

Poultry and Construction of Adolescent Identity in Social Vulnerability Situation Senator Pompey – Ce

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Keywords: Capoeira. Social vulnerability. Identity. Teens

1. INTRODUCTION

Social vulnerability is a condition that affects many people: elderly, adults, children and adolescents, especially from lower social classes and groups such as blacks, women, and homosexuals, among others. It is still common to find people with low socioeconomic status who are often meaningless in life or are excluded by various members of society, as the richest and ruling classes, although that term does not relate only to socio-economic issues, but also the fragility of ties and access to service goods.

Social vulnerability can cause negative consequences physical, psychic and as can occur, especially if there are no public policies on education, welfare, health and safety. Sawaia (2001) talks about exclusion that comes against the concept of vulnerability. According to this author, this term has a broad meaning, socio-historical, and refers not only to socioeconomic but is configured in all dimensions material, political, relational and subjective. It relates also to the care that the state has before that individual deleted.

Studies have indicated that encourage the practice of art in its many manifestations can bring several benefits to the subject. Given the Brazilian cultural wealth arising from, especially the mixing of people from different regions, has resulted in a significant variety of unique artistic expression. Added to this, the artistic manifestations can enable an experience for the physical and mental well-being of those who practice it. These can be one of the means used by some institutions- as Non-Governmental Organizations (NGOs) - to reduce aspects related to social vulnerability.

Before the benefits proven in studies on the use of art (VILLAÇA 2014 Rhyne, 2000), the question arises whether this can be effective with adolescents in socially vulnerable, particularly poultry, which was the artistic expression used in this investigation. Art is neglected by some governing bodies, which deal with minor, allocating limited financial resources, projects and programs, although there is proof of their effectiveness. Moreover, as already mentioned, there are many negative consequences that can lead to social vulnerability, particularly when it is in adolescence, as a life transition period biopsychosocial changes. Therefore, the question arises:

Interest in this topic emerged from restlessness to understand the possibilities that art can bring to the individual in social vulnerability. Capoeira was chosen to be a wide artistic expression, involving several expressions such as dance, music, fighting, among others; It is also one of the largest and oldest art

forms in Brazil, as well as having marked traces of the black community that was enslaved in colonial and imperial Brazil, then being a resistance of expression through the social inequality.

Justified interest in adolescence to be a stage where various biopsychosocial changes are happening to the individual. When performing integrative literature review on crawlers SCIELO, PEPSIC and Index Psi with "capoeira" descriptors and "social vulnerability", it was identified that there are no studies. Therefore, there is no way to understand the individuals who use it, the poultry may allow benefits when related to social vulnerability and then influence the construction of identity.

was elected as general objective to understand how to participate in capoeira group of Santa Terezinha Foundation in Pompey-EC Senator interfere in the construction of identity of adolescents in socially vulnerable; and as specific, check the social vulnerability of teenagers participating in this group of capoeira and analyse aspects in personal and group levels of these adolescents in socially vulnerable situation before and after the same group participation.

2 THEORETICAL

2.1 ART AND ARTISTIC EXPRESSIONS

Art was one of the first manifestations of society seeking to express their own way of getting in touch with the world and a presence on it, sending to other feelings, thoughts and ideas. This happens since the construction of religious temples, cave paintings, among others. The artistic expression can be a symbolic representation of the human world, that is, the individual vision, not a representation of things as they really are (JUNIOR, 2007).

For Kings (2014), artistic activities are a way to put the subject forward their issues through creative expression, as well as enabling you to reconfigure new meanings. The art provides access to the emotional content and the development of skills. According to Oliveira and Stoltz (2010), they stimulate regions of the brain, some possible social interaction, also working affective, cognitive and motor.

To Vilaca (2014), all in the art is replaced meanings, is a chord of a song, a picture, a painting. Sometimes these artistic expressions communicate as much as a word or a phrase, having a different meaning for each individual, according to his subjectivity and perception about things, combined with their culture, feelings, among others.

According to Rhyne (2000), when an individual performs an artistic activity it is in experience to him, as this has a lot to do with how you think, feel, see and realize. So the artistic expressions require attention. So draw freely in childhood, dancing and singing can express yourself.

2.2 POULTRY

Capoeira is an art form that has marked traits of enslaved black community in colonial and imperial Brazil. It combines aspects of this and other cultures, making this art quite representative (ARAÚJO; JAQUEIRA, 2006). Capoeira was a way that the black that time found to manifest itself and respond to the slave system (AMARAL; SANTOS, 2015). In addition to black, it also has traces of Indian and Portuguese culture (VIEIRA, 2004).

Regarding the origin of capoeira still no conclusive evidence, generating several different ways. Still do not know whether it is native to Africa or Brazil, but today essentially presents Brazilian characteristics. It has aspects of religion, play, fight, dance, and you can explore them. Because of this, capoeira has been gaining more and more ground against prejudice and members of various social classes in Brazil and the world (ARAÚJO; FONSECA, 2017). To Menezes (2005), it has evolved over time, leaving the marginality for use in schools, clubs, and gyms, among others.

It is a comprehensive art, able to explore cognitive, motor and affective of its participants, and can be an educational resource used for body activity, music, socializing, Brazil's history and culture in general. However, due to the lack of professionals has been little used in physical education content (ARAÚJO; FONSECA, 2017).

2.3 socially vulnerable

The concept of social vulnerability was built historically, possessing strong relationship with this factor and the situation of inequality that has always been present in the history of Brazil. Before it was related solely to poverty, facing the individual and not to the context that led to this situation. However, with time, this concept has expanded, going to be related to situations that put the individual at risk, leaving him vulnerable and deprived of his fundamental rights, not necessarily linked only to economic issues, but factors such as health, education, leisure, culture, among others. There are several circumstances that consider an individual in social vulnerability, such as violence, unemployment, difficulties in social insertion, etc. (Monteiro, 2016). That is, the concept goes further.

2.3.1 Social Vulnerability in Adolescence

In Brazil, the violation of rights in relation to children and adolescents, while indicating falling levels, it is still high (FONSECA et.al., 2017). To Pessalacia, Menezes and Massuia (2010), there are a number of people who do not have access to housing, health, sanitation, food and living wage so they can ensure their basic needs. Thus, there are many teenagers who start work early and unprepared, end up in situations of exploitation and underemployment, entering the world of crime, prostitution, use of illicit drugs or alcohol, stop going to school, go through any type of violence or move in the streets.

For the Child and Adolescent (ECA), adolescence will 12-18 years old (BRAZIL, 1990). This phase is marked by numerous changes in individual biopsychosocial- transient -he ceases to be a child, but has not yet become an adult. That is when the teenager goes through the physical transformations of puberty, builds his personality, especially with regard to self-concept, self-esteem and identity, in addition to passing the social charges. All this interferes with their interpersonal relationships (SANTOS; XAVIER; NUNES, 2009).

Risk situations that many teenagers are in addition to those mentioned above, can also be related to abuse, neglect, sexual exploitation, prostitution, unplanned pregnancy, abortion, early and unprotected sex, among others (PESSALACIA; Menezes; MASSUIA, 2010). for Fonseca et.al., (2017), in some cases, the vulnerability can affect health, even in the absence of disease, affecting the psychological state, mental or social. Teenagers are in constant search of personality construction.

Pressalacia, Menezes and Massuia (2010) report on the importance of having places in public health where teenagers can feel welcomed to share your questions and what they already know, besides being means as information exchange bridges between them and professionals acting through liberating practices, using dialogue and can promote adolescent autonomy.

According to Miller (2016), the vulnerability could be related to a set of characteristics of individuals or groups may be unsuitable for the use of opportunities that are in society. These characteristics can be material or symbolic resources, and inherent human abilities; and suggests the possibility of coping through individual empowerment, strengthening of their potential and develop their skills. In addition to the reduction of social vulnerability levels precisely suggests the strengthening of the subjects so that they can get access goods and services, thus emphasizing the importance of public policies on this issue.

2.4 IDENTITY

According to Faria e Souza (2011), Antonio da Costa Ciampa is important to the study of identity, becoming reference on the subject. Ciampa related identity as part of social psychology, using the Dialectical Materialism history as a theoretical basis. According Ciampa (1987), answering the question of who a particular person is, refers to tell their identity, this is a building that is not immutable but rather seen as a metamorphosis, always turning and moving. The identity reflects the social, just as also acts on it, turning it or keeping it. Thus, studying the individual's identity also means studying the characteristics of the society, it is impossible to man ceases to be a social being and history.

Ciampa (1987) says that the family is the first social group that the individual is part and it is this group that begins the process of identification and differentiation, initially by name. Thus, the name makes it different from them and surname makes equal. As the individual is part of various social groups, it will also make this movement of differentiation and identification with them.

According Cascapera (2007), there may be the dualism of people to build their identity, because some may take into account their own wills and other no longer have this freedom, thus living an identity imposed by others, and one who has just stereotyping and stigmatized . Because of this, in some cases the fear of going against what the other feels right is greater than the favour of their own desires and opinions. According Ciampa (1987), the other can affect what a particular individual is, as well as their choices, which can sometimes be connected that are in socially acceptable. This movement takes place throughout life, since the identity is always changing and rebuilding.

3 METHODOLOGY

This study is configured as field research and qualitative. As for his goals it is descriptive and exploratory, using case study. Data were collected in Santa Terezinha Foundation, a Non-Governmental Organization (NGO), non-profit, founded on April 27, 2006, based on the former Senator Train Station Pompey in the Hinterland Central Cearense (SENATOR POMPEY, 2007) . It carried out activities Art and Culture through dance, music, theatre and capoeira.

Data collection was conducted from March to May 2019, after approval by the Ethics Committee and Research of the Catholic University Center of Quixadá, with sound 3,176,347. Data were collected

with 3 teenagers in social vulnerability, however, the third participant data were not considered, because it was very synthetic in their responses, it is not possible to achieve the research objectives, leaving then two teenagers, aged 13 and 17. They were selected through a questionnaire created by the researcher and that sought to identify the situation of social vulnerability of the same. The questions included socioeconomic, personal and social criteria, according to the reference found.

The first contact with all the teenagers of the Santa Terezinha Foundation capoeira group was to explain the research and the ethical issues involved. Soon after, the consent form was presented and Informed (IC) and explained that it was necessary to join their parents sign this document, as they are minors. Later was presented the Consent Term of Free and Informed (TALE) in which adolescents who wished to participate signed.

The researcher returned to the institution and continued the search with those who brought all signed terms. It was initially applied the questionnaire and after identifying vulnerable situation took place then a semi-structured interview with each, individually and in a reserved location of the institution itself. issues were explored regarding the perception of self, others and about the changes caused by participating in the capoeira group. It was also used non-participant observation model to complement the information provided. Soon after, the interviews were transcribed and the data were processed through Bardin's Content Analysis (2009) by selecting three categories from the similarities in the speeches of respondents.

4 RESULTS AND DISCUSSION

Table 1 - Characterization of adolescents

	Age	Sex	time participation in the group	Social vulnerability
capoeira practitioner 1	13	Male	1 year	YES
Capoeira practitioner 2	17	Male	6 months	YES

Source: Author, 2019.

After transcription of the data it was possible to list three themes present in the speeches of the two teenagers: "Capoeira and its personal meaning", "capoeira teacher Meaning" and "Identity and (m) metamorphosis."

Capoeira and its personal meaning

By analysing the speeches of the two teenagers was revealed that both quoted the roost with importance and possibilities that go beyond artistic expression. The capoeira practitioner 1 brings the group members not only as people who train together, but maintain relevance to it. When asked what the members meant, responds:

"My second family" (C.1)

This speech comes against what shows Menezes (2005), the capoeira practitioner can develop a sense of team, based on humility and demonstration of affection for companions. That is, these relationships

can be so strong as to consider each other as family members. The capoeira practitioner 2 also talks about the importance of these relationships, and the impression that the researcher had was that social interaction between members had a greater meaning for him.

"And those who have no friend, find friend in capoeira, but that person has to be careful that may have bad or good friends. But capoeira has 'many friends' good ... You can tell he has "(C.2)
"[...] to me those 'person' who have depression, these diseases as well column is ... is so obese, [...]
I think ... for them to roost. That capoeira it can solve your 'problem' health and also to take the ...
the ... depression, has many 'case' where I've seen people die and kill because they do not care and
nor friend "(C.2)

Second Campaign (2014), capoeira can be an alternative for health promotion and can also enable social development. The capoeira is an example of socializing and equality, where all members play an important role. This capoeira practitioner during their speeches, showed how this art was important to him in this regard. He can realize in such a way that when talking about the possibilities, goes further, citing possible to help people with depression. It also shows how the relationship between the members is strengthened.

Both spoke that art contributes so they can feel good, get rid of the difficulties and also to indicate to others. That is, they consider it as effective as to believe that others should practice it. When they asked how they feel and how to consider the roost these were the responses:

"Capoeira for me I see it as a sport, dance. It is ... a fun sport and also help me to defend myself of things "(C.2)
"I feel a person (pause) [...] so happy because a kind unique sports such as capoeira, no one does not notice and all, but I think good to do capoeira" (C.2)
"Lighter" (C.1)
"When I'm alone I'll train alone. For me, it is all too "(C.1)
"Capoeira is an art to me that everyone was to attend [...]" (C.1)
"It's ... [...] Find new friends, joy" (C.1)

For Meneses (2005) the poultry-related benefits are present. When the body is in motion various emotions may be involved, the individual feels his lighter body, loose and these sensations may also be taken for behaviour day to day. It may feel good about yourself, going to have greater confidence in accomplishing your goals. In addition, it can cause it to deal with limitations in your body going to know better.

It is clear how much the eyes of these teenagers glowed when talking about capoeira. After the search, they spoke they liked a lot of work, demonstrating that express about what is good practice and may not yet have the need to look at society as it should. The capoeira practitioner 1, in addition to indicating the participation to the other members also went on to have a fondness for the figure of the researcher. It is understood that for him, this research has given him a sense of recognition. And despite all this positive perception, he says he still hears negative comments about capoeira and says feel it as an insult.

"Today, the 'person' thinks capoeira are thief, these things [...]" (C.1)
"For me it is an offense" (C.1)

This comes from encounter with the history of this art form, in which the first capoeira practitioner were seen as criminals to be a form of resistance runaway black, free and marginalized by those who enslaved. Although there were several laws against them, causing them to be monitored and to receive punishment (VIEIRA, 2004). You can see then that even with the changes concerning the poultry, it is still perceived that look marginalized and prejudice on the part of society. We need to change this reality.

Meaning capoeira teacher

During the interviews it was revealed that teenagers express enough respect and considered the figure of the teacher of capoeira as inspiration. Second Geeverghese (2013), the capoeira master is a leader who plays an important role for their students as well as being a person who is admiration. The same plays an important role in that ethics is indispensable because their students have it as a model to be followed. He conveys his knowledge through speech.

*"For me he is my inspiration. When I'm sad I go there pa his house, we train [...] Like a brother
"(C.1)*

"[...] a guy that I see how he is, he's kind of like my idol in capoeira mermo is my teacher, then I see something in it that you know, I try to do ... and try to be "(C.2)

When I asked if there was anyone they mirrored the capoeira practitioner one soon answered yes and that would be the teacher of capoeira. Also, both have only been to the group when the same teacher was also. Thus demonstrating that it is important your master is there for your presence make sense.

According Ciampa (1987), to build their identity, the individual can use the process of identification with the other, or differentiation. For teenagers, it is clear that this process of identification with the teacher is so strong that the capoeira practitioner 2 says that seeks to be like him. In addition, the teachings that even in the pass their classes, young people seeking to take their lives, even causing changes in the way they act and relate. When asked how he gave some changes, they brought:

"It was training with my teacher, he spoke well of me" (C.1)

"[...] It is the education that the teacher give, understand? Type, such as lecture, then he talks like that, you have to be patient about it, what, then so, the course of life so, the problems we solve only the head "(C.2)

According Villaça (2014) art still maintains a strong connection with education, resulting in the individual's transformation process. They can be found in various places such as villages and unions, separating them so formal education. Cultures maintained by their masters are a great example of this because the art educator does not concern only one licensee, but also to those people. This type of education is called art education. Thus, it is clear that formal education can also have great influences on the transformation of the individual.

Identity and (m) morph

The more present during the research aspect was about the changes with those individuals, whether they be in behaviour, perception of self, in dealing with difficulties in social relations, among others. These

changes are related to the teachings of their masters and these interactions with members of the group, as we have previously spoken, but also concerns the act of practicing capoeira, the changes in identity from that art.

To Ciampa (1987), identity is a building always on the move and how it calls, in metamorphosis, therefore, constantly changing. It can be influenced social relations, since man is a social being, but also, the same individual can transform society from this interaction, constituting, as a dialectical relationship and exchanges. That is, according to the statements of the adolescents when capoeira comes into contact with poultry and with members who are part of it, there might be a change in the construction of their identity.

"As I consider myself? A better person" (C.1)

"Previously I was very maleducado, answered my mother, my father. Now the 'ta' capoeira making me better" (C.1)

"I saw so much maleducado now me I see a boy well, good" (C.1)

"I was, I repented" (C.1)

"[...] once I was on the street mei playing alone, now capoeira 'ta' making me more 'pa' dento house [...]" (C.1)

Realize with these lines to practice capoeira can influence how the individual relates to outside that context, bringing changes in the daily lives of ourselves and in the way they interact with others. For Campaign (2014), capoeira can enable an intellectual and behavioral development, promoting self-knowledge and critical analysis on the limits and possibilities. To ask what has learned from the experience of capoeira, capoeira practitioner responds the same positives.

"To be honest, be a friend, mate" (C.1)

When this teenager is talking about how it was before the group's participation and how it is today, it is clear that behavioural change was significant. According to him, capoeira is the turning into someone better. Therefore, believes that before the behaviour was not appropriate and that in practice this art learned that should change. In relation to the second capoeira, the answers were:

"Change so I was very rebellious, I was such a person means isolated from some people, there capoeira made me I go back to being someone else" (C.2)

"Changed ... The way the people be. It is, as I was. As I said, I was a very sad person, so when you are sad and find something that will do him good as capoeira" (C.2)

"I learned to be humble, to be ... a person with head, a person who thinks. And ... A normal person, have a behaviour as normal people, you know?" (C.2)

Throughout the interview, this teenager has made it clear how he felt sad, isolated from the people, and that capoeira had managed to change that. When training, it can feel good and say that this interaction happened spontaneously, failing to explain in words. This was the same teenager who said that capoeira can help people with depression. The researcher had the impression that he meant something with these answers because they were present in several questions.

This comes against what shows Menezes (2005), physical activity can bring psychological benefits to its practitioners, such as improved self-esteem and mood. Capoeira benefits besides enabling the physical

part, is also effective in psychological aspects. These factors are important both to practice it, and for a better quality of life of the subject.

It is felt that this change in teen 2 was strong, so maybe he bring that answer several times. Also proves that the body in motion, interaction with people capoeira group, the feelings involved in this, master's teachings, among others, can bring psychological benefits for the individual, as it is proven that art can bring . This aspect was also present in overcoming conflicts of other capoeira practitioner, proving that it can be effective.

"Yeah, when I was sad that my uncle died, then I used the capoeira as a way to forget" (C.1)

Another psychological factor involved in capoeira is in relation to persistence in the face of difficulties. To Menezes (2005), the capoeira practitioner acquires self-esteem when it starts to have security in their movements, overcoming fears of making mistakes or getting hurt by not having enough technique, moreover, when you overcome feelings of inferiority, by feel weaker than the to be too inefficient.

"It is, yes there is difficulty and everything. The difficulties we will trying until it works "(C.2)

So he can take this way of thinking and the way we will deal with the difficulties that may arise in your life. Both are in a situation of social vulnerability, where violence is present and if they do not participate in the capoeira group, realizing the importance it has had on their identity constructions, perhaps the reality would be another. The capoeira practitioner 1 presented as not respecting parents, playing in the street alone; already the second reported that it was sad, it was isolated. Thus, both could be influenced by bad company, which unfortunately is a present reality in contexts as well.

Being part of a group that encourages humility, respect, teaching values, it was able to generate changes in these adolescents, allowing to have a better understanding of themselves and more than that, be able to build this identity in a positive way. To Menezes (2005), the philosophy of capoeira is marked by ethical and human values, having as pillars, respect, socialization and freedom.

Ciampa (1987) says he has no way of releasing the individual from society, to study the aspects of it, one must understand the context in which it is inserted. An unfavourable context, can have negative influences on the subject. But if the individual who is in a vulnerable situation can be part of another context that encourages you to be a better person, such as the capoeira group, makes it possible to realize all of these benefits and changes in self-perception, as the case of these teenagers.

"My life was like, it was not busy, I like my busy life, like, have something to do and such, then because of capoeira, I have something to do every night of day, which is to poultry"(C.2)

To ask how they are described today as individuals, responses were very positive. And despite this influence the social construction of identity in both spoke ever pretended to be someone else to please anyone, thus proving that it's not something deterministic, will according to the subjectivity of each.

"Alegre, loving, affectionate" (C.1)

"I would describe myself I am a good person, do not move with .. nothing wrong, and just ..." (C.2)

Balmant (2004) suggests that allow for society, practices and experiences that stimulate creativity and imagination, then generates a society in constant development. Both at the social level, which causes

it to expand, such as on a personal level, aimed at resolving issues and problems. Thus, the author realizes the need of society to create spaces that can stimulate these issues.

6 CONCLUSIONS

We conclude that the objectives of this research were obtained as from the collected data was possible to see the influence that capoeira can manifest in the lives of adolescents in situations of social vulnerability and the importance it had in the building of the same. It is noticed also the need for more studies that seek to investigate the possibilities of artistic expression for individuals, especially inserted in this reality.

This research can guide more targeted intervention practices for this audience, and proves the need for public policies that encourage and enhance the roost, particularly at-risk places, after all, it is a measure capable of changing a bit this reality social inequality present in Brazil.

Teenagers showed feelings of recognition and belonging to participate in the investigation, it is necessary that people start to see them as the future and treat them with empowerment, for the most part, are still seen through the eyes of prejudice and marginalization. It is not because they are in an unfavourable context, social vulnerability, which should be forgotten or treated unimportant, on the contrary, there should be measures that benefit.

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