

THE HUMANIZATION AND EMANCIPATION PROCESS FACING BULLYING

O PROCESSO DE HUMANIZAÇÃO E EMANCIPAÇÃO FRENTE AO BULLYING

EL PROCESO DE HUMANIZACIÓN Y EMANCIPACIÓN ANTE EL BULLYING

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ABSTRACT: The chapter aims to present some reflections on bullying and the capitalist system. The research problem deals with the relationship of consumerism and competitive behavior discussed here as a manifestation of bullying, since this practice concerns aspects of power relations, reproducing unequal and destructuring relations from a psychic point of view. In this scenario, it is possible to reflect that the dispute that the current social and economic system encourages determined roles of winners and losers, implies violence and submission to authority - characteristics of bullying. Thinking of the school as a social space more susceptible to bullying, it is up to professionals, through their teaching action, to assist students in the process of humanization and emancipation against school bullying, contemplating critical reading so that students can perceive themselves as active agents within historical-social relations.

KEYWORDS: Bullying. Capital. Power relation.

RESUMO: *O capítulo tem por objetivo apresentar algumas reflexões sobre o bullying e o sistema capitalista. O problema de pesquisa versa sobre a relação do consumismo e do comportamento competitivo aqui discutido como manifestação do bullying, uma vez que tal prática tange aspectos das relações de poder, reproduzindo relações desiguais e desestruturantes do ponto de vista psíquico. Nesse cenário, é possível refletir que a disputa que o sistema social e econômico vigente impõe estimula papéis determinados de vencedores e perdedores, implica em violência e submissão à autoridade – características do bullying. Pensando na escola como espaço social mais suscetível ao bullying, cabe aos profissionais, por meio de sua ação docente, auxiliar os alunos no processo de humanização e emancipação frente ao bullying escolar, contemplando leitura a fim de que os alunos possam se perceber como agentes ativos dentro das relações histórico-sociais.*

PALAVRAS-CHAVE: Bullying. Capital. Relação de poder.

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RESUMEN: *El capítulo tiene como objetivo presentar algunas reflexiones sobre la intimidación y el sistema capitalista. El problema de la investigación trata de la relación del consumismo y la conducta competitiva discutida aquí como una manifestación del bullying, ya que esta práctica se refiere a aspectos de las relaciones de poder, reproduciendo relaciones desiguales y desestructurantes desde un punto de vista psíquico. En este escenario, es posible reflexionar que la disputa de que el sistema social y económico actual fomenta determinados roles de ganadores y perdedores, implica violencia y sometimiento a la autoridad, características del bullying. Pensando en la escuela como un espacio social más susceptible al acoso escolar, corresponde a los profesionales, a través de su acción docente, ayudar a los estudiantes en el proceso de humanización y emancipación frente al acoso escolar, contemplando la lectura para que los estudiantes se perciban como activos. agentes dentro de las relaciones histórico-sociales.*

PALABRAS CLAVE: *Bullying. Capital. Relación de poder.*

Introduction

This article is the result of the course Education, Human Formation and Praxis: Implications of Marxism, Cultural Historical Theory and Critical Historical Pedagogy for School Education, 2EDU611, of the Graduate Program of the State University of Londrina, which aims to emphasize the significant changes in modern society resulting from globalization (GIDDENS, 2006) and, therefore, it becomes necessary to rethink and contextualize the concept of bullying, to problematize it from the current historical scenario.

In an onto-historical analysis, onto refers to the essence of being, and historical to the process by which men modify nature and modify themselves, through work. In Marxian thought, human labor creates the materially sensitive world, the relationships and social institutions and the corresponding conceptions, ideas and emotions, besides elucidating that work has a dual character, which meets ontologically fundamental needs of human existence and its particular form of activity, and abstract labor is expressed as expenditure of labor power, but its use value for the capital consists in the production of surplus value (CHASIN, 2009). In this premise, it is important to highlight the teaching work as the focus of a humanizing action.

Resulting from the social division of labor, violence is centered on the fundamental characteristics of the class structure of capitalist society. Raduenz and Stival (2010) present two mechanisms aimed at the consolidation of capitalist society: the reproduction of culture and the reproduction of class structures. The first manifests itself in the world of "symbolic representations or ideology," and the other acts in social reality itself. Violence has been present in the second mechanism. The phenomenon has been growing as a reflection of the new

paradigms, of competitiveness, of the exaggerated valorization of capital, which generates frustrations, anxieties, and stress, intensifying violence.

Bullying as a consequence of capitalismo

Along with the transformations resulting from globalization in modern society, the post-modern man lives in the liquid modernity, whose population is divided into classes, division between city and countryside, and therefore, it is an abstraction when the classes that compose it are devalued, which become empty as the exchange, the division of labor, the fair prices assigned to the works, among others, are ignored, generating the violence centered in this class structure of the capitalist society. Labor, for example, seen with indifference, corresponds to a way of society easily exchanging from one job to another, whose gender is indifferent. The teacher's work stands out in this relationship to the extent that his or her work, often viewed with indifference by society, is a driving force behind the student's school and social-affective development. In this sense, the teacher and his/her teaching action is central to the humanization of the student.

However, it is important to say that man as a worker has his human properties to the extent that he directs all his efforts around capital (Marx, 2004). In this sense, the professional ability of the teacher is the basis of the production process, therefore, his labor force meets to some extent the specific technical character of the capitalist production mode. The purpose is to show how much the capitalist mode (de)forms the individual and, in the case of the present discussion, the teacher, once it induces the formation for the apprehension of the human work for and by the capital, therefore, turning this teaching action into a colonizing one. Also for Marx (2004), the physical and spiritual senses were replaced by the sense of "having", referring to man as a human commodity - the commodity produces him as a dehumanized being.

It ends up becoming a somewhat difficult task for the teacher to pay attention to the abstract characteristics of the human being in the midst of so much consumerism, massification of having, of a "concrete", even if futile, and also in the dominating relationship that imposes the teaching role. Having said this, it is understood that through a humanizing teaching action it is possible to reach a formative construction that favors practices that are less competitive and oriented to the capital standard of having, and more based on standards that aim at a collective well-being.

In this text and in a specific way, it is admitted that a consequence of capitalism in the context of school relations can be manifested as school bullying, having a direct relationship

with the manifestations of power. Rigby (2007) conceptualizes bullying as an imbalance of power, that is, the repeated psychological or physical oppression of a person/group with less power by a person/group with more power. The author makes this imbalance explicit with the aggression of one person towards another who is smaller and weaker, or when a group of people combine to terrorize a single individual, however, he warns that it can also occur in less obvious ways, such as in the psychological realm.

The National Council of Justice (CNJ, 2010) classifies this school violence into five types: verbal; physical and material; psychological and moral; sexual; virtual or cyberbullying. Table 1 presents the theoretical organization of the proposed model.

Table – School violence

Type of violence	Expressed behaviour
Verbal	Insulting, offending, slandering derogatory nicknames
Physical and material	Punching, pushing, pinching, stealing or destroying the victim's belongings
Psychological and moral	Humiliating, embarrassing, excluding, discriminating, threatening, intimidating, defaming.
Sexual	Abusing, harrassing, raping, sexually insinuating the victim.
Virtual or <i>Cyberbullying</i>	Bullying carried out through technological tools: cell phones, camcorders, internet, etc.

Source: National Council of Justice (CNJ, 2010)

In bullying, the victim, the aggressor, the victim/aggressor, and the witness may be involved: victims usually do not react to aggression, are more likely to trigger psychological suffering such as insecurities, low self-esteem, anxiety, depression, introversion and/or inhibition, and identity deterioration; bullies act ruthlessly and have little empathy (MEZZZELA, 2008); the aggressor-victim at the same time that she is a victim is also the aggressor, usually taking the aggression suffered on other colleagues as a form of revenge and/or compensation; the witnesses witness aggressions against the victims without taking any action in relation to it because of the fear of becoming the next victims.

According to Guareschi (2008), paying attention to the context, that is, the culture in which young people are immersed is important because it can influence the way they deal with problems and people. The new culture, already mentioned, exerts power in the process of

generating problems and creating solutions. The options that come to a person's mind in challenging situations are influenced by it. Many students involved in bullying received cultural influence that eliminated options that did not involve violence in solving everyday problems.

Therefore, one of the main characteristics of bullying, as mentioned by Lopes Neto (2005), is the power relationship.

The boundaries of bullying have been transcended, moving into the virtual world (DIAMANDUROS; DOWNS; JENKINS, 2008; POPOVIC-CITIC; DJURIC; CVETKOVIC, 2011), from cyberbullying. In its concept, it is an aggressive behavior performed via technologies with the characteristic of social exclusion, threats, insults, or shaming another person. On the Internet occurs even more the imbalance of power, since the information disclosed cannot be easily controlled and there is the possibility of anonymity of the aggressor, regardless of their social position or popularity at school (SMITH; THOMPSON; DAVIDSON, 2014).

The aggressor uses instant messaging, email, SMS, chat rooms, blogs, websites, online games, among others to practice aggression, which can occur for several reasons: for not seeing the victim's reaction, therefore, not having empathy; finding his own behavior amusing or pure entertainment; revenge (VANDEBOSCH; VAN CLEEMPUT, 2009). The aggressor is more likely to have already been involved in other incidents of cyberbullying as a victim or spectator (VANDEBOSCH; VAN CLEEMPUT, 2009); there is little consensus regarding age and gender, however, some authors argue that it is boys who mostly assume this role and that the prevalence is higher in the younger ones (12-15 years old). As for the victim, she fits this profile because she does not fit certain standards, and the anonymity of the aggressor increases the level of fear, since the perpetrator can be anyone (including close friends) or there may be several aggressors involved (CRUZ, 2011; MARK; RATLIFFE, 2011).

Violence has been growing as a reflection of the new paradigms of contemporary society of superficial relationships, competitiveness, exaggerated valorization of capital, generating frustrations, anxieties and stress, which are often factors that exacerbate violence (BARUS-MICHEL, 2011). The concept of violence can be considered as a personal, political, social and cultural relationship, besides varying in time and space, according to the cultural patterns of each group or time. For philosophy, the concept exists only for man, that is, it is exclusive to the human world. Only he interprets, understands and establishes a relationship with the other and, in this relationship, he may or may not become violent (KIRSCHER, 1992). Man is endowed with language and reason, however, implicitly, human beings, by nature, do not have reason and reasonable language.

Role of education in the process of humanization and emancipation of the individual

With a humanizing practice and by appropriating the human objectifications present in scientific knowledge, the students will be able to emancipate themselves in face of such problems, including knowing how to deal with them in a more assertive and less aggressive or lethal way from the psychic and physical point of view, as is the case of bullying. It would be an opportunity to get in touch with themes such as individualistic, prejudiced, classist, and sexist practices, mobilizing mutual and collective respect (OLIVEIRA, 2005).

In this way, it would be possible, through the teaching practice, the transformation of the individual and the relations he establishes with the other, with the conception of the world, and with his own individuality and activity (GRAMSCI, 1995). Under this aspect, there would be a focus on the universal and free development of individuality that the author questions whether it is preferable to think without critical consciousness, that is, to participate in a world conception mechanically imposed by the social groups automatically involved, or whether it is preferable to elaborate one's own world conception with critical and conscious consciousness.

In this line, the educational work could directly and intentionally produce in each individual the humanity that is also a historical and collective product (SAVIANI, 2003). With this, it would turn to a non-colonizing practice and break a model based on power relations that encourage violent/bullying practices. Therefore, with the humanization of the student, there would be the transformation of the student into a humanized individual, from the material and spiritual wealth necessary for the development of individuality. Since the individual in this conception is not limited to spiritual wealth, the basis for the formation of individuality is the appropriation of material wealth. It requires knowledge for the appropriation of human wealth in both its material and immaterial forms - the result of objectification. Human beings objectify themselves in objects, however, objectification is not only a process of exteriorization, but also of accumulation of experience, condensation of human experience.

In this complex scenario, one can suppose that capitalism has taken alienation to the extreme, because in the same way it has produced and developed activities that have become indispensable to human development, it has created deep forms of alienation and violence. Marx and Engels point out that the globalization of capitalist production relations is a humanizing process, since it breaks down local barriers and places the individual in a worldwide relationship; however, at the same time, it offers room to alienation - a phenomenon produced by class struggle, generating contradictions that move history and the production of human life. In the school context the class struggle is also represented in the relationship between the

dominator or aggressor (the one who practices violence) and the victim or dominated (the one who suffers the consequences of the violent action). This is an environment, as previously mentioned, favorable to competitiveness as a destructive action.

Marx (1932/1968) observes that labor as an action that transforms the environment, modifying it and changing itself, produces culture and humanization of nature/naturalization of the human race. Work is the conscious action of man over nature, transforming it according to his needs, that is, it is a process between human beings and nature in which human beings metabolize nature. It is in this process that he begins to produce culture, differentiating himself from other animals, and that the process of humanization occurs (Harvey, 2010). And in this area is the preciousness of the sick action, in this humanizing practice that does not serve a capital, but the identity and humanized relationship of this subject with his context and reality, and that makes him walk also in an action that does not reproduce the cycles of violence such as those seen in bullying practices, in which the victim in many cases practices revenge and ends up in future circumstances also becoming a retaliator or a bully.

Culture, therefore, as a pair of the process of hominization, is a creation with two faces - of culture and of the human being - in the same process (WULF, 2013). The emergence of the current human being and the new culture allows the appropriation of the transformations and development of the species, which as a product of labor, differentiates itself from other animals, that is, the human being appropriates the essential functions of the instruments it uses and develops through the appropriation of culture, forming new intellectual capacities and functions.

Since the human being develops an evolution of the production of material goods, a spiritual culture, his knowledge about the world and about himself, simultaneously, as indicated by Heller (2004), a human being is generic entity: social, historical and collective. It is up to the educational role of the National Curricular Parameters, organized in the management policies of the school system, whether public or private, to enable the development of the social being that appropriates the rudiments of material and spiritual culture, which occurs due to the relationship with other students, reducing the frequency of school violence. In the process, the human being does the learning of an appropriate activity through an educational process, therefore, the appropriation of culture is equivalent to a collective process. However, it is necessary to emphasize that there is no cultural appropriation when an excluded or marginalized group is forced to assimilate traces of the culture of those who dominate it in order to survive, as occurred throughout the colonization process, especially in slavery (NASCIMENTO, 2018).

Final considerations

Since school violence is a consequence of the capitalist system, whose main feature is the relationship of power, i.e., the power that one subject has over another, bullying has been occurring because the bully has some characteristics, such as age and larger size, more balanced physical or emotional structure, buy clothes and sneakers and have money, where there are relationships between the excessive practice of consumption and the practice of bullying.

It is up to professionals to help students in the process of humanization and emancipation in the face of school bullying, contemplating critical reading so that students can perceive themselves as active agents within historical-social relations, since without emancipation students end up having the illusion that [somehow] they exercise their self-control, and that they can control violence and nature, both inside and outside of themselves (ANTUNES; ZUIN, 2008).

It is also important to mention the relevance of actions in terms of public policies that turn to structuring practices and organize the system, with this one could allow the teaching action to be in fact humanizing and the hominization process to make the student actually provided with all human appropriation and, therefore, re-signify what is to be 'human'. Having said this, the role that school education must play in the process of humanization of the students is to adopt, through the mediation of scientific knowledge, an intervention that culminates in the unveiling of the different problems experienced daily. By appropriating the human objectivations present in scientific knowledge, students will be able to emancipate themselves from such issues and mobilize mutual and collective respect.

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