


PREJUDICE AND BULLYING IN HIGHER EDUCATION: AGE AS AN ANALYSIS VARIABLE <https://doi.org/10.56238/sevened2024.037-061>**Maria Terezinha Bellanda Galuch¹, Eduardo Borba Gilioli², Eduardo Oliveira Sanches³, Haira Lima Ribas⁴ and Analice Czyżewski⁵****ABSTRACT**

This research aimed to verify possible relationships between age and personality characteristics, such as sadomasochism, fragility of the Self and narcissism, and between age and the type of violence manifested by higher education students throughout their school life. The sample, composed of 172 academics from 12 undergraduate courses from public and private institutions based in the northwest of Paraná, was applied the following research instruments: a division of the Fascism Scale into: Scale F of sadomasochism and Scale F of Fragility of the Self; Narcissistic characteristics scale; Scale of manifestation of prejudice, divided into the following targets: ethnicities, people with disabilities, LGBTQIA+; Moral Prejudice Scale; Bullying Scale and Bullying Target Scale. The results indicate that the increase in age is positively related to fascist behavior, prejudice against people with disabilities, against minority groups and against LGBTQIA+ people.

Keywords: School Violence. Prejudice. Bullying. Higher education. Age.

¹ Dr. in Education: History, Politics, Society from the Pontifical Catholic University of São Paulo. Postdoctoral internship at the Institute of Psychology of USP. Associate Professor at the State University of Maringá.

E-mail: mtbgaluch@uem.br

LATTES: <http://lattes.cnpq.br/4862416685441579>

² Dr. in Education from the State University of Maringá.

Teacher of basic education in the state network of Paraná.

E-mail: eduardoborbagilioli@hotmail.com

LATTES: <http://lattes.cnpq.br/6278998303024704>

³ Dr. in Education from the São Paulo State University Júlio de Mesquita Filho.

Adjunct Professor at the State University of Maringá.

E-mail: eosanches2@uem.br

LATTES: <http://lattes.cnpq.br/6016744664309507>

⁴ Specialist in Distance Learning and Educational Technologies from the Higher Education Center of Maringá.

Master's student in Education at the State University of Maringá.

Pedagogue at the Federal Institute of Paraná.

E-mail: haira.ribas@ifpr.edu.br

LATTES: <http://lattes.cnpq.br/2446174003902752>

⁵ Dr. in Education from the State University of Maringá.

Collaborating professor at the State University of Maringá.

E-mail: aczyzewski2@uem.br

LATTES: <http://lattes.cnpq.br/5203271085339006>



INTRODUCTION

Violence, as a product of human activity, accompanies the historical course of school institutions, a fact observable in descriptions of sexual abuse and mistreatment, arising from disciplinary mechanisms, prejudice and *bullying*, present, for example, in Brazilian literature of the nineteenth and twentieth centuries, set in educational institutions. Despite the fictional character of this type of narrative, the aggressions portrayed there are inspired by reality, so that certain works are even considered autobiographies, since the suffering of characters is confused with that of the authors (Carvalho, 2019), as occurs in *O Ateneu* (Pompéia, 2006) and *in Doidinho* (Rego, 2018).

The hostilities that take place in schools reflect social problems and the difficulty in combating them, since the coldness that leads us not to identify with the other, according to Adorno (2006a), permeates violence of any nature, constituting a phenomenon that characterizes our time. Coldness also produces an anti-experience effect, as it takes the place of the feeling of empathy for the other. In this sense, *bullying* is becoming a serious public health issue in various parts of the world (Mello *et al*, 2017; Monteiro *et al*, 2017; Santos *et al*, 2020).

Although *bullying* is not a new phenomenon, nor is it exclusive to the school, as formal education has been democratized, in order to enable the concomitant presence of different social groups in the same space, the school has become a place of incidence of this specific type of violence, whose concept dates back to the 1970s, when different studies on this topic were promoted (Oliveira *et al*, 2017).

For Adorno (2015), at the beginning of the twentieth century, Freudian theory dispelled the liberal illusion that associated higher levels of tolerance and solidarity, automatically, with civilizational advancement. Living with human diversity, despite being important, is not enough for relationships between individuals to be respectful, a fact attested by the presence of situations of school violence such as *bullying* and prejudice in schools in different parts of Brazil and the world (Silva; Bazon, 2017). In addition to living with this diversity, in order to achieve a cathartic and formative effect, coexistence needs to be linked to the experience that strengthens the school community as a basic principle for everyone's life.

Bullying is characterized by physical, verbal, sexual, symbolic and also virtual aggressions, the latter called *cyberbullying*, systematic and repeated, without manifest motivation, in addition to evidencing the desire for destruction of an individual or a group of people in relation to others considered vulnerable and with little possibility to defend themselves from attacks, whether in relation to physical aspects, or in relation to



psychological aspects (Antunes; Zuin, 2008). As irrational violence is related to the weakness of its author's personality, Crochík (2015, p. 40) warns that the fragility of the victims "[...] it would remind the strongest of their own fragility, their own submission, which must be denied, which implies that *bullying* is also self-domination." It is observed that *bullying* refers to a type of violence that does not have a fixed target or a justification – even a fanciful *one* – for the aggression; there is only the desire to subjugate the weaker. In prejudice, another type of school violence, the delimitation of the target is evident, although there is also self-domination.

In relation to prejudice, more specific targets are associated with collective movements that persecute ethnic groups, blacks, homosexuals, women, among others, using stereotypes such as, for example, *the laziness of blacks*, *the avarice of Jews*, and *the corruption of the family by homosexuals*. This finding does not mean positive prejudice, nor that the victims should be held responsible, but that those who practice *bullying*, as a tendency, have a personality based on narcissism, indicating greater psychic regression, compared to the personality of the prejudiced person, whose greatest tendency is the sadomasochistic personality (Crochík, 2015).

In this sense, the understanding of prejudice and *bullying* requires the understanding that these are types of violence whose practice is related to forms of consciousness and personality and that these, despite manifesting themselves in the individual, are forms through which objective reality is expressed. Therefore, changes in the objective basis of society contribute to changes in the forms of consciousness and personality (Adorno, 2015), as well as to the replacement of experience by experience. For Crochick and Crochick (2017) and Crochick (2017b; 2021), in the period of competitive capitalism, ideology was both false and true. The truth was translated into the fact that there was a greater possibility of realizing the ideals of freedom, equality, justice and happiness; Its falsity lay in the misunderstanding that capitalism itself is an impediment to idealized objectives. On the other hand, contemporary ideology, based on monopoly capitalism – marked by the absence of competition in the sale of a product or service, therefore also characterized by the absence of a market – expresses a weakening of the central institutions for the formation of the individual (family, school, religion, etc.), indicating a greater restriction of freedom. In the words of Crochick (2017b, p. 52):

Unlike the age of the Enlightenment, which bet on a rational society with rational individuals, the current one brings a rationality that gives rise to individual irrationality: the sacrifice of thought that, in turn, leads to irritation with the thought that doubts.



The intensification of the contradiction between the possibilities and barriers of human realization corroborates the increase in the irrationality of the individual (Horkheimer; Adorno, 1956; Marcuse, 2004), as well as harming the experience in the present time. In this sense, *bullying* coexists and is related to prejudice, but both are distinct forms of violence, presenting characteristics that define them as specific phenomena and, therefore, also demand peculiar ways to combat them, as indicated by Crochík (2015).

Deepening knowledge about school *bullying* is necessary, above all, because, although since the 1970s there have been studies on this type of violence in order to understand it and seek ways to remove it from the school environment, its solution is distant, in view of data presented by research that reveal that the problem persists at different levels of education.

Silva and Bazon (2017), based on data from national and international surveys, point out that the incidence of *bullying* in Brazilian schools exceeds that of other countries. While Brazil has a rate of 28%, countries such as the United States, Italy, Spain, Israel and Sweden have rates of 24.5%, 19.6%, 17.4%, 15.1% and 9.7%, respectively. In addition, there are indications that the manifestations of school *bullying* in Brazil, contrary to what happens in other countries, occur predominantly in classrooms, possibly many of them in the presence of teachers and under the observation of colleagues who do not appear as targets or victims, but who witness the violence (Silva; Bazon, 2017), that is, the situations in which *bullying occurs* are composed of the aggressor, the victim and the observers, which does not prevent the exchange of action between those involved. Observers, as the Portuguese research points out, can be important in the process of preventing this type of aggression (Gouveia, 2011).

Delimiting the profile of the agents of *bullying* is an important step towards unveiling the dynamics of violence that is established in school environments and that often goes unnoticed in the eyes of those responsible for the teaching and learning processes, as concluded by the investigations that analyze the discrepancy in the perception of *bullying* between students and teachers. The problem is reported on a much lower scale by teachers. The measurement of the severity of the aggressions also differs, according to the gender of the teachers. Teachers tend to evaluate *bullying* as something more serious as opposed to the milder evaluation made by teachers (Granados; Ramírez; Tomasini, 2020, Silva; Bazon, 2017).

When the characteristics of the students in relation to the cases of *bullying* and the types of actions practiced are analyzed, gender differences are also evident; the rates of involvement of girls in this type of violence are lower, compared to those of boys. Another



aspect to be observed is that girls tend to be more involved with indirect violence, such as indifference, defamation and segregation; on the other hand, the tendency among boys is to get more directly involved, such as in cases of cursing and physical aggression (Chaves; Souza, 2018).

Bullying events are permeated by the double school hierarchy (Crochick; Crochick, 2017). According to Adorno (2006b), the school routine is permeated by the official hierarchy, which involves academic performance, measured, to a large extent, by good grades in the evaluations of classroom subjects, and by the unofficial hierarchy, whose attributes are physical strength, performance in sports activities and popularity.

The aggressor is usually at the top of the unofficial hierarchy and at the bottom of the official hierarchy, while the target tends to be invisible for not showing power, belonging to the base of the two hierarchical scales. The observer, as a rule, occupies an intermediate position. Often, his coldness and indifference identify him with the aggressor, even for fear of becoming the next victim. When there is identification with the victim, there is the possibility of intervention in the situation (Author *et al*, 2020).

For Crochick and Crochick (2017, p. 72), the absence of a significant correlation between being a good student in academic disciplines and being a victim of violence is contrary to the analysis of Adorno (1903-1969), due to the assumption of victimization of these students by the "[...] who do better in the unofficial hierarchy. Perhaps the fact that they are at the top of one of the hierarchies arouses respect for colleagues, since the idea of hierarchy brings the notion of power". By analyzing the research data, the authors evaluate it as a good indicator that the appropriation of culture, through education, can favor the fight against violence of this nature.

Contradictorily, however, the very fact that the school uses the division of students by performance criteria, establishing a hierarchy and encouraging competition between inferiors and superiors, contributes to the reproduction of relations of domination, which corroborates the naturalization of school violence, as indicated by Duboc *et al* (2021). At the limit, the irrationality of institutions expresses structural irrationality (Adorno, 2008).

The conception of some teachers, a reflection of the generalization of pseudo-training, proves that the limitations of knowledge about *bullying* affect the minimization of the problem, often making the victims responsible for the violence they suffer. This fact demonstrates the absence of a reflection that produces an experience on violence within the school community, since the tendency is to value what each individual, in isolation, thinks about this phenomenon. When there is no shared tradition in the form of a narratable experience, the victim becomes the center of the action rather than the social process.



The association of *bullying* with games inherent to the students' life is recurrent; the problematization of *bullying* is understood as a fad, as if it were an appealing discourse; homosexual students are held responsible for the aggressions suffered, as a result of 'not giving themselves respect', etc. (Mezzalira; Fernandes; Santos, 2021, Silva *et al*, 2021). Ultimately, the simplification of *bullying* obscures the suffering and other negative repercussions of the problem, as well as the possibilities of actions and public policies aimed at combating it.

Students from schools where the *bullying* rate is high are likely to drop out and score 20 points lower, compared to institutions where the level of aggression is low, in the Science assessment of the Program for International Student Assessment (PISA) (Silva *et al*, 2019). In addition, the targets of aggression usually have low self-esteem, insomnia, social isolation, anxiety, depression and, in extreme cases, tend to lean towards suicide and homicide. Aggressors are prone to socialization problems, due to their willingness to dominate their peers and to commit criminal acts throughout life (Chaves; Souza, 2018).

The probability of *bullying* incidence reaches its peak around 14 years of age, a phase that corresponds to the completion of elementary school, considering the normal flow of schooling; in high school, the trend is for aggression to decrease, however, in the investigation developed by Monteiro *et al* (2017) it was found that human values, As elements of personality, they have a greater impact on the incidence of *bullying* than age. In other words, when the child, from an early age, is reinforced to be guided by success and prestige, he will be more likely to be involved in situations of school violence, in the role of aggressor.

In any case, the volume of research on *bullying* is greater in the final years of elementary school and high school, compared to the number of studies dedicated to studying this phenomenon in higher education, which does not mean that undergraduate students are immune to this type of violence. also because the relationships that are established between veterans and freshmen are tainted by situations of domination and aggression, especially by the perpetration of hazing (Puntucia-Pinto; Alps; Colares, 2019; Branches; Souza, 2018); even when hazing is considered 'solidarity', victims may tolerate situations of humiliation because they are afraid of gaining the dislike of students with more time in the educational institution and, thus, become targets of more embarrassing practices (Fonseca *et al*, 2017).

The study developed by Neves *et al* (2019), in Portugal, concluded that psychological harassment prevails in the university environment, sometimes with consequences as serious as those provided by other forms of violence. In a way, this



hostile environment to civility points to the failure of education, because people who should demonstrate higher levels of humanity, through the possibility of incorporating knowledge, present behaviors similar to those of children and adolescents.

The research developed by Crochick *et al* (2018) aimed to verify the permanence of the position of students in school hierarchies (school performance; sports performance and affective performance), during the course of the three levels of education (elementary school; high school and higher education). The conclusion is that the position of the students and the hierarchical structure are maintained, however, in higher education, their configuration is different from that presented in the course of basic education. In the limit, the advance in the levels of education, which presupposes a higher level of cognitive and human development, does not reduce the rates of violence observed in the universities surveyed.

Once school violence has been characterized, in the form of *bullying* and prejudice, the objective of this research is to verify possible relationships between age and personality characteristics, such as sadomasochism, fragility of the Self and narcissism, and between age and the type of violence manifested by higher education students during their school life.

METHODOLOGICAL PROCEDURES

The present investigation is part of a multicenter study, whose proponent institution was the Federal University of São Paulo (Unifesp), and its approval was made official by the Research Ethics Committee, under opinion no. 4,598,304, on March 18, 2021.

Data were collected via online questionnaire in 2021. The sample, composed of 172 academics, 142 women, 28 men and two indicated as others, from 12 undergraduate courses based in the extreme northwest of Paraná, is distributed as follows: 135 are from courses in the area of human sciences; 31 in biological sciences and six in exact sciences. Table 1 shows the distribution of subjects by age group.

Table 1: Attendance and Percentage of Students by Age Group

Age group	Frequency	Percentage
17-20	55	32,0
21-24	42	24,4
25-30	26	15,1
31-45	38	22,1
45-60	11	6,4
Total	172	100,0

Source: Prepared by the authors.

As can be seen in Table 1, approximately half of the participants in the research are up to 24 years old and most are in the first three age groups, indicating that 71.5% of the sample are up to thirty years old. Although most of the participants are of ages that correspond to the expectation in relation to the school flow, one cannot fail to consider the existence of a significant number of students over 31 years of age, indicating the presence of students who possibly resumed interrupted studies.

Regarding the research instruments, the following were applied: Fascism Scale (Scale F), divided into a part with items that mainly evaluate sadomasochism and another part composed of items that measure the existence of a more fragile self than the sadomasochistic one (this division is supported by what Adorno *et al* (1950) defend; Narcissistic characteristics scale; Scale of manifestation of prejudice, divided into the following targets: ethnicities; people with disabilities; LGBTQIA+ and Moral Prejudice; Bullying Scale and Bullying Target Scale.

These scales have the same structure, composed of Likert-type items, with a variation of points from one to six for each item; on the left side of the continuum, there is the term *disagree* and on the other side, the term *agree*. A higher score indicates a propensity to have sadomasochistic personality traits and/or marks of fragility of the Self; the greater the number of narcissistic traits; the greater the manifestation of prejudice, the greater the propensity to be the perpetrator of *bullying* and the greater the propensity to be the target of *bullying*. There is no neutral point on the scales for the subjects to express their tendencies of agreement or disagreement. Here is the description of each of them:

a) Fascism Scale (F Scale)

The latest version of this scale, presented by Adorno *et al* (1950), contains 28 Likert-type items, was created and developed by Adorno *et al* (1950) in the 1940s. Crochík (2005) translated it and used it in research with students of higher education courses. The Cronbach's alphas obtained in these studies were



0.77 and 0.84. Galeão-Silva (2007) also applied it to university students and obtained a Cronbach's alpha equal to 0.81. For the study reported in this article, this scale was subdivided into Scale F with items that mainly assess sadomasochism, for this subscale, a Cronbach's alpha of 0.84 was obtained; and Scale F with items that measure a more fragile self than the sadomasochistic one, for this other part of the scale, a Cronbach's alpha of 0.68 was found.

b) Narcissistic Personality Characteristics Scale (N Scale)

This scale, with 16 items, was elaborated by Crochík and Severiano (Crochík, 2005); These items resulted from a factor analysis, which indicated factors associated with the valorization of a healthy body, affirmation of appearance, superficial relationships; unbridled consumption; the need for models, brought about by the absence of a well-established self; and feelings of inadequacy and dissatisfaction.

In the study reported by Crochick (2005) an Alpha equal to 0.76 was obtained. Tecedeiro (2010) applied this scale to a sample of 68 Portuguese advertisers to see its relationship with the phenomenon of *burnout*, which was effectively established, thus giving another indicator of the validity of this scale. In the present study, we are using 16 items, whose Cronbach's alpha was equal to 0.73.

c) Manifestation of Prejudice Scale (P Scale)

The Scale of Manifestation of Prejudice initially consisted of 24 Likert-type items, with the following groups as targets: black, Jewish, individual with physical disability and individual with intellectual disability. It was elaborated based on literature on prejudice against the targets analyzed. In previous studies (Crochík, 2005, Crochík *et al*, 2009) the Cronbach's alphas found ranged from 0.70 to 0.90.

For the present study, the scale measured the following targets: disabled (Cronbach's alpha: 0.66); ethnic minorities (Cronbach's alpha: 0.67); homosexuality, prostitution and drug addiction (Cronbach's alpha: 0.50); LGBTQIA+ community (Cronbach's alpha: 0.66).

d) Bullying Authorship Detection Scale (Scale B)

This scale contains nine items to verify whether the participants are perpetrators of *bullying*, in addition to characterizing some of their motivations. For the constitution of their items, the following were considered: 1- the same colleagues were harassed in various ways (physical, psychological, material) for a prolonged



period; 2- if their targets could not sufficiently resist this hostility; 3- if they took pleasure in the subjugation of others; 4- If they think that *bullying* is a joke. For this study, the Cronbach's alpha of this scale was 0.86.

e) Bullying Target Detection Scale (Scale A)

This scale consisted of four items, whose agreement will characterize the targets of *bullying* and some of the feelings of these targets: 1- being harassed in various ways during a certain period of time in high school and elementary school; 2- not being able to resist hostility sufficiently; 3- feeling of fragility; 4- desire for revenge. For this study, Cronbach's alpha was 0.86.

ETHICAL PROCEDURES

We presented to each participant the objectives of the research; and they were offered the Free and Informed Consent Form, with the guarantee of anonymity, and the possibility of no longer participating in the research whenever they want; and all assistance to their well-being. It should be noted that the participants were at least 17 years old. The collection was carried out via virtual environment. The project was submitted to the Research Ethics Committee of UEM.

RESULTS AND DISCUSSION

Initially, the data that compare the scores on the scales between the various age groups will be exposed; Subsequently, the correlations found will be presented.

When we verify the means and standard deviations of the scores obtained with the scales of personality characteristics, such as sadomasochism, fragility of the Self and narcissism, by age of the research participants, important results are observed, as we can see in Table 2.



Table 2: Mean and Standard Deviation for Sadomasochism, Fragility of the Self, and Narcissism, by Age Group.

Age group	Sadomasochism		Fragility of the Self		Narcissism	
17-20 (n=55)	2,50	,71	2,78	,48	3,56	,61
21-24(n=42)	2,63	,88	2,89	,76	3,44	,74
25-30(n=26)	2,73	,83	2,90	,72	3,32	,80
31-45(n=38)	3,12	,80	3,18	,85	3,19	,83
45-60(n=11)	3,31	,86	3,54	1,08	3,47	,95
Total(n=172)	2,76	,84	2,95	,77	3,40	,75

Source: Prepared by the authors.

Through the Analysis of Variance Test, significant differences were found at the level of 0.01 between the age groups in relation to Sadomasochism ($Z=4.861$; 4 g.lib.; $p=0.001$) and Fragility of the Self ($Z=3.808$; 4 g.lib.; 0.005), but not in relation to Narcissism ($Z=1.514$; 4 g.lib; $p=0.200$). Observing the data in Table 2, it can be inferred that as age increases, the score obtained by the subjects in the Sadomasochism and Fragility of the Self scales is also higher. In relation to Narcissism, the values were close to each other. Also from the data in this table, it is noted that the subjects tend to have scores below the midpoint of the scale (3.5); the Narcissism scores were the ones that came closest to this midpoint.

The fact that older students are more prone to sadomasochism and fragility of the self indicates that there is no direct relationship between life time and openness to experience, with a predominance of experience, which is formed by the momentary impressions of everyday life; these experiences are indispensable, but not sufficient for the development of human individuality, which requires knowledge of social and natural objects, in order to strengthen criticism and reflection on reality, as well as on its latent possibilities (Adorno, 2006b).

According to the research data, younger students express lower scores of sadomasochistic personality and Fragility of the Self, results that lead to the hypothesis that there may be elements of the culture incorporated by them that allowed them to develop a personality less prone to prejudiced behavior, compared to older students.

However, the analyses carried out by Adorno and Horkheimer, highlighted by Crochick (2019), point out that

social progress, based on the advancement of technology and the administration of human beings as things, leads individuals to psychic regression; the more advanced the society, the less individuated the people are (Crochick, 2019, p. 8).



In other words, this means that the social progress perceived in contemporary times does not guarantee psychic development, that is, as the technique increases, the fewer individuals differentiate themselves, and *bullying*, which is not confirmed as child's play that ceases to exist over time, is configured as an expression of social violence. At the same time, the fact that younger people are less prejudiced points to the contradiction of culture itself, signaling that its democratization is fundamental for its criticism and for confronting violence and the society that mediates it.

Social organization, with its hierarchical divisions and classifications between best and worst, can mean violent behaviors as a form of reaction. These hierarchical relations are reproduced in the school in the form of the double hierarchy - the official and the unofficial. In the university, one of the manifestations of this hierarchy and domination are the situations of hazing, which, for Ramos and Sousa (2018, p. 394), is a manifestation of violence with cultural endorsement as a rite that marks entry into the university. Dialectically, the school, by becoming a place of critical reflection on cultural deformation and on the semi-formation arising from it, according to Crochick, Dias, and Ferber (2020, p. 2), "[...] can contribute to the reflection and fight against these forms of violence and to the establishment of other destinations for aggressive impulses other than that of domination among human beings".

The fact that there is criticism of the double school hierarchy as an expression of social hierarchy does not mean that the hierarchy between teacher and student is unnecessary. By taking the place of the most knowledgeable in relation to a certain content, the teacher, in analogy to the narrator, allows the student access to a communicable experience and, therefore, the criticism of his own hierarchy and the understanding that a life based on freedom is possible:

And this is a hierarchy that must be overcome as students incorporate the subject taught; the same can be said of the hierarchies that exist among students: if the best performers collaborate with their peers, these hierarchies can also be overcome (Crochík, *et al*, 2018, p. 5).

In this sense, the authors describe that the school as a space for the formation of a society free of injustice should be constituted of "[...] sensitive, democratic and emancipated individuals, which necessarily implies a school education that is also against violence and favorable to the knowledge of what generates this violence" (Crochick, *et al*, 2018, p. 3). However, what is perceived, according to the authors, is that the social hierarchy, reproduced in school by the double hierarchy, constitutes violent individuals.



Some reflections of the training for violence can be perceived in the data presented in Table 3, which show variations in the occurrence of specific forms of domination, due to the specificity of the age group of university students.

Table 3: Mean and Standard Deviation for *bullying* and for the various types of prejudice evaluated, by Age Group

	Bullying	Prejudice Disability	Ethnicity Prejudice	Moral Prejudice	LGBTQIA+ prejudice
Age group	Mean/Deviation				
17-20	2,04(.67)	1,86(.62)	1,67(.70)	2,67(.95)	1,23(.44)
21-24	2,01(.86)	1,85(.87)	1,73(.94)	2,64(1,04)	1,49(.95)
25-30	2,05(.82)	2,00(.71)	1,84(.83)	2,36(.88)	1,26(.57)
31-45	2,29(1,08)	2,56(1,06)	2,38(1,00)	2,64(.99)	2,32(1,48)
45-60	2,23(1,00)	2,30(.99)	2,34(1,03)	3,04(.86)	2,03(1,18)
Total	2,10(.86)	2,05(.87)	1,91(.91)	2,63(.97)	1,59(1,04)

Source: Prepared by the authors.

The Analysis of Variance Test was applied to compare the age groups of the subjects and the types of violence assessed, and it was found that there was a significant difference at the level of 0.01 for the following variables: Prejudice against people with disabilities ($Z=5.174$; 4 g.lib.; $p=0.001$); Prejudice against ethnicities ($Z=4.962$; 4 g.lib.; $p=0.001$); Prejudice against LGBTQIA+ ($Z=9.180$; 4 g.lib.; $p=0.000$), but there was no significant difference for *Bullying* ($Z=0.745$; 4 g.lib.; $p=0.563$) and Moral Prejudice ($Z=1.005$; 4g.lib.; $p=0.407$). According to the data in Table 3, the older the participants, the greater the prejudice against people with disabilities, against ethnicity, and against LGBTQIA+ people. The scores, on average, are below the midpoint of the scales (3.5 points).

Regarding the prejudice exercised against people with disabilities, it should be noted that the administered society tends to repel individuals who disagree with the productive logic, or when it does not segregate them, the concern is not always centered on human well-being, but rather on the possibility of integration into productivity. Although the employability and wage income of people with disabilities can have positive repercussions, there is no direct relationship between insertion in the labor market and the valorization of the human, as can be observed in the writings of Henry Ford (1863-1947), one of the mentors of the hegemonic productive model that prevailed for much of the twentieth century, when referring to the use of the labor of the disabled (Ford, 1922).



Interpersonal relationships, by themselves, do not guarantee the fight against prejudice, but the fact that the school environment allows the insertion of students considered to be in a situation of inclusion allows for more occasions of respectful coexistence than of segregation and marginalization. This was the result of a survey carried out in four schools in São Paulo, two public and two private, with classes in the fifth year of elementary school. In this way, at least in part, inclusive education fulfills its objectives (Crochick; Crochick, 2017).

Still regarding the discrepancy in the scores of prejudice against people with disabilities, between older and younger university students, it is important to mention that the last decades have been marked by critical reflections and struggles in the social sphere against segregation and in favor of accessibility, resulting in a certain advance in public policies for inclusion, in general, and for inclusive education, in particular (Brasil, 2008; Brazil, 2015).

As a result of these policies, the younger ones were able to have the experience in the context of the school community, through living with people with disabilities in the classroom, something rarer before the 1990s, which may have positively impacted the training of younger students in the sense of overcoming stereotypes in relation to people with disabilities, as well as the vision of ableism. However, despite this positive aspect in relation to the education of younger people, the data indicate that representatives of these generations are more narcissistic, compared to older generations, whose psychological traits are more divided between sadomasochism and narcissism, and therefore less regressed than younger students.

With regard to ethnic prejudice, Crochick (2021) highlights that this type of prejudice indicates a need for the subject to identify with his or her group, as the fragility of the ego demands group cohesion as a form of protection and security, which affects the hypertrophy of the characteristics that unite them, concomitantly, underestimating supposedly negative qualities in different collectives and predisposing them to conflict, Even because the human is not recognized in external groups, because for the prejudiced, the ethnically diverse cause pain and suffering. This embarrassment that multiethnic coexistence causes to the prejudiced may also be related to the non-openness for experiences to be replaced by experience.

Regarding the data obtained, although younger people have lower scores of prejudice against ethnicities, more gratuitous violence predominates among them, compared to the predisposition to try to rationalize violence against minority groups; Despite



being an irrational rationalization, it indicates a lower level of regression compared to diffuse violence more prone to younger people.

As for the higher degree of prejudice against the LGBTQIA+ community on the part of older students, it is worth referring to the study by Lingiardi *et al* (2016), who investigated the profile of homonegativity in the Italian context, concluding that older people, less educated, with more deeply rooted religious precepts, more politically conservative and with little contact with individuals who disagree with heteroaffective behavior have a higher risk of presenting this type of prejudice. Another aspect revealed by these authors and also by research carried out in Portugal (Neves *et al.*, 2019) is that the levels of homonegativity demonstrated by men are higher in relation to gays than in relation to lesbians, an issue that deserves attention, since it may be linked to stereotypes related to patriarchy and machismo. However, changes in protective legislation and the growing representativeness of this social group, especially reinforced by digital media, are important factors so that differences do not limit the relationships between individuals (Anjos, 2021).

FINAL CONSIDERATIONS

The historical path of educational institutions is permeated by distinct forms of violence that, in addition to being configured as individual problems, reflect the social structure whose basis is based on the conflict between antagonistic social groups. In this case, we perceive a rupture with the production of a collective experience on violence, to the extent that there are few or non-existent spaces and moments in which school violence ceases to be an individual problem, which involves the aggressor and the victim, and is an elaboration of experiences related to violence, therefore a form of community experience on school violence.

Prejudice and *bullying*, objects of scientific research from the twentieth century onwards, are not new phenomena, but they have intensified with the democratization of formal education, which has made it possible to expand interpersonal relationships between members of various social circles.

The hostilities present in school environments demonstrate that the coldness that corroborates the non-identification with the other expresses, in a certain way, the influence of pseudo-formation and the emptying of the meaning of experience in the processes of education, which is characterized both by the appropriation of culture itself, and by training that is limited to adaptation. Culture is fundamental to the process of constituting individuality; Knowledge is important for subjects to understand the limits and possibilities of society in which some dominate and exploit others.



The research data indicate that as age increases, the scores obtained by the subjects in the Sadosomochism and Fragility of the Self scales are higher. Regarding the association of age and the type of violence manifested by the subjects, it was noticed that the older the participants, the greater the prejudice against people with disabilities, against ethnicity and against LGBTQIA+ people. Hence the need to think of experience not as synonymous with life time, but as the appropriation of what has been lived in the form of knowledge that can be communicated to new generations and, thus, contribute to the strengthening of the individual and, therefore, to the development of autonomy, which refers to Benjamin's (2013) reflections on experience as a shared tradition and how it distances itself from experience, which is individual.

In this sense, it is essential to insist on the replacement of what is individually lived in a form of collective elaboration through communicable experiences. One way to do this is the school, because through formative processes, critical of the current model of society, we reflect on the social violence that is expressed in the school, breaking with the natural appearance of violence or the appearance of play that *bullying* and prejudice can have, based on the speech of the aggressors. Telling this story against the grain, as Benjamin (2005) said, restores, albeit in a precarious way, the old link between knowledge, individual life and community through experience, which ended up replacing what was lived in a shared tradition with the possibilities of narration.

Thus, we are led to think that the democratization of school education and the expansion of higher education, in itself, do not guarantee training for autonomy, however, it is in it the possibility of those who go through it to have their experience replaced by experience, since culture, in its historical sense, "[...] presupposes a space for the elaboration of new forms of awareness and awareness disconnected from practical/operational purposes or linked to the idea of utility", as highlighted by Rocha (2020, p. 35). Although in today's society, culture has been instrumentalized, transformed into a commodity, it still has the possibility of revealing society in its movement and, therefore, that it can come to be organized without domination being its centrality. In this sense, the craft of sharing knowledge, in a way, is similar to that of the narrator. In the case of educational institutions, the teacher must narrate to the new generations, based on their disciplinary contents, what life was like, how it is, pointing out how it can become if certain social conditions are transformed in favor of the community experience.

Thus, if cultural changes influence the resurgence of *bullying* cases, the data of this research revealed that these changes also allow lower prejudice scores on the part of younger students, which is an advance, but we can also think about the hypothesis that



younger students have a superficial thought, influenced by political correctness, perhaps have a more limited knowledge than older students.

Regarding the constitution of personality, there are indications that older students have sadomasochistic and narcissistic traits, while younger students have a predominance of narcissistic traits; Since narcissists are less developed than sadomasochists, the results corroborate the statement that higher levels of development in society, whose basis is maintained by violence, allows for higher levels of individual regression.



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