

Os casos de violência física entre estudantes: outros possíveis sujeitos nos discursos apassivados¹

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Resumo

Este ensaio analisa os discursos escritos e apassivados das estudantes que praticaram atos de violência física entre pares, que constam nos registros dos livros de ocorrências escolares, como sujeitos de discursos constituintes de outros sujeitos e identidades não normativas. Essa violência é caracterizada por todo movimento do corpo humano que se propõe, nas relações de poder, ferir e subjuguar o outro física e psicologicamente pelo uso da força. A partir desses acontecimentos empíricos, aos quais chamamos de não discursivos, circulam discursos gerativos dos sujeitos constitutivos de outros sujeitos. Ancorados na perspectiva pós-estruturalista e na metodologia da análise do discurso de filiação francesa foucaultiana, o ensaio aponta, sem pretender esgotar a discussão, para a existência de outros sujeitos e identidades que vão sendo constituídas no discurso apassivado das estudantes que praticaram atos de violência física. Também abriremos caminhos para análise mais profunda em nosso trabalho de tese, acerca desses sujeitos.

Palavras-Chave: Pós-Estruturalismo. Violência física. Discursos. Sujeitos. Identidades.

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Cases of physical violence among students: other possible subjects in the apassivated discourses

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Abstract

This essay analyzes the written and apassivated discourses of students who committed acts of physical violence among peers, which appear in school records occurrence books, as subjects of discourses constituting other subjects and non-normative identities. This violence is characterized by every movement of the human body that intends, in power relations, to hurt and subjugate the other physically and psychologically through the use of force. From these empirical events, which we call non-discursive, circulate discourses that generate subjects that constitute other subjects. Anchored in the post-structuralist perspective and the methodology of discourse analysis of French Foucauldian affiliation, the essay points, without claiming to exhaust the discussion, to the existence of other subjects and identities that are being constituted in the apassivated discourse of students who committed acts of physical violence. We will also open paths for deeper analysis in our thesis work about these subjects.

Keywords: Post-Structuralism. Physical violence. Discourses. Subjects. Identities.

Los casos de violencia física entre estudiantes: otros posibles sujetos en los discursos apassivados

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Resumen

Este ensayo analiza los discursos escritos y apasivados de alumnos que cometieron actos de violencia física entre pares, que aparecen en los registros de los libros de ocurrencias escolares, como sujetos de discursos constitutivos de otros sujetos y de identidades no normativas. Esta violencia se caracteriza por todo movimiento del cuerpo humano que pretende, en las relaciones de poder, herir y someter física y psicológicamente al otro a través del uso de la fuerza. A partir de estos eventos empíricos, que llamamos no discursivos, circulan discursos que generan sujetos que constituyen otros sujetos. Anclado en la perspectiva posestructuralista y en la metodología de análisis del discurso de filiación foucaultiana francesa, el ensayo apunta, sin pretender agotar la discusión, a la existencia de otros sujetos e identidades que se van constituyendo en el discurso pasivo de los estudiantes que cometieron actos de violencia física. También abriremos caminos para un análisis más profundo en nuestro trabajo de tesis sobre estos sujetos.

Palabras clave: Postestructuralismo. Violencia física. Discursos. Sujetos. Identidades.

Introduction

This essay aims to analyze the written and passive discourses of students who engaged in physical violence among peers, as recorded in school incident logs, as subjects of discourses that constitute other subjects and non-normative identities. This violence is characterized by any movement of the human body intended, in power relations, to physically and psychologically harm and subjugate the other through the use of force.

The practices of physical violence among students, which we are calling empirical events, are loci of non-ontological circulation of discourses that generate subjects constituting other subjects. Drawing on these non-discursive events and anchored in the post-structuralist perspective and French Foucauldian discourse analysis methodology, we analyze some statements that indicate, in the rupture of the rules of the discourses constitutive of feminine and masculine subjects, other subjects and identities.

From the Foucauldian epistemological perspective, we understand that discourses are not mere concealments of meaning, but a regular set of linguistic facts at one level and controversial at another (Foucault, 1974a). In this sense, we identify statements that indicate other subjects and identities that subvert the normative and the truth claims of the misogynistic and sexist discourse constitutive of peripheral and subjugated subjects within power structures.

Our article is structured in three parts. In the first, we present the research field, characterize the corpus, and provide an overview of the incident logs, which were initially used as documentary sources in my master's research. In the second part, we revisit the fundamental assumptions of the epistemological movement that began in the 1960s, now known as post-structuralism (Vinci, 2017), with a particular focus on the Foucauldian framework. To understand the post-structuralist intellectual project objectively, it is necessary to start with the idea of structuralism, which solidified in the 1950s and 1960s (Oliveira and Oliveira, 2007; Sanchez, 2012), and is concerned with static and general structures. However, post-structuralism resists and opposes static and universal truths, as well as absolute and immutable realities.

In the third part, we highlight some theoretical contributions regarding the concepts of violence, particularly physical violence, and other Foucauldian concepts that have permeated our text and were mobilized in the analysis of statements to examine how other subjects and identities are constituted from them.

Field of Research: Characterization of the Corpus and Approach

The practices of physical violence among female (cis) students, which we refer to as non-discursive events, are documented in the School Incident Books of various state schools in Caruaru. However, as a criterion for defining the research field, we selected the two largest schools in the city of Caruaru, one of which is the largest in the state of Pernambuco according to the Regional Management of Agreste (GRE-Centro Norte, 2022). These schools will be represented in the research field as Esc1 and Esc2.

The teaching *locus* of our research are located in urban areas of two distinct neighborhoods of the city. The Esc1 is located in the city center, further east, and also serves peripheral neighborhoods. Esc2 is located in a peripheral neighborhood, west of the city. In addition to the criteria already mentioned for choosing schools, others became relevant, namely: a) the volume of information presented in the occurrence books compared to other schools in the municipality, in the initial observation; b) the largest number of students, because it is the two largest schools in Caruaru; c) the existence of an audience within the age group in relation to the series in the morning, but quite diverse in other shifts (Santos, 2019).

For the purpose of analysis, the names of the students were replaced with the letter "E" for "student," followed by their position "1 or 2" in the sequence of occurrences, and the letter "F" representing the gender, e.g., E1F. As mentioned in previous paragraphs, our analysis will be conducted using post-structuralist frameworks from a Foucauldian perspective.

Physical Violence: Deconstructing Objective Discourse

Physical violence, although treated as statistics in hard sciences (exact and natural sciences) and as data for textual supplementation in some cases within social sciences, is not a social phenomenon with a simple manifestation that is self-contained. It represents non-discursive events that, within the sociability of cisgender females, subvert the order of hegemonic discourses constituting these subjects. Thus, practices of physical violence are complex social phenomena, incorporating other forms of violence such as symbolic violence, psychological violence, and bullying, which occur in society, the family, and schools. Although these aspects are not addressed in this article, they remain relevant.

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In our case, we will approach physical violence as an occurrence to access, through the written and passive discourses of the students by school authority, other subjects that subvert discursive practices related to machismo and sexism. Therefore, we conceptualize physical violence as any movement of the human body influenced by various social factors with the intent to physically harm another person. Thus, without aiming to simplify or universalize it as a concept, it allows us to think about the practices of violence among students within the school setting more clearly in terms of analyzing the studied object.

According to Carrano (2009), the categorization of violence is beneficial because it can: “[...] organize ideas and hierarchize phenomena, preventing everything from being counted as contributing in the same way and intensity, and consequently, towards a violence framework” (Carrano, 2009, p. 3).

Violence in the School Space

To discuss violence, we need to understand that it manifests in various forms. These are complex events that reveal much about the historical, political, and social context in which they occur, including within the school itself, what we refer to as the school space. Here, we will briefly explore the concept and meaning given to violence. According to Charlot (2002), it is important to differentiate between three types of violence: a) violence in the school; b) violence by the school; and c) violence against the school. In the first case, it is not necessarily directly related to the school institution.

When violence begins outside the school and enters its premises, it means that these educational spaces become stages for violence that could have been prevented or resolved before reaching the school. In other words, in such cases, the school space becomes a place for settling scores over various motivations, such as drug debts or old grudges.

School-related violence is tied to activities related to the nature of the educational institution itself. In this case, the violence is institutional and symbolic (Bourdieu, 2022), as it is practiced by the institution through its agents. In these instances, students are treated arbitrarily by the school's staff, including teachers, who use their professional authority to make grades or other means a mechanism of control and domination (Santos, 2019). Violence against the school is carried out by students against the institution, which can include actions such as setting fires, vandalizing walls,

destroying desks, or physically attacking or insulting teachers or staff. Regarding violence within the school, Charlot understands it as follows:

Violence "within the school" can occur, and does occur, in various other places. For instance, when someone invades the school to settle scores. Violence "in" the school refers to phenomena related to the specific nature of the school; for example, threats to make a peer allow cheating on a test or insults directed at a teacher [...] (Charlot, 2006, p. 20).

Definitions and meanings attributed to violence, depending on the social and historical context of each society, are multiple and non-ontological. In this sense, we mobilize the concept and meaning attributed to practices of violence among students within the school environment. It is important to observe the subtlety regarding the meaning given by Debarbieux (2002) to violence "in" and "within" the school. According to Debarbieux, unlike Charlot, violence "in" the school refers to actions occurring within the school's premises, requiring consideration of the particularities of this educational setting to understand the phenomenon.

In this article, we understand violence in the school space as a phenomenon occurring both within the school and in its broader context. Factors associated with this violence can be related to the specificities of the educational institution and external factors. Our study focuses on what we are calling violence in the school space.

Reflecting on the concept of diffuse violence, Tavares dos Santos (2004, p. 8) seeks to understand it within the realm of social relations, defining it as "an act of excess, qualitatively distinct, that occurs in the exercise of each power relation present in social relations." In this sense, violence is characterized by the diffuse use of force in microrrelations of power (Foucault, 1979), whether it is associated with excessive physical force and/or the use of weapons, or even symbolic violence through the use of language. Through language, such power is established and exercised.

Despite the apparent dichotomy between symbolic and non-symbolic forms of violence, Tavares dos Santos does not separate them, as Bourdieu did when considering that "[...] symbolic violence is this coercion that is established through the consent that the dominated cannot help but give to the dominant [...] and that makes this relationship appear as natural [...]" (Bourdieu, 2001, p. 206-207). This violence is exercised by the body without physical coercion, which implies moral and psychological harm. This type of violence relies on the recognition of a determined imposition, which is legitimized by economic, social, cultural, institutional, or symbolic power.

According to Bourdieu, "symbolic power is, indeed, that invisible power which can only be exercised with the complicity of those who do not wish to know that they are subjected to it or even that they exercise it" (Bourdieu, 2010, p. 7-8). In this sense, the symbolic field is a place where the

Cases of physical violence among students: other possible subjects in the apassivated discourses social production of symbolic violence is established, which is exercised not through physical force but through the complicity of those who endure it. This complicity may be either conscious or unconscious on the part of the dominated, within this diffuse power relationship or, according to Foucault (1979), in its capillarity.

Indeed, the multiple facets of violence, as demonstrated, seem to carry with them “[...] across all forms of its numerous manifestations, [...] a force that transcends the limits of human beings, both in their physical and psychic reality, as well as in the field of their social, ethical, aesthetic, political, and religious achievements [...]” (Rocha, 1996, apud Levisky, 2010, p. 6-7).

It must be noted that, despite the apparent boundary between physical violence and symbolic violence, both are equally harmful, with the former oppressing and excluding through physical force, and the latter excluding and dominating through language (Santos, 2019). Despite their distinct forms of manifestation, symbolic violence can indeed precipitate the emergence of the second form of violence, which, in our case, serves as the non-discursive event and starting point for analyzing the discourses of students involved in these practices.

Physical aggression among students has, in some way, become a recurring resource for resolving differences or establishing oneself within the hierarchy of social relations. Thus, the violent act does not exhaust itself but becomes, in our case, an event from which we analyze in the students' discourses other possible subjects. It appears that there are discursive threads pointing to these other female subjects outside the misogynistic and sexist discursive construction.

Events and Power Relations Among Peers

Discursive events, according to Foucault (2008) in *The Order of Discourse*, are defined as follows:

The event is neither substance nor accident, neither quality nor process; the event does not belong to the order of bodies. However, it is not immaterial; it always materializes within the realm of materiality, as an effect. It has its place and consists of the relation, coexistence, dispersion, cutting, accumulation, selection of material elements; it is neither the act nor the property of a body; it is produced as an effect of and within a material dispersion (Foucault, 2008, p. 57-58).

Foucault's idea of the event helps us understand physical violence practices among students, which we refer to as empirical events, as non-ontological contexts where discursive flows generate the subjects constituting other subjects. These practices of violence subvert, through discourse, the

normative discourse order of predefined and interpellated subjects. In the case of males, the need for self-affirmation is present as they represent this gender; for girls, the conscious or unconscious reproduction of the dominant ethos of masculinity is, to some extent, also applied to a potentially or expectedly natural submission and passivity (Butler, 2008; 2010).

The need to define roles and identities and to be recognized within groups is not tied to masculinity and virility in the cultural sense for girls, but rather to the importance of asserting themselves and determining positions in social relationships both inside and outside of school. It is important to consider that the meanings attributed by girls to physical aggression are not necessarily linked to the need to establish their place of authority within the groups they interact with by consciously or unconsciously reproducing the hegemonic model of masculinity. This would already be an event detached from the normative order.

From these meanings, violence would have as its privileged *locus* of naturally violent actions the space of male sociability. [...] It cannot be isolated from its socio-institutional context (family/state/market/work/peer group). In other words, masculinity holds a status as an institution produced in daily life through interpersonal, relational, and subject-to-subject interactions (Nascimento, 2009, p. 1.154).

The students who increasingly engage with models of sociability that diverge from their familial discursive group, whether as victims and/or aggressors, already subvert the order of discourse. As they distance themselves from their primary formative group (family) and draw closer to others, they are exposed to different discourses (Santos, 2020a; Santos, 2020b). What I refer to as the primary discursive group is the family, seen as a social formation entity in its own right and the first space for subject formation.

In this case, education as a discursive (primary) formation can be re-signified by the individual because it is supplemented by other discourses and discursive formations that establish new worldviews. In the case of girls, the process of socialization has traditionally relegated women's formation to subordinate conditions. However, this passivity or subjection has been re-signified through contact with other discourses and discursive formations (Santos, 2019, p 41).

The participation of women in groups outside the family has increasingly decentralized the traditional image of women as solely responsible for domestic tasks. By internalizing other values, women are both shaping and being shaped by them, producing new meanings and, within the discourse, new subjects. Thus, it is understood that there is no inherent nature or ontology in the practices of violence, but rather anthologies that are in constant motion within the discourses of

Cases of physical violence among students: other possible subjects in the apassivated discourses subjects who, even when subjugated, are both constituted by and constitutive of other subjects and other discursive fields they navigate. In this way, the subjects who have committed acts of violence are confronted by this new formative process, which, although subjugating them, does not do so entirely.

Post-Structuralism and Foucault: Brief Notes

Post-structuralism, as an epistemological movement that emerged in the 1960s, has been strategic for thinking outside the rigidity and universalism of structuralism and its absolute truths, which were highly influential, particularly in the fields of language, discourse, and their intersection with the social sciences. Post-structuralism, as an epistemology, or methodology, can "[...] be understood as an interrogation and an analytical strategy of description" (Larrosa, 2011, p. 37). In this sense, it is a procedure that overflows the barriers of rigidity, homogenization, linearity, and universality of structuralism, with less concern for practical rules and technical, concrete problems (Veiga-Neto, 2003), considering truths as contingent.

Thus, the method to be applied is determined by the demands of the object and its dynamics. This perspective distances itself from Modernity and its pretensions of a privileged epistemological unitarism, which presents itself as the one capable of understanding the world and its functioning.

Ultimately, Post-structuralism operates from the perspective that methodologies should be developed in the course of the investigation, in accordance with the research object, the questions formulated and raised. It recognizes that it is not possible to establish steps or methodological procedures in advance and to construct paths in the abstract or based on prior models. In other words, the post-structuralist perspective understands that the research process cannot be predetermined, as there is no guarantee that what is planned a priori will materialize or that previously established theoretical postulations will prove effective (Tedeschi; Pavan, 2017, p. 173).

From this framework, particularly the Foucauldian perspective in his genealogy of power, we are enabled to think beyond the illusory logic of a final truth, of an ontological subject tied to history or human consciousness. In this perspective, there is a deconstruction of a fictional essence that supposedly exists somewhere, waiting to be uncovered through social analysis and a singular, pre-established method as the only possible way to reach the "absolute" truth (Butler, 2008; 2010).

In this flexible theoretical and methodological effort, without intending to be reductionist or rigidify the Foucauldian epistemological perspective in relation to the object, we understand that his works, especially genealogy, offer us important tools to think about the subjects and alternative identities that are formed within the passive discourse of students who engaged in acts of physical

violence among themselves. Methodologically speaking, “[...] there is no path, nor even a destination that can be predetermined” (Veiga-Neto, 2007, p. 16). It is in this sense that we sought, anchored in Foucault’s works, to understand the production of other subjects and subversive identities that emerge within the discourse of the students. Thus constituted, these subjects move from the margins of misogynistic and sexist discourse to become autonomous individuals.

The privileged position of discourses institutionalizes inequality in the power relations within each society, creating peripheral subjects and bodies, as well as social technologies for controlling physical bodies and the discursive subjects that precede them. Although a new “economy of power” is established, which allows the effects of power to circulate through individual bodies and the entire social body, power will always encounter resistance (Foucault, 2006). And even though we are “[...] historically conditioned [...], we assume our place in an open and contingent system” (Williams, 2013, p. 155), which allows for the emergence of possible subversive subjects and identities, as indicated by the discourses of the students who engaged in acts of violence, to be analyzed in this essay.

The “affirmation of identity and the marking of difference always involve operations of inclusion and exclusion. [...] to say ‘what we are’ also means to say ‘what we are not’ [...]” (Silva, 2014, p. 82). In a similar vein, Stuart Hall argues that:

It is precisely because identities are constructed within discourse and not outside of it that we need to understand them as being produced in specific historical and institutional contexts, within particular discursive formations and practices, through specific strategies and initiatives. Moreover, they emerge within the play of specific modalities of power and are, therefore, more the product of marking difference and exclusion than a sign of an identical, naturally constituted “identity” in its original meaning that is, of an all-encompassing sameness, a seamless, undivided identity without internal differentiations. (Hall, 2014, p. 109-110).

As identities, as demonstrated by Hall, are also evidenced in the passive discourse of students E1F and E2F who “[...] physically and verbally attacked each other at school. E1F said that E2F called her a ‘slut’ after she insulted her as ‘disgusting.’ E1F went to E2F’s classroom and physically attacked her, and E2F retaliated” (Santos, 2019, p. 157). These statements subvert the discursive structures of misogyny and sexism that dictate what can or cannot be said by women as part of expected behavior “[...] upon which all contemporary societies are based” (Castells, as cited in Hahn & Machado, 2012, p. 69).

The appeal to physical force is a transient state: “I am being violent” rather than “I am violent.” Otherwise, humans would have no recourse other than violence to achieve their goals, and it would not matter what culture emerged—the civilizing process would have been doomed to failure from the

Cases of physical violence among students: other possible subjects in the apassivated discourses start. Since this is not the case, instances of violence allow us to consider, as non-discursive events, the possible subjects that may emerge within the passive discourse of these students, as we indicated in the previous paragraph and will explore throughout the article.

Foucault and Cases of Physical Violence: Other Possible Subjects in the Passive Discourses of Students Who Committed Acts of Physical Violence Among Peers.

The passive discourse of the students who committed acts of physical violence brings forth, as a non-discursive event, statements that indicate resistance to the hierarchically inferior position of the female subject and its associated discursive structures. These structures are revealed in the initiation of the masculine, in the model of virile homosociality on one side, and on the other, the feminine defined by what it is not masculine by positioning itself in opposition. However, the virility displayed in the cases of students E1F and E2F “according to E1F’s account, they have had an old feud since the time she dated E2F’s brother” (Santos, 2019) somewhat breaks with the logic of the subject discursively framed within the sensitivity constituted by masculine discourse.

The feud, in this case, is objectively a behavior that has been discursively constructed as an integral part of the masculine, always associated with an identity of reparation due to its connection to the idea of being “weak or not” as a man. In this sense, it represents this complex feeling of inferiority and the need to prove one’s shaken virility due to various motivations. This also applies, to a lesser extent, to the statement: “students E1F and E2F fought during class [...] due to animosity, [...] involving pushing and hair-pulling” (Ibid., 2019, p. 160). Animosity is a less intense feeling than a feud, but it is an indicator of this discursive rupture of the passive female subject.

The feminine, when fueled by feelings of feud and animosity, discursively constitutes itself as other non-normative subjects. These subjects subvert the order of the discourse of prohibition, which defines, through negation, the subject authorized to make certain statements (Foucault, 2008). According to Saffioti (2004), it is not possible to consider the categories of gender, patriarchy, and violence as separate fields, since the hierarchical dichotomous construction of gender within the fictional categories of woman and man partly brings violence as a constitutive element of these masculine subjects’ social relations, and by contrast, defines the feminine gender (Bourdieu, 2002; Butler, 2008; 2010; Nogueira; Miranda, 2017). In this sense, the escape from behavioral gender normativity is manifested, as observed in the following statement:

E1F and E2F were on the court with a group of girls taking photos, and as they were leaving, they heard that another student, E3F, had referred to them with vulgar language, saying they were on the court "giving it up." When asked by student E4F about what E3F had said, E3F responded that E1F and E2F were "sluts" (Santos, 2019, p. 168).

This means that, according to Foucault (2008), there is a rupture in this set of linguistic events with the corresponding discourse norms, particularly for the female subject. Non-normativity, as a way of experiencing what it means to be a man or a woman in terms of behavior, brings us to Butler's (2008; 2010) concept of gender, supported by Foucault's thesis on the amorphous conditions of power. These amorphous conditions are exercised within micro-relations that are transient and historical. The violence practiced by the female gender highlights, to some extent, a rupture in the normative discourse that constitutes male and female subjects, revealing how these individuals are fictionally categorized within these dichotomous, exclusionary, and hierarchical pairs (Butler, 2010).

Subversion, in the case of the female gender, manifests in the reproduction of hegemonic forms of masculinity, which, in doing so, deconstructs subordinated identities and discursively pre-defined roles. These instances of violence, therefore, point to aspects of subversion in the discursive practices that have constituted and/or continue to constitute female identities as merely homemakers and as empty spaces to be filled by the masculine (Bourdieu, 2002). In this regard, Bourdieu's understanding is, in a certain way, summarized by Vieira:

In commercial discursive practices, women are to be filled by consumption, positioning themselves in the discourse merely as buyers. As spaces of biological reproduction, female bodies are represented as empty, requiring care while awaiting fulfillment through motherhood. In emotional relationships, the woman is expected to be kept within the home, playing the role of a passive guardian of male well-being (Vieira, 2015, p. 217).

As women insert themselves into social contexts distinct from those traditionally assigned to them, that is, when something escapes the process of gender interpellation, there is the potential for some form of destabilization and deconstruction of the hegemonically established process of intelligibility within the categorical pairs previously discussed in this essay. It seems that "[...] women are also actively engaged in masculine power games, for honor, for privilege, for prestige, and also for other women" (Halberstam as cited in Meinerz, 2011, p. 14). This is evident in the case of two students who fought in the school hallway because one was "hooking up" with the other's girlfriend (Santos, 2019).

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In this case, even though there is no passivity, but rather the silencing of subjects by school authority, the written discourse of the school reveals the emergence of other possible subjects forming outside the fictional normativity of gender identities.

Masculine or feminine gender largely adheres to the process of interpellation, in which individuals are subjected to the labels of "man" and "woman." In this context, the female gender that engaged in acts of violence seems to be constituted within discursive practices that escaped gender interpellation. Thus, the female gender navigates as one that is not merely a peripheral other but as a subject with a certain autonomy, materializing what has eluded interpellation.

However, these acts of violence must be vigorously combated, using categorizations aligned with those of hegemonic discursive practices of feminine identity, which until now, has been passive and subjected to dichotomous, exclusionary, and hierarchical structures. Along these lines, the subjection of students to discursive structures does not occur in its entirety (Possenti, 2002). Similarly, Emília Pedro emphasizes this point by stating that:

We are not passive users of pre-fabricated sources of discourse. It is true that they exist, limit us, and shape what we say, but when we speak, we always use them in new and varied combinations. In this sense, we can be considered genuine authors (Pedro *Apud* Vieira, 2005, p. 211).

The conditions in which subjects find themselves in social relations are temporary and constantly updated, depending on the socio-historical context and the discourses that constitute their formative process. These conditions are susceptible to subversion at any moment (Vieira, 2005), as exemplified by the discursive practices that define "[...] the role assigned to the female gender as determining motherhood as the woman's primary function, as well as caring for the family and home, requiring her to be gentle, fragile, and attentive [...]" (Faria; Nobre as cited in Diehl; Senna, 2016, p. 32).

However, it is through the subversion of this logic of male domination (Bourdieu, 2002) that the female gender re-signifies its position in society and reconstructs its subjectivities (particular identities) as well as a social identity, which is, in some cases, marked by the lens of physical violence, as illustrated by the following cases: a) "[...] students E1M and E2F exchanged insults, with E1M making obscene gestures and verbal aggression, and E2F responding with physical violence"; b) "Student E1F, who was a victim of bullying [...] assaulted student E2M, and all were taken to the principal's office"; c) "Students E1F and E2F got into an argument at the school entrance in the morning, with E2F being slapped in the face by E1F"; d) "Students E1F and E2F fought in the

classroom, involving both moral and physical aggression [...]"e) "Student E1F [...] was fighting with student E2F over a Facebook post, and they verbally and physically attacked each other in the school courtyard (Santos, 2019, p. 159-168).

Observing the recurrence of the violence cases already mentioned, it becomes evident that although the presence of women in domestic chores has historically been significant, including in Brazil, there has been a shift from domestic work to participation in the labor market. As women occupy roles outside of domestic work, they are exposed to different discourses and various discursive formations, making it imperative for them to re-signify themselves in response to this new scenario that interpellates them.

In the construction of gender identities, sociability—anchored in cultural models—plays a structuring role, as being a man or a woman is not solely constituted from models of masculinity or femininity but is also mediated by intersubjective relations. This allows for the reproduction or reconstruction of these models according to social situations and specificities. Thus, in this process of constructing/reproducing identities, these models function as matrices—socially and historically constructed—that translate into habits, understood as knowledge acquired and determined by the individual's social position. These habits structure practices and representations that can be objectively "regulated" and "governed," involving a creative, active, and inventive capacity (Nascimento, 2009, p. 1.154).

The construction of identities, as described above, is guided by models of sociability anchored in ontological processes of intelligibility that essentialize and naturalize gender. In this case, being a man or a woman does not necessarily consist of an absolute truth, that is, a fictional model of masculinity or femininity. The destabilization and deconstruction of these ontologies subvert biologizing and "natural" discourses that contribute to the (re)production of gender inequalities.

Final considerations

The discourse of an idealized childhood that interpellates individuals into "naturally" passive and fragile feminine identities, predefined in power relations as subordinates, creates space for relations that appeal to violence. In some cases, violence becomes a legitimate resource for achieving and maintaining a position within the hierarchy of these social relations (Foucault, 1979a). As mentioned throughout this article, cases of violence are non-discursive events that form the basis of our analyses.

Cases of physical violence among students: other possible subjects in the apassivated discourses

Books, as mentioned in this work, serve as a defensive mechanism for schools against potential legal situations they might face, in addition to functioning as a surveillance device in the Foucauldian sense (Foucault, 1987). This perspective allowed us, through Foucault and post-structuralist lenses, to envision other subjects. In this context, these other subjects and their identities are not tied to discursive structures, meta-narratives, or universalist systems of representation, but to close connections with power relations (Silva, 2014), which they sometimes submit to and sometimes subvert, thereby constituting themselves as other subjects with other identities, as has been demonstrated in this essay.

Thus, the behavior of the mentioned students, who display violent practices, does not necessarily and exclusively emerge from a macho culture of self-assertion, but rather, to some extent, as a subversion of the normativities discursively instituted as ontological. It is important to note that this text did not aim to exhaust the discussion on the topic but to highlight the existence of other possible subjects and identities, which will be further explored in the doctoral research, as well as to open the door to other possibilities for debate.

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