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FROM VIOLENCE TO DOMESTIC VIOLENCE: CONCEPTIONS AND SENSES

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ABSTRACT

This article addresses the issue of violence permeating their different concepts and the way in which is presented, highlighting the manifestation of this in the home environment. Thus, it aims to discuss the various definitions of violence and its repercussions on society. Violence is a phenomenon that alters its forms of expression from one culture to another, from one historical period to another in the same society, as well as its meaning to the different social groups that experience it. The phenomenon of violence, in recent years, has become one of the central issues of the Brazilian social problem, becoming a constant in the daily life of society. It appears that violence is a phenomenon characterized as a social problem that is independent of culture, class or gender. It interferes with the personal, family and social life of individuals. The concern with its growth in society broadens the discussions and studies aiming at explanations and reflections that identify aspects, contexts and consequences of this phenomenon in current social relations. Thus, the study brings reflections on violence in order to understand its issues, highlighting the dialogue between the aspects that permeate it, such as economic, cultural, political and historical Brazilian and the different manifestations, as specifically, in the domestic environment. To this end, questions are raised about the violence, his views and feelings, and the manifestation of this in the household.

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INTRODUCTION

The violence is seen as an issue central issue Brazilian and its growth is raising concerns, raising discussions and studies in the search for explanations and reflections to identify aspects, contexts and consequences of this phenomenon on current social relations. Articulated with social, economic, political, cultural and also historical issues, this aspect demonstrates how much man has not failed to produce the figure and discourse about the phenomenon of violence over time. And it is route independent of culture, social class or sex and interfere in personal, family and social life of individuals. The study seeks to understand the different meanings and concepts of violence, requires in-depth knowledge of its multiple manifestations and aspects that surrounds it as a social, historical, economic, among others. For this, it covers the study of the views of various scholars of violence, regarding the conception and the factors related to such phenomenon.

Violence Senses and Concepts: The phenomenon of violence travels over time, produced and discussed in the social environment under various approaches. From the ancestral myths to the trajectory of man in history, there are several peculiarities of the phenomenon known and present even today in people's daily lives. This was constituted as a form of confrontation, linked to conceptions and behaviors, among them, death, extermination, cruel attitudes, annulment of the identity of people and groups, intolerance and social exclusion. The etymology of the term violence comes from the Latin *violenceia*, which means "violent or violent character, force", giving the idea of violence linked to force, designating a multiplicity of behaviors and actions in function of the various forms that manifest themselves. Violence would present, in this sense, an act imposed by force, against the will of another person, or unbeknownst to it and may thus represent the attempt to deprive the subject of his human condition. The search for a definition about the nature of violence initially goes through several meanings that it implies. As Michaud (1989, p.7) states, it can represent "facts and actions of

another” that opposes peace or the “way of being of force, feeling, or a natural element” in which brutal force prevails in the world. non-compliance with standards. Moreover, within the multiple expressions, the theoretical definitions found regarding violence relate to harmful physical, emotional, psychic or symbolic act, practiced from or against an individual, group, classes, among others. These acts, according to Abramovay (1999), are directly related to the integrity of the individual or group in a different way, and may be physical, emotional, psychological, symbolic and independent of social class. Violence occurs at different levels and in different ways and thus expands the challenges of seeking definitions, proving to be polysemic and controversial in portraying a plural reality (MINAYO et al , 1998). Thus, the criteria used to define it refer to the interest in evaluating violence by demystifying its acts of definite contour and singular effect. The search for a concept rescues the awareness that objectively one does not understand violence only as a set of phenomena. It is linked to a group's values, criteria and norms that vary in time and society.

Thus, it appears that violence is a broad and complex phenomenon. Understanding this requires observing the specific forms in which it is presented and considering its multiplicity and its different manifestations. For this, the interpretation of several factors that permeate a society marked by tension, conflict and differences is required. According to Wierviorka (1997), violence is a phenomenon that should be treated in a general and local way, as its comprehension encompasses the various forms and manifestations, the different spaces and, in addition, identification of the profile of the subjects who practice and those who practice it. Suffer the violence. Within these relationships, Chauí (1998 , p.2) states that violence “is an act of brutality, harassment and physical and / or psychological abuse against someone and characterizes intersubjective and social relations defined by oppression, intimidation, fear and terror. ” . The complexity regarding the concept of violence does not make it indefinable, even with a single concept, but presents multiplicity in view of the connection between it and the various aspects related to the social field in which it operates. In the various senses that it has, there are issues related to aspects of work, education, sexuality, power, among others, present in people's daily lives. The meanings of violence permeate the social dynamics and their forms of coexistence. Violent practices, present in the history of humanity, occur from the simplest forms to the great conflicts, involving political, economic, religious interests, among others (PEREIRA, 2000). The actions that characterize violence reach a rapid rate and large proportion in society. With this, violence becomes a widely discussed phenomenon and a necessary object of study that aims explanations, reflections and identifies its aspects and contexts in current social relations. According to Silva and Santos (2006, p.69-70),

The phenomenon of violence, in recent years, has become one of the central issues of the Brazilian social problem, becoming a constant in the daily life of society, especially in the experience of the poor and miserable strata. There are many facts that can be roughly grouped, highlighting, among others: homicides, massacres, rape, rape, victimization of women, children and adolescents, the virulence of the police apparatus [...] the armed conflicts thrown by the trafficking drug [...] structural violence

materialized in social inequalities, the absence of public policies by the state, further aggravates the situation.

To study violence and the issues that permeate it is to discuss the daily life of society in all social strata. The forms of manifestation of this phenomenon permeate various acts and conflicts evaluated within a context, as it reaches public and private spaces, children, women, adolescents, the elderly, young people, among other groups. There are numerous reasons, including social, religious, gender, race and political issues, which generate multiple meanings to the phenomenon. According to Rifiotis (1997), the study of violence brings the need to analyze rather than fix the meanings of violence as an object in constant construction. In the interaction of the social environment, violent action occurs to varying degrees and levels, with different causes and damages, as stated by Michaud (1989, p.10),

There is violence when one or more actors act directly or indirectly, large scale or small, causing damage to one or several people to varying degrees, both in their physical integrity, whether in their moral integrity in their possessions, or their symbolic stakes and cultural.

By portraying levels and violent acts, this definition draws attention to important aspects that should be considered when analyzing the phenomenon of violence and its social repercussion. One would be the analysis of interaction situations, not only between two people, but broadly involving multiple actors and interests. Another aspect is related to the various modalities of violence production that present increasingly different instruments that are notoriously produced (MICHAUD, 1989). Analyzing its aspects, it turns out that every society is surrounded by its own violence and comes in different ways. In today's society, violence is seen as a problematic and growing issue, articulated with social, economic, political, cultural and also historical issues. Among these, aspects related to social inequality accentuated the lack in the realization of rights. According to Santos (2012 , p.72), Brazilian society carries the historical traits that hinder the realization of rights and, consequently, influence on the materialization of violence:

Throughout its historical trajectory, Brazilian society has forged its economic base and weaved the fabric of a political culture, in which the various manifestations of violence serve as a resource in the face of the almost impossible establishment of the negotiation and enforcement of rights.

According to the author, in the historical trajectory of Brazil, the way in which the relationship between acquired rights and inequality has been woven is reason for violence to materialize in society in various ways. In addition, the legacy of paternalistic practices, favoritism, patronage, and bossism, which mingled with an apparatus of violence, extends its features into current social, economic, and political relations. This extension, associated with modern elements, intensifies the problem of the realization of rights and, consequently, the materialization of violence today (SANTOS, 2012). Social transformations combined with economic and political changes have affected the reality of life of a population group, that is, a large part of the population living without basic structure , employment, water, sanitation and poor working conditions to the detriment of privileged

groups. According to Santos (2012), this fact was fostered by the dynamics of capitalism, violating the rights of this part of the population, as the distance between the production and distribution of goods widened, promoting the social needs of this majority and, for this reason, on the other hand, privileges to a minority group. The separation between these two poles also has historical roots, in which the Brazilian historical formation shows the lack of political spaces and the promotion of rights. In this context, are the practices despotism, authoritarianism and please relationships existing in s model s economic, social and colonial Brazil. According to Silva (1996, p.3),

In inheriting authoritarianism and the tradition of slave thinking, Brazilian society codified social inequalities by drawing them into social exclusion, in which prejudice, stigma and discrimination add to the framework of material deprivation, inscribing social injustice as the main enigma that it lasts to this day.

These questions contribute to the understanding of the aspects of violence that affect the present day, as Chauí (1998) states that these authoritarian signs brought by history produced what today marks the current sociability, called "social authoritarianism", reflecting in family environments, of work, school, among others. According to Santos (2012, p. 135),

The population reproduces and re-elaborates the traits of political culture (authoritarianism, personalism, mandonism and favor relation), which make it possible to create models of sociability based on physical or symbolic aggression, persecution, the use of truculence, or even the extreme violence, death.

Understanding the historical, cultural, social and economic correspondences, it is clear that the current situation is marked by violent relationships in the sphere of social life. Within these conceptions is family violence, reproducing the authoritarian, hierarchical and chauvinistic practices associated with economic issues. Thus, to talk about this phenomenon is to go through different contexts and definitions, involving citizens and institutions. In this dynamic of relationships, violence presents multiple manifestations and varied damages that exist throughout the history of humanity.

Among the definitions regarding the phenomenon of violence, highlights If the Chauí (1998) explains that etymologically the term violence comes from the Latin *vis*, strength, and means denature, coerce, embarrass, torture, brutalize, rape, every act of transgression against those things and actions that someone or a society defines as just and as a right. Thus, the author defines violence as:

An act of brutality, harassment and physical and / or mental abuse against someone characterizes intersubjective and social relations defined by oppression, intimidation, fear and terror. Violence is opposed to ethics because it treats rational and sensitive beings, endowed with language and freedom as if they were things, that is, irrational, insensitive, dumb, inert or passive (CHAUÍ, 1998, p.2).

This phenomenon is characterized by aggressive acts of one being (or several) against another (s), in a dehumanized relationship. The human being, endowed with its own desires,

thoughts and ideas, when a victim of violence, living experience inhuman it difficult to man *utensão* d its subject position. Thus, the experience brings fear, insecurity, oppression, which can cause psychic problems, physical and emotional damage. The reality marked by violence brings obstacles that hinder the effective right to citizenship. The lack of opportunity and access to basic means produces a pole of need that aggravates the discrimination of a group of vulnerable people by other social agents. Thus, this group presents this definition because they are displaced from the field of rights to the area of economic and social needs, suffering precarious conditions such as unemployment, homelessness, infrastructure, among other factors (SANTOS, 2012). According to Santos (2012), the displacement of this group and the resulting shortages that are produced narrow and portray the social issue of the relationship between vulnerable and violence. In this relationship, according to Miraglia (2006, p. 111-112), there is in addition to a material dimension, another system:

A system of rights based on privilege, the small presence of the state, a sense of injustice, stigma and prejudice, which comes from a situation of poverty or what is today called social exclusion, social vulnerability or risky situation. [In these terms] to speak of poverty is arguably to speak of violence. [...] we may [therefore] wonder if violence is not our local version of poverty.

Outlined in the historical process of Brazilian formation, the phenomenon of violence articulates with various situations and feelings, including injustice and inequality, leading society to face various types of violence. It manifests itself in the form of conflict, aggression, coercion, and death in intrafamily, interpersonal relationships, affecting physical, psychological, moral, social, and emotional integrity. In addition, it affects the ethnic, religious, sexual, gender, among others. Thus, there are questions that would point out aspects of the insertion of violence in society and may answer the various questions regarding such practice. Among them, the historical legacy of privilege practices, which present traces of deprivation of rights, currently found and, allied to the expansion of Brazilian capitalism, introduces a new unequal and discriminatory political culture inserted in social relations, enabling all types of violence. Thus, it can be said that the marks of the past in today's society act with new look, but loaded attributes authoritarian, generating the unequal ties and discrimination. These are distant facts of impersonality, social justice and the effective enforcement of the law. In this sense, Brazilian society is marked by inequality, discrimination, deprivation of rights and material resources, social injustice that disrespects social diversity and founds violent sociability, which uses force to resolve conflicts and guarantee interests. Chauí (1998) presents this reality using the term "social authoritarianism" that reinforces inequalities and reproduces forms of conduct with the use of force and conflict resolution. Its performance extends to various institutions such as family, school, work, police, among others, manifesting itself through the practices of prejudice, intolerance, machismo, racism, homophobia, among others (SANTOS, 2012).

Family and Domestic Violence

According to Santos (2012), one of the manifestations of social authoritarianism is in the family environment. The

authoritarianism of the fatherland power emerges from an individual holding power in the environment who uses it in an imperious and authoritarian manner without worrying about the problems it may cause. For Saffioti (2002), this issue is not individual, but a characteristic problem of our society. This manifestation in the space of intimacy marks living with violent situations, especially against children, adolescents and women.

In the family environment, the authoritarianism of the homeland, the chauvinist and the old ideology, the socializing and educational conceptions, based on the physical punishments associated with the economic conditions, produce the various forms of violence to which thousands of children and adolescents are subjected. and women. (SANTOS, 2012, p. 20)

Allied to issues such as macho and age ideology, socializing and educational conceptions, economic conditions, among others, violence is present in the streets and also in the family environment. In this environment it is expressed in the relationship between family members and the way they create their bonds. The conflicts and frustrations generated around these relationships trigger situations in family life that produce various forms of violence, permeated by criteria of power and strength. In this sense, according to Ricotta (1999, p.15),

The place for the construction of the family matrix - thus favoring the psychological, emotional and social development of its members - has ceased to be, for many, the nest that should foster welcoming, warmth, comfort, trust and affection.

The acts, attitudes, conflicts and abuses that affect the human condition of the other in the socio - historical context of a given society reflect on family relationships and these relationships also accompany the subjects in social interaction. Violence thus encompasses an individual or a group within interpersonal, family, domestic relationships, in a relationship of power and domination of one over the other (s), and these individuals will also integrate other social media.

In addition to permeating relationships, violence permeates institutions, including affecting the family that, among its members, may have children as victims. The family as a *locus* for the formation of children's social identity needs to promote an environment for their proper development. Despite several possibilities existing family organizations in the current Brazilian society this, still carries authoritarian teaching behaviors, historically inculcated through physical punishment and other repressive and abusive practices. According to Kaloustian (2000, p. 14), "it manifests itself as a set of individual trajectories that express themselves in diverse arrangements and peculiar home spaces and organizations." These aspects show how the violence permeates all social dynamics. They point to the complex analysis that violence requires, because beyond all the facets that permeate it, it manifests itself in different ways. The way the family environment is structured and the conflicts generated in interpersonal relationships have affected its members and the whole society. The important emphasis given to the treatment of this violence generates reflections about its private and also public condition. The domestic condition around the family configures a reserved environment, where the relationships between its members are established within it as a private space. Parallel to this, they raise questions that

point to the need for the political dimension that the concept of violence must reach in order to protect its members, balance relations and obtain a fundamental guarantee of human and civil rights, with the participation of society and the state. The family is the first system in which the individual interacts. Its structure and organization are configured in patriarchal inheritance and power relations. According to Saffio ti (2004 , p.35), men have always had to provide for the needs ti of the family. According to the author,

This role of provider is the most important element in defining virility. Men who experience unemployment for a long time are filled with a deep sense of helplessness, for there is nothing they can do. [...] the feeling of powerlessness can generate violence.

Among other reasons, this question demonstrates that often the home organization that should present a reference environment, welcoming and protection for its members, presents a dynamic marked by domination and power relations, which results in a violent environment. Just as family dynamics are not restricted to the domestic space alone, the quality of the relationships that are established in it is not unique either, and can be quiet or violent. Domestic violence involves people living in the same environment, it occurs not only in the privacy of the house, but also outside this space, between people who are or not related.

According to Saffioti (1999), in almost all households, there is a daughter of the household, employed making up the household group. Thus, the *pater familias* (from the Latin "father of a family") extends its bond to other people, regardless of the consanguinity existing between them and the other members of the group. These diverse family organizations present the important characterization of the home environment: the coverage of the entire household group integrated by other bonds. In this way, Saffioti (2002) states that domestic violence "does not differentiate coparticipes of violence." Gordon (1989) addresses this issue by stating that family violence is motivated by many and so individuals are different. Thus, domestic violence presents complexity in its classification and the definition is not limited, because in addition to the dimensions explained above, it does not only represent practices related to physical acts, but implies other less visible dimensions. As stated by Straus and Gelles (1995 apud SOARES, 1999, p.68), domestic violence constitutes:

[...] an act performed with the intention or perceived intention of physically injuring another person. The 'bruise' can range from a mild pain caused by a slap or slap to a serious injury resulting in injury or even death.

According to Soares (1999), domestic violence is characterized by physical aggression, psychological violence, sexual abuse, property or economic violence. These characterizations may include acts of intimidation, name calling, omission and negligence. Still in this context, other authors define domestic violence more broadly. According to Cunha (2007 , p.43), domestic violence "consists in the physical, sexual or emotional abuse of an individual who cohabitates in the same domicile of the aggressor, regardless of the existence of kinship [...]". Beyond its scope, domestic violence is multifaceted. Many ways are found by the perpetrators to practice and disguise the violent acts performed, charged with power. The use of physical, sexual, emotional or psychological

violence are acts that affect family relationships, loaded with personal tensions with structural difficulties, among other factors (CUNHA, 2007). The forms of expression of physical and psychological violence can coexist and present simultaneously. Physical violence has apparent damage and, therefore, is easier to identify. Emotional violence implies implicit damage over the life of the individual, subjectively. Both are interconnected and there is no physical violence without prior psychological violence, but psychological violence alone can have major consequences (HIRIGOYEN, 2006). This manifestation of violence includes control, isolation, harassment, humiliation, acts of intimidation, threats and indifference.

These violent practices are “all those that disrespect the natural boundary between one person and another, that force them to do what is not their desire” (RICOTTA, 1999, p. 65). In the family environment, several conflicts mark the violent expression in the relationship between parents, children and other household members. These manifestations in the family are presented through financial controls, constant criticism, little affection, mental and sexual games, power struggle, aggression and abuse, neglect, among others (Ricotta, 1999). According to Strey (2001) “Violence has many faces, some disguised as tradition, others as morality, others without any disguise, but always loaded with some kind or amount of power that allows them to rape to some extent” (STREY, 2001, p.48). With regard to domestic violence, the demonstrations are translated, often by the aggressors, as moral, educational act, mainly related to the child, or there is simply a need for them to assert their power and domination. In the coexistence of the family, each subject integrates the group differently. This characterizes domestic violence as a phenomenon related to social structure and prevalence of patriarchal and gender order. These questions bring reflections about hierarchical relations, of power and domination, lack of autonomy, excess of authority and submission to the will of another. Thus, “domestic violence is, for the most part, the individualized form that, within each house, assumes the collective domination of men over women or adults over children” (WELZER-LANG, apud CUNHA, 2007, p. 46). This domination reaches unevenly, underestimating children, women and the elderly, and can affect the family by bringing severe consequences to its members. According to Saffioti (2002 apud CUNHA, 2007, p.56),

The family, considered the privileged *locus* of the private, never offered complete privacy to the people who make it up nor distributed it equally among them. It is quite true that the family has undergone numerous and profound transformations over time, and changes within the state have directly and indirectly affected the family and public / private relations.

The violence in question most often occurs in the domestic context, seen as the private environment. In addressing violence, the need arises to acquire public connotation. This leads to a debate about human rights related to the issue of the treatment and conception of crime that should be delimited to this type of violence as a way of “politicizing the private”, as stated by Cunha (2007, p.55),

The public / private debate is the basic foundation of the elaboration of a special and own conception of crime when it comes to domestic violence, delimiting its

contours and informing the renewed possibilities of its exercise.

This process, according to Cunha (2007), is related to historical issues related to patriarchy. In addition, the struggles of the feminist movement contributed greatly to the discussion of domestic space, politicizing it and making domestic violence visible. This milestone brought domestic violence to the public space as a social need to be debated and to receive due attention from the state. Thus, its visibility shows the importance and the need for a broad political vision so that this type of violence is not viewed inferiorly to other forms of violence that occur in public spaces. The treatment of domestic violence meets a social need because it occurs consciously and often unconsciously (RICOTTA, 1999). The tensions that affect intrafamily relationships and the conflicts generated by various issues interfere in the relationship between the people involved, bringing consequences for others who live in space. In this sense, two figures are present in the concretization of violence: the figure of the aggressor and that of the victim. In these conflicting relationships, the aggressor “uses his acts to put himself, impose himself and gain power” (RICOTTA, 1999, p. 20-21). It presents abusive, possessive, controlling (physically and psychologically), hierarchical behaviors, with incidence of alcohol consumption, drugs or history of origin, breaking trust relationships and impoverishing the bonds (Ricotta, 1999). In the hierarchical aspects are, among other subjects, women and children in lower positions suffering constant violent attacks. In the figure of the aggressor is an individual who:

He lives the loss of his sensitivity and no longer knows how to measure the intensity of his own behavior and feeling. The more aggressive, the less sense you have of the impact it causes. Initially, she refuses to think that she is missing the dose. (Ricotta, 1999, p. 53)

The figure of the victim is difficult to ascertain, as her tendency is to deny or disguise the abuses suffered. It occupies a lower, impotent place, defined by the aggressor and which, when it manages to break the situation, undoes the cycle of violence. The family environment marked by violent practices becomes the central axis for violence to be perpetuated in various spaces in which its members participate. These behaviors create a hostile and violent context, capable of generating various emotional damages among the people who live there, producing around them aggressive actions, intolerance, anger, among other events. Thus, it generates changes in society as it leads and stimulates this behavior and promotes changes in family performance, influencing their values, actions, attitudes and ideas.

Final Considerations

The concern with the growth of violence in society raises discussions and studies in search of explanations and reflections that identify aspects, contexts and consequences of this phenomenon in current social relations. This aspect demonstrates how long the phenomenon of violence lasts over time, from ancestral myths to the trajectory of man in history, linked to group values, criteria and norms that vary in time and society. The nature of violence initially permeates several senses. Violence occurs in different ways and levels showing up polysemic and controversial to portray a plural reality, extending the challenge to the search for your settings. The search for a concept rescues the awareness that

objectively one does not understand violence only as a set of phenomena, due to its amplitude and complexity. The analogue is and about the phenomenon of violence, allows identifies -la as an object in constant construction and its understanding requires observation of the specific ways in which it presents and consideration for their multiplicity and the different manifestations. For this, the interpretation of several factors that permeate a society marked by tension, conflict and differences is required. Discuss the violence phenomenon is INSTANCE is, initially, to understand its relationship to the social, economic, political, cultural and also historical. With social changes over time and how these roots were formed in the historical formation brasileira. Among these, the aspects linked to social inequality with accentuated care INSTANCE for enforcing rights and related to economic issues, the historical legacy of reproduction of authoritarian practices, hierarchical and sexist.

Characterized by aggressive acts against one or more against the other (s), violence constitutes a dehumanized relationship where one or more subject hinder man's position (s) other (s). Moreover, within the multiple expressions, the theoretical definitions found regarding violence relate to harmful physical, emotional, psychic or symbolic act, practiced from or against an individual, group, classes, among others. These actions relate to the integrity of the individual or a group of different shapes, and may be physical in social, psychological or symbolic. Constituted in the form of confrontation and linked to conceptions and behaviors, among them, death, extermination, cruel attitudes, annulment of the identity of people and groups, intolerance and social exclusion, violence occurs from the simplest forms to the great conflicts, involving political, economic, religious interests, among others. To understand the meanings and conceptions of violence is to go through different contexts and definitions, involving citizens and institutions. Through the dynamics of relationships, violence presents multiple manifestations and varied existing damages and throughout the history of humanity, permeating the relationships, permeates institutions, even affecting the family, locus of social identity formation and institution that must promote an environment for its proper development. Domestic violence involves cohabitants in the same environment, but can occur outside the privacy of the home. This aspect encompasses the diversity of bonds, which may be extensive and independent of the degree of kinship, as the domestic life extends to godchild, household, employee and other subjects that make up the household group. In addition to the characterization of the participations, it appears that the manifestation of domestic violence is diverse. It is characterized by physical aggression, psychological violence, sexual abuse, violence against property or economic. These characterizations may include acts of intimidation, name calling, omission and negligence. These acts relate to issues of social and economic structure, the prevalence of patriarchal order and gender, hierarchical relationships, power and domination, some disguised as tradition or morality, others without any disguise, but always loaded with some type or amount of power that allows them to violate to some extent. Thus, it appears that domestic violence demands a social need, because consciously and often unconsciously it has occurred daily. The relationship between domestic partaker charged with tensions and conflicts are generated by a number of issues, interfere in the relationship between the people involved, bringing consequences and

feeding a cycle that generates changes in society, to the extent that such violent acts change performance domestic and family ties, influencing their values, actions, attitudes and ideas.

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