse, neglect, etc.

In the same direction, Sigmund Freud, in 1896 publishes the text ‘Hereditary and the etiology of neuroses’ clarifying that the etiology of hysteria was in childhood sexual

abuse, that is, he understood that hysteria is generated by a sexual trauma in childhood, which would likely come from an adult. Both authors at the time were disregarded by their peers. In 1962, doctors Kemp, Silverman, Steele, Drogemuller and Silver published *The Battered-Child Syndrome* (Krugman and Leventhal, 2005; Leventhal 2003, Apud Aded, N.L.D et al, 2006), confirmed the work of doctor Ambroise Tardieu, which it led to a process in the United States of changing laws and the creation of public policies in attention to violence that directly affected children.

In Brazil, the history of being a child is loaded with extreme inattention and cruelty since the colonization period, they were exposed to different forms of abandonment and exclusion. Those who had been exposed lived at the mercy of the charity of others.

In the last decades of the 20th century, the world took responsibility for the child, providing him with laws that recognized him as a citizen, therefore, a subject of law. The International Convention on the Rights of the Child, proclaimed on November 20, 1989, is the culmination of a process of adopting childhood and its rights, admitting the condition in the language of human rights: civil and political rights; economic, social and cultural; special rights (protection).

The Brazilian Federal Constitution of 1988 brought a chapter alluding to the rights and duties of children and adolescents. the art. 227 brings protection support, emphasizing the duty of the family, the state and society in the following issues: the right to life, health, food, education, leisure, professionalization, culture, dignity, respect' freedom and family and community life, in addition to protecting them from all forms of negligence, discrimination, exploitation, violence, cruelty and oppression. It also creates the Council for the Rights of Children and Adolescents and

approves Law No. of society in general and of the public power to ensure, with absolute priority, the realization of rights related to life, health, food, education, sport, leisure, professionalization, culture, dignity, respect, freedom and family and community life.

Having said this as an agenda, it seems far from being really supported, because despite all this legal support, little or very little has been done, so that it can enjoy these rights already conquered. It seems evident to us that such rights are torn apart, since there are children supporting their own lives, as they support the lack of food, care, support and the total lack of education, that is, it is the marked and present abandonment in its various forms. and in its different contexts, it permeates the State, the family and society itself. The obvious blindness.

Conceptualizing childhood, the meaning of being a child in Brazil and in the world, is to conceptualize ambivalence itself, since reality shows us two faces, as Amaral says:

It is true that there is a happy child, but there is also a depressed child; there is the one who is loved, but there is also the one who is rejected; there is the one who goes to school, but there is the one who cannot ascend to this "intellectualized world", since her world is that of work; there are those who go to the street, look for fun in malls and parks and at the end of the day they can return to their homes and there are still those who the street is their home. (AMARAL, L.R.2008, p. 81).

There are those whose games and games are on the latest generation cell phones and there are those whose games and games are weapons that sustain their day-to-day, there are those who go to their house and find the good touch and there are those in which the place that was meant to give him attention and protection, they find the barbarity of the violation of his most precious asset – his body and his integrity.

VIOLENCE AND ITS DIMENSIONS

Violence against children and adolescents is defined as any act or omission on the part of an adult (father/mother, relative, teacher, guardian and society itself) or institutions, which result in physical, psychological and/or sexual damage. the victim.

Violence against children was present in the ancient world and is present in the modern world, in developed and developing countries, and it is not just a social problem, it is above all a human problem.

In Brazil, as in other parts of the world, in different cultures and social classes, regardless of gender or ethnicity, children and adolescents are daily victims of domestic violence, which is a universal and endemic phenomenon (DAY et al, 2003).

The referenced in the Federal Constitution, in the ECA and in the International Norms adopts as a reference, the *theory of universal human rights and the peculiar rights of children and youth, as subjects in development and objects of integral protection*. All forms of violence are human rights violations and transgressions, therefore, they are crimes. Being a crime, it is imperative to denounce, investigate, punish and especially educate to combat crime.

According to Minayo (2006) violence is a socio-historical phenomenon and accompanies the entire experience of humanity. It is recorded in several documents from the biblical narrative in the form of fratricidal dispute (Cain and Abel), as well as in the most up-to-date and disparate documents and models of information and communications. It follows the trajectory of humanity, revealing itself in multiple ways, in different historical and social moments according to cultural aspects. Thus, violence against children is multifaceted and multidimensional and is expressed through various possibilities in which the history and

culture of humanity supports and concretizes it, let's see its typologies and dimensions:

a) **Physical violence:** It manifests itself in the violation of the body or physical abuse and represents a naturalized dimension of educating. It is characterized by the use of power, in general of others, over someone, causing damage of all kinds: physical, emotional, material; being naturalized, supported and legitimized in the history of humanity. They are perpetrated in wars, in the power of the State, in those of social roles (father, mother, adult, teacher, husband, wife, boss, employee, etc.). To explain and measure the physical violence produced against children is to expose the "adult-centric" culture itself and the power that emanates from it through, for example, the strong presence of the act of educating, or disciplining, and its close relationship with the physical punishments or abuses that are translated and interpreted as correct attitudes in the process of correction and construction for a future "good character". We thus perceive that its dimension is based on education from the perspective of adult power, that is, on the physical strength that emanates from it, supporting the naturalization and trivialization of violence against those who cannot defend themselves.

b) **Psychological violence:** They are the most diverse aggressive manifestations that impute emotional suffering to the abused child. They are expressed in verbal aggressions, gestures, ironies, affective manipulations, forged by the use of power, being accepted and also naturalized by the culture. We can perceive them through: rejecting, humiliating, disqualifying, depriving freedom, carrying out excessive demands, denying otherness, denying individual differences, neglecting, denying affection. Its consequences are

extremely harmful and cumulative, as its scope encompasses the child's own subjectivity in its moral construction and identity as a whole. Its dimension lies in the denial of a human being in development and with needs inherent to being a child and in the subjugation and manipulative force of those who do it.

c) Negligence: understood as a type of silent or ommissive violence, it is expressed in indifference and neglect of care and necessary attention to the child subject. The lack of care, the lack of assistance, the lack of support expressed in everyday life and in all instances of life, substantially compromising the maintenance of the affected person's biopsychosocial life. It is configured as a clear violation of rights, as it leaves clear evidence that the child's social risk, since negligence is shown through carelessness, the total lack of attention in relation to: lack of food, lack of hygiene, poor medical care or total, lack of affection, assistance, school attention, etc. Its dimension is anchored in the omission both of those responsible, of the state, of the school when it is already inserted in it, and of society in general.

d) Sexual violence: Sexual abuse is considered by the World Health Organization (WHO) as one of the biggest public health problems.

Sexual violence is characterized by the use of power to obtain sexual satisfaction over others. Violence that manipulates the body of another in various situations, that is, it is the employment, use, persuasion, provocation or coercion of any child to participate or help another person in a sexually explicit conduct.

It manifests itself in inappropriate caressing of the genitals, penetration, incest, rape, sodomy, exhibitionism or exploitation through prostitution or the production of pornographic materials. This violence occurs

through intercourse itself, abuse in its various forms and intensities of contact (organ manipulation, embarrassment to diverse sexual situations, voyeurism, exhibitionism, virtual pedophilia, etc.). Abused children suffer both short-term and long-term consequences. The Sexual Abuse Prevention Handbook, published by Save the Children (2008), shows the following consequences:

- **Physical:** Nightmares and sleep problems, changes in eating habits, loss of sphincter control, general chronic pain, constant nightmares, eating disorder.
- **Behavioral:** Drug and alcohol use, running away, suicidal or self-harming behavior, hyperactivity, decreased academic performance, suicide attempt.
- **Emotional:** pervasive fear, aggression, guilt and shame, isolation, anxiety, depression, low self-esteem, body rejection (feels dirty).
- **Sexual:** precocious and inappropriate sexual knowledge for your age, compulsive masturbation, exhibitionism, sexual identity problems, phobias and sexual dysfunctions.
- **Social:** deficit in social skills, social withdrawal, antisocial behaviors.

The seriousness and damage caused by the sexual victimization of children and adolescents, indicate that it must be avoided, therefore, it defends a prevention policy as a universal right and not restricted to populations at risk (Faleiros and Faleiros, 2006)

Although there is greater awareness of the issue, there is still a significant fear in dealing with sexual violence, as it opens up moral values and taboos, preventing adequate care for those who are victims. We work with a phenomenon that is covered up by secrecy, "a wall of silence, which includes family members, neighbors and, sometimes, the professionals who care for children

who are victims of violence” (Braun, 2002). Its dimension is strongly supported in a permissive and ommissive society, in which so-called “moral” values are superimposed on the moral damages practiced against helpless children.

e) Child labor: It is understood as any form of work performed by children and adolescents below the minimum age allowed, in accordance with the legislation of each country. In Brazil, work is prohibited for anyone under the age of 16, as a general rule. When performed as an apprentice, it is allowed from the age of 14. If it is night work, hazardous, unhealthy or activities on the TIP list (worst forms of child labour), the ban extends to under 18 years of age.

The worst forms of work are a classification adopted by several countries to define the activities that most pose risks to the health, development and morals of children and adolescents. According to the International Labor Organization (ILO), the worst forms of child labor are all forms of slavery or practices comparable to slavery, such as: sale and trafficking of children, debt bondage, servitude, forced or compulsory labor (including forced or compulsory recruitment of children for use in armed conflict); Use, recruitment and supply of children for illicit activities, particularly for the production and trafficking of narcotics as defined in relevant international treaties; Work which, by its nature or the circumstances in which it is carried out, may harm the health, safety and morals of the child; Use, demand and supply of a child for the purpose of prostitution, production of pornography or pornographic performances;

Child labor is a form of violence that, at times, relies on the connivance, and even dependence, of the social environment, and that deprives children and adolescents of the

right to education, since their lives are designed for work, with the strong social appeal - better working than on the street -. But, which child must work and in which types of work. There are thousands working and in various risks such as safety, health, morals, etc. such as, for example, there are children driving and operating tractors and agricultural machines, spraying crops, handling and applying pesticides, in excavations, in civil and heavy construction, in brothels, nightclubs, bars, cabarets and discos, etc.

Its dimension finds support in the culture of the capitalist system and in its greatest gain, which is the exploitation of cheap labor and the unfair division of the goods of a society.

f) Structural violence: permeates all forms of violence already mentioned. It involves values, culture, broad dimensions that determine ways of life in societies. The practices of violence are often legitimized by the economic model and the current socio-political organization. Apparently punctual forms of violence such as those that occur in the domestic sphere (punishment and mistreatment of children, for example), have strong roots in socio-structural constraints. Unemployment, exclusion, lack of goods and services are directly associated with many forms of violence suffered by children and young people, subjected to inadequate housing, lacking urban infrastructure, evading an unattractive school system, vulnerable to places where drugs are free. It is therefore necessary to be attentive to the discourses and programs that propose and ensure democratic, inclusive and citizen spaces, since these tend to be emptied of their transforming meaning and help in the maintenance of hegemonic models. It is necessary to continually ask ourselves how is it possible to reconcile democracy with all the violence and violations of the most elementary rights that seem to constitute the

daily life of some segments of the population, especially children and adolescents?

In the historical context of violence against children, cultural origins permeated by prejudice, racial, ethnic, gender and class stereotypes are intense. Dimensions rooted in processes of distinctions and discriminations permeated in historical and cultural contexts.

The bases of this process impose distinctions and discrimination between the “small”, the “weak” and the “minor”, in addition to historical foundations built by intolerance, disrespect, ignorance and denial of human rights to children. (DERZI, 2009, p.10)

According to (Morales & Schram, 2002 apud Derzi 2009), the growing social and political interest in the rights of children and adolescents by Western democratic societies can be considered paradoxical. This is because “if, on the one hand, a humanist and universalist moral and legal culture of human rights is established, on the other hand, there is an inability to prevent abuses against these rights”

THE SCHOOL AS A CONSTRUCTOR AND POTENTIATOR IN TEACHING AGAINST VIOLENCE: A MATTER OF HUMAN RIGHTS

The historical process has shown us the need that society has to build and constitute in its culture the exercise of Human Rights that envisions the emancipation of different subjects of rights and develops new social practices.

Violence itself is not a specific theme of the school, but we realize that the school in its magnitude needs to think and consolidate a curriculum that effectively practices the culture of education in Human Rights, given that it has an inherent commitment to the human formation and by consequences with real and contemporary social issues.

In the same sense, we understand that

human rights must be guaranteed and respected by the State and by all citizens considering that even today, in the current context of permanent inequality, the challenges to be overcome with social injustice that solidifies in the non-appropriation material and cultural consumption in Brazil and in the world are present precisely because of the lack of basic principles of the meaning of “Being Human” and guaranteeing this humanity through the exercise of “Human Rights.”

There are countless challenges for the implementation of a Culture of Human Rights, therefore the pressing need to plan, promote, implement and practice an increasingly quality education, which involves the integral formation of the individual, consolidating the real meaning of the meaning of “human being exercising his citizenship”. In this sense, we understand that the principles and practices of Human Rights Education must be present in the school environment, in order to guide the construction of a culture of human rights in the scope of science as a theoretical-practical and human teaching. The world, and especially Brazil, shows us daily poverty, lack of employment, lack of opportunities, quality education for some and poor quality for many, injustice perpetrated and the withdrawal of workers’ rights, generating greater social inequality, in addition to misery. as the violence that affects children, adolescents, the elderly, races and ethnicities, religions, as well as gender violence, sexual orientation, culminating in homophobia and many other inhuman attributes that underpin a violent culture and that permeate everyday life, becoming natural by the absence of an intentional and essential education that penetrates social practices and that favors the democratization and socialization of a knowledge that fundamentally must be practical, objective, everyday and human.

The school, being part of this society, has the duty to provide children, not only with formal education, but also enable them to fully develop their emotional skills, being a vehicle that facilitates prevention against any type of violence against the greatest patrimony of the community. humanity, that is, the child.

The Child and Adolescent Statute-ECA establishes that teachers are obliged to report all cases – suspected or confirmed – of child abuse to the competent bodies. However, most reports of physical, sexual and psychological abuse against children are neither from the family nor from the school, being made by anonymous phone calls, thus denouncing that the school is far from being actively and participatively involved in the lives of its children. children. The school has been little involved in the attention of violence against children and as its potential permeates training in an integral sense, it has the duty to look and perceive the integrity of this being in formation.

The school as a training institution has in its characteristic the possibility to develop the integrity of the human being, that is, to structure the biopsychosocial development of the subject being educated and must understand that its function is broad and complex, its requirement goes beyond the teaching of academic content, permeates the understanding that their intervention is to look at the child and perceive them as a total being, including checking their interests and needs in order to teach, care for and protect them.

– The role of the school: Pedagogical strategies

Violence itself is complex and multicausal, which makes it somewhat difficult to find possibilities to eradicate it, since its dimensions are structural with a strong cultural support since we live in a society

that worships violence, individualism and, therefore, does not value life. Demolishing the culture of violence is also a teaching of the school and the school space.

According to (Demeterco, 2007, apud Tavares Filho, 2009), the school constitutes the backbone of the so-called formal education, which differs from informal education precisely because of its character of intentionality, because it organizes and plans based on certain guidelines (Demeterco, 2007, cited in Tavares Filho, 2009). curriculum, regulations, methods) and even needs that are present in everyday school life. Faced with this intentionality and social changes, the school is an organization that always needs to (re) build itself and that must be open to changes and the various needs and/or problems that impact in a unique way on school life and on the integrity of its students.

The provocation made here in this work points out that Education and the Attitude of the educator is to perceive that the school is immersed in the world, in society. This presupposes recognizing, educating to establish principles, studies, methods and practices that help to promote the humanization of human beings and to combat any type of violence that violates the rights of the child and the sense of being a child in development.

Education and schools have a specific importance in the process of combating violence, since their fundamental role - education -, “is the starting point and root of the problem of respect and zeal that adults must have for their children”. and especially with children, ensuring them the full exercise of human rights”. (Derzi, 2009 p.17).

The school and its curricular performance can develop several strategies, actions and joint and articulated activities to produce theoretical knowledge and instruments, methodological and collectively produced,

below exposed and the result of the work developed by the 'Escola que Protege' Project, promoted by the Department of Continuing Education, Literacy and Diversity (SECAD), from the Ministry of Education (MEC). It has the direct participation of Brazilian Universities, in this context in particular, the Federal University of Amazonas, through the Dean of Extension and Interiorization, the Faculty of Education and especially the Nucleus of Interdisciplinary Studies in Gender Relations / NEIREGAM. Its objective was to equip education professionals to act in defense of the rights of Brazilian children and adolescents who are in situations of violence, as well as their prevention. Thinking of the school as the rebuilder of an education that leads and propagates the culture of non-violence, the following pedagogical strategies were planned:

- Schools and teachers can develop programs and projects and create a nucleus formed by school professionals, which must be a catalyst and radiator for training, mobilization, sensitization, execution and evaluation activities.

Goals that can be achieved with the creation of the Nucleus:

School management - dynamization of participatory democratic management, encouraging school councils in the process of encouraging, planning and carrying out joint activities among all schools located in a neighborhood, articulation between student unions, community groups, etc.

Training Activity – training for all professionals working in the school environment. This training process must include adequate content and methodology for working with children.

- Contents containing all types of violence, their conceptions, causes and consequences and the contemporary scenario;

- Develop training courses or workshops for

teachers with a participatory and constructive methodology;

- Techniques that can be used: Case studies, role plays, educational games, group dynamics, etc.

We suggest some protective mechanisms or pedagogical strategies for children who suffer violence and for children who do not, but who must know that they exist and that they must be fought by everyone.

- Encouraging youth participation or protagonism at school. This participation requires strategies such as case studies, readings and debates on the subject, staging of plays, lectures, conversation circles, projection of enlightening films. Its objective is to prevent, detect and report cases of violence.

- Specific training for children from 1st to 5th grade: Study of the Didactic Book for Children: Violence against children in debate: knowing and learning to face it. Book written by the components of NEIREGAM, with an interactive format and that teaches from the meaning of names, the types of violence that children suffer, with special attention to sexual abuse and exploitation, to child labor, ending with a little of the Child Statute and of the Teenager.

Another basis of equal importance is teaching, raising awareness of the family. We understand that without the effective participation of the family that is within the community of which the school is integrated, this issue is fragile, since the vast majority of adults are responsible for the violent attitudes, the damages and consequences that remain and tear the child subject. and to become the adult subject.

Finally, it is important to select and assemble an advisory committee to assess the goals, contents and resources of the action program. This may include fathers, mothers, employees, community members, counselors and students;

It is imperative for the school to undertake actions in the elaboration of a curriculum of social incidence against violence and with multiplier effects, thus building a new history against violence, using an institutionalized teaching in its educational process in an attempt to objectify a culture of peace.

To reeducate our view, our sensitivity towards the students can be extremely relevant in the formation of a teacher educator. It can change practices and conceptions, postures and even lesson plans, in such a radical way that we are instigated to learn more, to read more, to study as a collective, new theories, new methodologies or new didactics. The way we see them can be decisive in the way we teach and educate them” (Arroyo, 2004, p.62).

According to Minayo (1999), violence is a complex, polysemic, controversial phenomenon perpetrated by individuals against other individuals, manifesting itself in various ways, taking on forms of personal, social, political or cultural relationships. So, in the intention of combating this phenomenon

is that the “school” in its magnitude, needs to learn more to be able to see and teach who is the reason for being in the world.

The child is the *raison d'être* of the world and, more than that, represents the future of this world. Thinking about the future, whatever the dimension considered, both in scientific and moral terms, forces us to think about the child and, above all, it forces us to reflect on whether what we invest in children today is enough to guarantee the best of their future, which is, for addition, that of your world. (Gomes, 2004. P.33)

We believe in the urgency of the school's social and educational mediation in the face of this “violence” content, we need to understand and insert into society the meaning of what it is to be a child, including defining and ensuring it as a subject of rights. We must understand, paraphrasing Pedro Gomes (2004), our human and moral survival will be increasingly based on the willingness to assume what it means to be a child and what the child implies in cultural, moral, human and ethical terms. Here is a challenge to develop the school's potential.

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