

THE SOCIAL CONSTRUCTION
OF ADOLESCENCE IN
CONTEMPORANEITY

SOCIOLOGICAL STUDIES OF CHILDREN AND YOUTH

Series Editor: David A. Kinney (from 1999)

Series Editors: David A. Kinney and Katherine Brown Rosier (2004–2010)

Series Editors: David A. Kinney and Loretta E. Bass (from 2011)

Series Editor: Loretta E. Bass (from 2012)

Previous Volumes:

- Volume 14: 2011 David A. Kinney & Loretta E. Bass, Series Editors; Loretta E. Bass & David A. Kinney, Guest Editors
- Volume 15: 2012 Loretta E. Bass, Series Editor; Susan Danby & Maryanne Theobald, Guest Editors
- Volume 16: 2013 Loretta E. Bass, Series Editor; Sandi Kawecka Nenga & Jessica K. Taft, Guest Editors
- Volume 17: 2014 Loretta E. Bass, Series Editor; Paul Close, Guest Editor
- Volume 18: 2014 Loretta E. Bass, Series Editor; M. Nicole Warehime, Guest Editor
- Volume 19: 2015 Loretta E. Bass, Series Editor; Sampson Lee Blair, Patricia Neff Cluster & Samuel M. Cluster, Guest Editors
- Volume 20: 2016 Loretta E. Bass, Series Editor; Yasemin Besen-Cassino, Guest Editor
- Volume 21: 2016 Loretta E. Bass, Series Editor; Maryanne Theobald, Guest Editor
- Volume 22: 2016 Loretta E. Bass, Series Editor; Ingrid E. Castro, Melissa Swauger & Brent Harger, Guest Editors
- Volume 23: 2017 Loretta E. Bass, Series Editor; Patricia Neff Cluster & Sampson Lee Blair, Guest Editors
- Volume 24: 2019 Loretta E. Bass, Series Editor; Magali Reis & Marcelo Isidório, Guest Editors
- Volume 25: 2019 Loretta E. Bass, Series Editor; Doris Bühler-Niederberger & Lars Alberth, Guest Editors
- Volume 26: 2020 Loretta E. Bass, Series Editor; Anuppiriya Sriskandarajah, Guest Editor
- Volume 27: 2020 Loretta E. Bass, Series Editor; Sam Frankel & Sally McNamee, Guest Editors
- Volume 28: 2022 Loretta E. Bass, Series Editor; Agnes Lux & Brian Gran, Guest Editors
- Volume 29: 2022 Loretta E. Bass, Series Editor; Adrienne Lee Atterberry, Derrace Garfield McCallum, Siqi Tu & Amy Lutz, Guest Editors
- Volume 30: 2022 Loretta E. Bass, Series Editor; Sabina Schutter & Dana Harring, Guest Editors

EDITORIAL BOARD

Lars Alberth
Leuphana University Lüneburg, Germany

Sampson Lee Blair
The State University of New York, USA

Ingrid E. Castro
*Massachusetts College of Liberal Arts,
USA*

Patricia Neff Cluster
Edinboro University, USA

Tobia (Toby) Fattore
Macquarie University, Australia

Sam Frankel
*King's University College at Western
University, Canada*

David Kinney
Central Michigan University, USA

Valeria Llobet
*Universidad de Buenos Aires,
Argentina*

Sandi Nenga
Southwestern University, USA

Doris Bühler-Niederberger
Universität Wuppertal, Germany

Kate Tilleczek
York University, Canada

Yvonne M. Vissing
Salem State University, USA

Nicole Warehime
*University of Central Oklahoma,
USA*

Katie Wright
La Trobe University, Australia

This page intentionally left blank

SOCIOLOGICAL STUDIES OF CHILDREN
AND YOUTH VOLUME 31

**THE SOCIAL
CONSTRUCTION OF
ADOLESCENCE IN
CONTEMPORANEITY**

EDITED BY

MARCELO S. ISIDÓRIO
UNA University Center, Brazil

SERIES EDITOR

LORETTA E. BASS
The University of Oklahoma, USA



United Kingdom – North America – Japan
India – Malaysia – China

Emerald Publishing Limited
Howard House, Wagon Lane, Bingley BD16 1WA, UK

First edition 2023

Editorial matter and selection © 2023 Marcelo S. Isidório.
Individual chapters © 2023 The authors.
Published under exclusive license by Emerald Publishing Limited.

Reprints and permissions service

Contact: permissions@emeraldinsight.com

No part of this book may be reproduced, stored in a retrieval system, transmitted in any form or by any means electronic, mechanical, photocopying, recording or otherwise without either the prior written permission of the publisher or a licence permitting restricted copying issued in the UK by The Copyright Licensing Agency and in the USA by The Copyright Clearance Center. Any opinions expressed in the chapters are those of the authors. Whilst Emerald makes every effort to ensure the quality and accuracy of its content, Emerald makes no representation implied or otherwise, as to the chapters' suitability and application and disclaims any warranties, express or implied, to their use.

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

ISBN: 978-1-80117-449-7 (Print)
ISBN: 978-1-80117-448-0 (Online)
ISBN: 978-1-80117-450-3 (Epub)

ISSN: 1537-4661 (Series)



ISOQAR certified
Management System,
awarded to Emerald
for adherence to
Environmental
standard
ISO 14001:2004.

Certificate Number 1985
ISO 14001



INVESTOR IN PEOPLE

CONTENTS

<i>List of Contributors</i>	<i>ix</i>
Introduction: The Social Construction of Adolescence in Contemporaneity <i>Marcelo S. Isidório</i>	<i>1</i>
Chapter 1 Black Youth Agency in Hip-Hop Culture <i>Ione da Silva Jovino, Anete Abramowicz and Beatriz Fernandes Ferreira Portela</i>	<i>7</i>
Chapter 2 Permanent Formative Training in Adolescence for Health Professionals <i>Régia Cristina Oliveira</i>	<i>19</i>
Chapter 3 Political Participation of Children and Adolescents in Brazil: An Identity Study Based on the Narratives of Adolescent Activists <i>Thalita Catarina Decome Poker</i>	<i>31</i>
Chapter 4 Adolescents and Pursuit of Being Perceived at the School <i>Leonardo Henrique Brandão Monteiro</i>	<i>51</i>
Chapter 5 Linguistic Importance Through Bengali Fiction: The Present-Day Adolescents' Engagement with Modern Bengali Literature <i>Ishani Deb</i>	<i>63</i>
Chapter 6 The Impact of Singapore's Mandatory Conscription on Adolescent Perception of Masculinities <i>Alexis Loh</i>	<i>87</i>
Chapter 7 Island Youth in Waiting: Adolescence, Waithood, and Future-Making in the Faroe Islands <i>Firouz Gaini</i>	<i>107</i>

Chapter 8 The Dialectic of Control in the Classroom: Agency and Exercise of Power Between Teachers and “Pre-adolescent” Students	
<i>Marcelo S. Isidório and Magali Reis</i>	123
Chapter 9 Understanding Nuances of Menstrual Experiences of Adolescent Girls in Haryana, India	
<i>Saroj Rani</i>	147
<i>Index</i>	161

LIST OF CONTRIBUTORS

<i>Anete Abramowicz</i>	Universidade de São Paulo, Brazil
<i>Ishani Deb</i>	University of Calcutta, India
<i>Firouz Gani</i>	University of the Faroe Islands, Faroe Islands
<i>Marcelo S. Isidório</i>	Centro Universitário UNA, Brazil
<i>Ione da Silva Jovino</i>	Universidade Estadual de Ponta Grossa, Brazil
<i>Alexis Loh</i>	New York University, United States of America
<i>Leonardo Henrique Brandão Monteiro</i>	Universidade Federal de São Carlos, Brazil
<i>Régia Cristina Oliveira</i>	Universidade de São Paulo, Brazil
<i>Thalita Catarina Decome Poker</i>	Centro Universitário Salesiano de São Paulo, Brazil
<i>Beatriz Fernandes Ferreira Portela</i>	Universidade Estadual de Ponta Grossa, Brazil
<i>Saroj Rani</i>	Tata Institute of Social Sciences, Mumbai, India
<i>Magali Reis</i>	Pontifícia Universidade Católica de Minas Gerais, Brazil

This page intentionally left blank

INTRODUCTION: THE SOCIAL CONSTRUCTION OF ADOLESCENCE IN CONTEMPORANEITY

Marcelo S. Isidório

I present to the academic community the book *The Social Construction of Adolescence in Contemporaneity*, specially organized for the journal *Sociological Studies of Children and Youth*—SSCY.

This edition, with nine chapters, presents contributions of researchers from Brazil, Singapore, India, and the Faroe Islands.

These contributions establish reflections on the constructions of adolescence through music, literature, school, military service, political engagement, corporeity, in addition to questions related to preconceived questions about this phase of life established in institutions.

I consider it essential to start this book by discussing the concept of “adolescence,” as it is not a field present in sociology. Thus, I go through a “deconstruction” of this institutionalized view of adolescence (something marked by biological and psychological changes), and I begin to build a conceptual perspective that motivated the organization of this book.

In this sense, it is essential to expand the ability to think about this category, which is generally homogenized by common sense, which as a rule associates a sudden change in behavior as being inherent to all subjects of a given age group, without distinction, as coming from a status biological maturity that becomes exponential and do not consider the sociocultural locus in which these subjects are inserted as a contributing determinant that will allow reaching social maturity.

But, what characterizes adolescence?

Unless an arbitrary civil registry is established, both adolescence and the moment of its entry and exit raise endless questions. The definitions are multiple

according to the times and societies, as well as the criteria for access to social maturity (Le Breton, 2017, p. 20).

As can be seen in the excerpt above, talking about adolescence is complex because it is multifactorial. In addition to a biological and/or psychological perspective that serve as the basis for a considerable number of arguments on the subject, adolescence is influenced by sociocultural aspects that guide the way in which individuals who go through this phase are seen and see society in which they are inserted.

The expression adolescence comes from the Latin *adolescens*, present participle of *adolescere*, which means to grow, it appears significantly in the sixteenth century when a feeling of difference between ages begins to emerge in privileged social environments (Le Breton, 2017).

The distinction between child and adult made adolescence come to be perceived as a separate period of human development. It has its origin in the history of the transformations that societies have gone through. According to Ariès (1986), until the eighteenth century, the passage from child to adult occurred directly without going through the condition of adolescence. Only from the nineteenth century onwards did adolescence come to be considered as a distinct phase.

Around 1890, interest in adolescence began to consolidate, which became a literary theme, a concern of moralists and politicians, and of research that sought to know what youth thought (Ariès, 1986). Childhood and adolescence are no longer considered a non-differentiated period of maturation to be scientifically defined, creating expectations of development, such as the age to speak, walk, draw. Before, childhood lasted until the need for physical care, around seven years of age, after which the child started to work with adults. Learning took place in contact with and helped by the elderly. It was not until the sixteenth century that wealthy families had the financial resources to protect and educate their children. Rich as they were, their children no longer needed to work at this age. In the poorer classes, child labor remained. At the end of the eighteenth century, the invention of adolescence accompanied the emergence of the modern family within the privileged classes. In the working classes, the child's immersion in agricultural work, and later industrial work, occurs to the detriment of schooling.

Le Breton (2017) points out that,

buried under workdays of up to 14 hours a day, from the age of six onwards, childhood has no time for metamorphoses and awakenings. The status of an adult, capable of even longer and more strenuous journeys, is imperative. (p. 8)

According to Le Breton (2017), only at the end of the nineteenth century and especially in the twentieth century, the spread of schooling, urbanization, the possibility of living with peers, propitiate the emergence of adolescence as a feeling and culture.

From the French Revolution, young people are perceived as potential citizens. French society, based on a rereading of Rousseau, discovers adolescence as a universe in crisis, marked by the emergence of puberty and physiological changes, requiring more intense attention in matters of protection and education. Thus, compulsory school takes the place of education, protection and guardianship of young people, under the "coercion" of teachers (Le Breton, 2017):

Insofar as it designates the phenomenon of growth, the notion of adolescence refers, at first, to medicine, because of puberty and psychology, the particularities of the young person's psyche and especially the famous "crisis." (p. 20)

The first researches that took adolescence as an object of scientific discourse constituted a kind of hegemonic discourse, which fixed images and representations on which certain contemporary analyzes still rest. These images place adolescence as something pathological that is part of the normal evolution of this stage of life (Knobel, 1989), as well as biological conceptions that place in puberty the reasons for the "instability" of this stage of human development (Anjos & Duarte, 1993).

In terms of human development, adolescence is often associated with physical changes resulting from puberty, which are responses to hormonal changes that young people undergo during their growth, which produce the metamorphosis of the child's body into an adult, enabling it to reproduce. These changes produce anxiety and concern for those who experience them and for those around them, since the adolescent body is more "sexualized" toward reproductive preparation. In this sense, these pubertal changes are associated with psychological and social transformations, especially experienced by young people and their families (Coll, Palácios, & Marchesi, 1995).

As an example, the scientific tradition, specifically from Erikson (1976), favored the social representation according to which adolescence is a period of transition between childhood and adulthood, that is, a period marked by instability, crisis, and turbulence whose main characteristic is manifested by the loss of childhood and the entry into the adult world.

In South America, the work of Aberastury and Knobel (1989) stands out; their works have become a reference for professionals in different areas, including education. They introduced the notion of "normal adolescence syndrome" characterized by a symptomatology that includes:

- 1) search for oneself and identity; 2) group tendency; 3) need to intellectualize; 4) religious crises, which can range from the most intransigent atheism to the most fervent mysticism; 5) temporal displacement, in which thought acquires the characteristics of primary thought; 6) manifest sexual evolution, from autoeroticism to adult genital heterosexuality; 7) claiming social attitude with asocial tendencies of different intensities; 8) successive contradictions in all manifestations of conduct, dominated by action, which constitutes the most typical form of conceptual expression of this period of life; 9) a progressive separation from parents; and 10) constant mood and mood fluctuations. (Knobel, 1989, p. 29)

From the perspective of promoting public policies, we have the World Health Organization (WHO), which defines adolescence as the period of life that begins at the age of 10 years and ends at the age of 19 years. According to WHO (2001), adolescence is divided into three phases: Pre-adolescence – from 10 to 14 years; Adolescence – from 15 to 19 years; and Youth – from 19 to 24 years. Although Sociology divides this stage of life into just two (Childhood and Youth), the WHO concept represents a dominant adult-centric view among the subjects who deal with this "age group" and for which many actions and research in the various fields of knowledge are based.

In Brazil, we have the Child and Adolescent Statute (ECA), which considers adolescence, the age group between 12 and 18 years of age, being a reference, since 1990, for the creation of laws and programs that ensure (or try to ensure) the rights of this population in our country.

Continuing to carry out research on adolescence assuming its understanding in terms of a stage of life, inherently marked by the idea of crisis, means persisting in disregarding the historical and cultural character of this phase of human development. It also means insisting on maintaining an investigative *modus operandi* that naturalizes the ways of treating this object, restricting the power of analysis.

It is not a question of neglecting the biological changes that occur in adolescence, but of thinking about the relationship between the biological and social aspects present in human development, which in this case are the incorporation of the biological by the social, that is, the way in which the biological is transformed in the adolescent's body is directly related to the social context of which it is a part.

According to [Ferreira Salles \(1998\)](#), this social insertion defines the way of being an adolescent, as well as their conduct, aspirations, and responsibilities. However, research, theories, and ideas conveyed by the media impose a lifestyle, a way of dressing and footwear that is generalized throughout society and contributes to creating a format in which society sees adolescents. Adolescence is socially understood as an intermediate stage between childhood and adulthood and as a transitional period in which responsibilities are smaller. Furthermore, he is characterized by the lack of definition of his social role, which makes him to be treated in an ambivalent way: as a child and as an adult.

Adolescence is characterized as a tangle of factors of an individual nature, as it is associated with biological maturity, and of a historical and social nature, as it is related to the specific conditions of the culture in which the adolescent is inserted. In modern society, teenagers, like children, find themselves in specific social conditions that accentuate their dependence on adults. "Children and adolescents can only be understood in the context of the society in which they are inserted, as individuals and society are intertwined" ([Salles, 2005](#), p. 34).

That is, adolescence is a sociocultural construction and, therefore, it must take into account the specific cultural aspects of the place where this subject occupies, lives, and develops.

There are still two elements to be considered: (1) there is a personal transition – from immaturity to sexual, cognitive, functional maturity – from a less desirable stage to a more socially desirable stage expected by teachers; and (2) we have a category position that stands out when we talk about lifestyles, clothing, practices, and ideas. Thus, both adolescents, pre-adolescents, and subjects from other generations give characteristics to the sociological phenomenon.

In this regard, [Le Breton \(2017\)](#) points out that in some cultures (e.g., indigenous) rites of passage between childhood and social maturity eliminate the issue of adolescent transition. In fact, adolescence, in these cultures, does not last longer than the time of a ritual. At the end of it, the child becomes a man or woman of his community, according to the specific cultural impregnations as in the passage below:

In some Brazilian indigenous tribes, the rites do not delimit the insertion of the child in the adolescent world, but serve as a bridge to adult life, as we can observe from the reports on the

initiatory rites that we present below: The Festa da Moqueado (when the Temb e roast game to serve the guests) is a rite of passage for girls towards puberty, when they menstruate for the first time. The party is held once a year, lasts a week and the boys participate in it, from which they become warriors. The couples dance the Kae Kae and, at the end of the dance, if one young man is interested in the other, they can get married, the girl goes to the boy's house, forming a new couple in the village, without more formalities. (Travassos & Ceccarelli, 2016, pp. 101, 102)

In other societies, divided into social classes, into particular groups from different cultures, the passage from childhood to adulthood is no longer marked by these rites, leaving adolescence with a long intermediate phase (Le Breton, 2017).

Thus, understanding the complex totality of this phase of development seems impossible if it is not observed that this is both a product and a process achieved by the child in each stage of his social development situation (Tuleski & Eidt, 2016), that is, human development, which we are part of from birth to old age, is characterized by being a dialectical and non-linear continuum.

What does it mean to highlight the social nature of man and thus his human development as a result of the appropriation of cultural signs. "For Vygotsky, human development reveals itself as the interweaving of two poles: the biological and the cultural, therefore demanding a dialectical understanding of both" (Martins, 2016, p. 33).

According to Vygotsky (1996), what moves the course of human development are the contradictions that are installed between biological and cultural processes. These contradictions are provoked by social life according to the appropriation of cultural signs.

Regarding the periodization of human development, for Vygotsky (1996), we must renounce any intention of classifying ages by symptoms and start doing it based on the internal essence of the studied process. That is, in the existing dialectic of movement between biological development and the social conditions involved in it, since being a process, development is movement and thus presents internal contradictions that make it move.

This methodological precept assumes a unique importance for the analysis of development, showing, firstly, that development does not result from either the subject pole or the object pole (social conditions of life), but from the nature and quality of the mediations interposed between both (Martins, 2016, p. 21).

In this perspective, in this book, we assume the term adolescence as a unidimensional condition of the human being. A process by which the child moves from childhood to youth permeated by a set of cultural meanings that will provide him with a very specific world view. Thus, adolescence addressed here does not only consider chronological time as a reference but also considers the appropriation of cultural elements by different subjects as a way of being in society.

Good reading!

REFERENCES

- Aberastury, A., & Knobel, M. (1989). *Adolesc ncia normal*. Artes M dicas.
- Anjos, R., & Duarte, N. (1993). A adolesc ncia inicial. Comunica o intima pessoal, atividade de estudo e forma o de conceitos. In M. Aranha (Ed.), *A intera o social e o desenvolvimento humano. Temas em Psicologia* (Vol. 3, pp. 19–28). <http://pepsic.bvsalud.org/pdf/tp/v1n3/v1n3a04.pdf>

- Ariès, P. (1986). *História social da infância e da família*. Guanabara.
- BRASIL. Lei no 8.069, de 13 de julho de 1990. Dispõe sobre o Estatuto da Criança e do Adolescente e dá outras providências. Diário Oficial [da] República Federativa do Brasil, Brasília, DF, 16 jul. 1990.
- Coll, C., Palacios, J., & Marchesi, A. (1995). *Desenvolvimento psicológico e educação: Psicologia evolutiva*. Artes Médicas.
- Erikson, E. (1976). *Identidade, juventude e crise* (2nd ed.). Zahar.
- Ferreira Salles, L. (1998). *Adolescência, escola e cotidiano: Contradições entre o genérico e o particular*. Editora UNIMEP.
- Knobel, M. (1989). A Síndrome da adolescência normal. In A. Aberastury & M. Knobel (Eds.), *Adolescência normal* (pp. 24–62). Artes Médicas.
- Le Breton, D. (2017). *Uma breve história da adolescência*. Editora PUC Minas.
- Martins, L. M. (2016). *Periodização histórico-cultural do desenvolvimento psíquico: Do nascimento à velhice*. Campinas, SP: Autores Associados.
- Salles, L. (2005). Infância e adolescência na sociedade contemporânea: Alguns apontamentos. *Estudos de Psicologia, Campinas*, 22(1), 33–41.
- Travassos, M., & Ceccarelli, P. (2016). Ritos de passagem: O lugar da adolescência nas sociedades indígenas Tembê Tenetehara e Kaxuyana. *Reverso. Belo Horizonte*, 38(71), 99–106.
- Tuleski, S., & Eidt, N. (2016). *A periodização do desenvolvimento psíquico: atividade dominante e a formação das funções psíquicas superiores*. Autores Associados.
- Vygotsky, L. S. (1996). *Obras ecogidas IV: Psicologia infantil*. Madrid: Visor.
- World Health Organization. (2001). *The second decade: Improving adolescent health and development* (No. WHO/FRH/ADH/98.18 Rev. 1). World Health Organization.

CHAPTER 1

BLACK YOUTH AGENCY IN HIP-HOP CULTURE

Ione da Silva Jovino, Anete Abramowicz and
Beatriz Fernandes Ferreira Portela

ABSTRACT

This chapter discusses how young Black people produce social agency through the sphere of culture, based on hip-hop. Divided into two parts, it surveys theses and dissertations produced in Brazilian universities on the subject in the last ten years. In a second moment, it proposes a research methodology that takes young people as narrators of their social experiences, emphasizing how they think about the school space. The work is an exploratory study and seeks the interposition between formal schooling and the cultural practices of hip-hoppers. It intends to affirm hip-hop as a power, an affirmative form of an ethic of life, a way of life, and a way of escaping the established places for poor, Black young people from the suburbs. It is also intended to show how hip-hop, a marginal culture, has triggered a game of cultural positions within the school and displaced provisions of power.

Keywords: Black youth; agency; hip-hop; cultural practices; cartography; Black youth culture

HIP-HOP CULTURE IN MOVEMENT

As a social movement, hip-hop is generally considered to have emerged from the discontent of poor New York youth with their social situation. In the beginning, young people fought for their rights with brutal violence: depredations were constant, as

were confrontations with the police. Through hip-hop, some young people would have exchanged armed confrontation for artistic confrontation (Andrade, 1996).

DJ Afrika Bambaataa would be responsible for this exchange. According to Jovino (2005), the Jamaican DJ allegedly created the term “hip-hop” in 1968, when he taught young Black Americans new ways of making music and fighting for civil rights, suggesting that they swap gang fights for breakdancing, originating what today is called battle or breakdance battle. The three most important manifestations of hip-hop are rap (music), breakdance or breaking (dance), and graffiti (painting).

Rap, rhythm, and poetry, as a musical style or form, emerged in the 1970s in the United States under the influence of New York City DJs of Jamaican origin, including Afrika Bambaataa, Kool Herc, and Grandmaster Flash. During the hip-hop parties, these DJs introduced the dancers, playing the role of masters of ceremony. Often, dancers were given microphones so that they could improvise verses during the performance of the songs. The music and the musician that we know today as rap and MC were born (Jovino, 2005).

In Brazil, especially São Paulo, the content of rap lyrics intertwines the daily life of the poor and Black youth, to describe with poetry what would be devoid of it. The rappers choose their way to interact with the city by creating a language that has social functions – to inform, denounce, raise awareness, care, fight, and to tear language apart. Thus, forging a multilingualism that escapes from the major language that, at the same time, homogenizes: it creates a standard to be followed; and excludes: it disregards those who do not follow the standard (Jovino, 2005).

According to some studies, the origins of graffiti date back to May 1968, in Paris, with records of inscriptions on walls, which emerge as a support for social claims. It also refers to the Bronx neighborhood in New York City in the late 1970s, when young people started writing their names, nicknames, or tags on the city walls, initially done with a marker, and later with spray paint. The tags were followed by various phrases and marks and signs were left on the walls of New York.¹

In São Paulo, in the late 1970s and early 1980s, graffiti became visible and took over the urban space. In a short time, the city was filled with a diversity of poems and images, multiplying (Santos, 2009). It is worthy of note that the first generation of graffiti artists valued in Brazil and other large metropolises were not those linked to the hip-hop movement. In São Paulo, the first generations of graffiti artists would have emerged from Jardins and Vila Madalena neighborhoods, where some graffiti artists kept ateliers. The hip-hop graffiti artists would be the third generation, according to Santos (2009), who would have added techniques to the movement’s ideals. Everyday life of people in the neighborhoods reshaped the graffiti drawings, initially taking over doors of stores, workshops, supermarkets, and other spaces. “Young people, influenced by Hip-hop, also begin to graffiti walls and overpasses, among other spaces in the city. This generation disseminates graffiti all over the public space” (Santos, 2009, p. 43).

The history of breakdance or breaking is very similar to the history of the emergence of rap; in fact, they go together.² In the 1970s, in the Bronx neighborhood of New York City, dance battles emerged with the mission of pacifying the occupation of urban territories by juvenile gangs. The violence would give