

**A MEDIAÇÃO DE CONFLITOS NA EDUCAÇÃO NUMA PERSPECTIVA
DIALÉTICA E A PRÁTICA DA ORIENTADORA EDUCACIONAL**

**LA MEDIACIÓN DE CONFLICTOS EN LA EDUCACIÓN EN UNA PERSPECTIVA
DIALÉTICA Y LA PRÁCTICA DE LA ORIENTADORA EDUCACIONAL**

**THE MEDIATION OF CONFLICTS IN EDUCATION IN A DIALECTIC
PERSPECTIVE AND THE PRACTICE OF THE EDUCATIONAL ADVISOR**

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RESUMO: O artigo apresenta revisão teórica que tem o propósito de refletir sobre a mediação de conflitos na prática da Orientação Educacional. Detém-se especialmente no significado da mediação, dando destaque à mediação dialética, perspectiva teórica que, acredita-se, oferece amplas possibilidades de desenvolvimento de habilidades e competências e de transformações nas práticas educativas das profissionais que atuam nesse campo. O texto se justifica pela pouquíssima disponibilidade de produções que abordem o tema, tanto no que se refere a artigos como dissertações e teses. A partir da longa experiência profissional de um dos autores do artigo, busca-se inicialmente analisar o significado dos conceitos de mediação e de conflito, destacando-se aspectos históricos e principais concepções, para em seguida discutir o papel da Orientadora Educacional na gestão e mediação de conflitos.

PALAVRAS-CHAVE: Orientação educacional. Mediação de conflitos. Prática educativa.

RESUMEN: El artículo presenta revisión teórica que tiene el propósito de reflexionar sobre la mediación de conflictos en la práctica de la Orientación Educacional. Se detiene especialmente en el significado de la mediación, dando destaque a la mediación dialéctica, perspectiva teórica que, se cree, ofrece amplias posibilidades de desarrollo de habilidades y competencias y de transformaciones en las prácticas educativas de los profesionales que actúan en este campo. La revisión teórica se justifica por la poquísima disponibilidad de producciones que aborden el tema, tanto en lo que se refiere a artículos como disertaciones y tesis. A partir de la larga experiencia de uno de los autores del artículo, se busca inicialmente analizar el significado de los conceptos de mediación y de conflicto, destacándose aspectos históricos y principales concepciones, para em seguida discutir el papel de ese profesional en la gestión y mediación de conflictos.

PALABRAS CLAVE: Orientación educacional. Mediación de conflictos. Práctica educativa.

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ABSTRACT: *The article presents a theoretical review that has the purpose of reflecting on the mediation of conflicts at the practice of Educational Orientation. The main focus is on the meaning of the mediation, highlighting the dialectic mediation, theoretical perspective that, as we believe, offer broad possibilities of developing the skills and social abilities and also transformations on the educative practices of the professionals that work on this field. The theoretical review is justified by the extremely small availability of productions that approaches the subject, both regarding articles as well as dissertations and theses. From the long experience of one of the article's authors, we initially seek to analyze the meaning of the concepts of mediation and conflict, highlighting historical aspects and main conceptions, to then discuss the role of these professionals on the management and mediation of conflicts.*

KEYWORDS: *Educational orientation. Mediation of conflicts. Educative practice.*

Introduction

The interest in the theme of this article originates from the path as an educational advisor for one of its authors over 24 years, a path in which doubts and uncertainties about professional performance are a constant. Part of these uncertainties stems from the little theoretical knowledge that supervisors generally have about their practice, and complaints about the lack of specific materials about their work are very common.

These complaints correspond to what we find in our review of the Thesis and Dissertation Bank and in the Capes Journal Portal, where the weak specific production in the field of Educational Guidance is clear. In contrast to the growing importance of the work performed by professionals in these educational practices, which have become the main subject of conflict mediation management in the relations between students, parents and teachers, the number of researches and publications is very low. In terms of theses and dissertations, considering all areas of knowledge, a total of 67 works were produced between 1988 and 2018, only 17 in the last ten years. And only one indicates as the main theme of study, in its statement, the practice of the educational advisor in conflict mediation.

The search in the Capes Periodicals Catalog and SciELO for the terms “educational orientation” and “educational advisor” revealed the existence of only nine articles that focus on the practice of the educational advisor, including theoretical and empirical works.

Given this scenario, this article aims to contribute to the fostering of theoretical discussion of the practice of educational counselors. Our attention is especially focused on the characteristics of mediation, activity that best defines the practice of these professionals,

highlighting dialectical mediation, a theoretical perspective that offers broad possibilities for the development of social skills and competences and transformations in school reality.

The article is also justified by the need to broaden the debate on the topic of conflict mediation, which, by involving workers, children and young people, can contribute to the processes of democratization of social relations.

We start the article bringing the concept of mediation, and then briefly address, given the dimensions of this article, the concept of conflict. In the third topic the focus is conflict mediation in the dialectical perspective. Finally, we discuss the educational counselor's practice in conflict mediation at school.

Mediation: historical and conceptual aspects

We begin by defining the word mediation from the origin of the term, which comes from the Latin *mediatio* or *meditationis*, meaning “intervention with which an agreement is sought” and also “peaceful conflict settlement process” (SALES, 2009, p. 23). In the Basic Dictionary of Philosophy (JAPIASSÚ; MARCONDES, 2000, p. 127), the authors state that “in the classical philosophical tradition, the notion of mediation is linked to the problem of the need to explain the relationship between two things, especially between two different natures”. Thus, they bring the idea of intermediation, as a bridge of passage from one thing to another.

For Signates (1998), the concept of mediation originates in the two main philosophical currents: the idealist, of Christian origin, and the dialectic, originating from Hegel and Marx. In idealistic philosophy the term had already been established as a conciliation between opposites within a totality. Or, in a more “neutral” sense, interaction between separate forces. Or even indirect connection, an agency, between separate types of act. The materialist dialectic, including critical theory, theorizes the fundamental mediation that allows us to think about the relationship between the transformation in economic production and the changes in the space of culture, where contradiction plays a fundamental role, as it plays the role of development “engine” of the phenomena.

According to the same author (SIGNATES, 1998), the most current meaning of mediation is linked to the idea of the intermediary, that is, the one that binds to or derives from it through the second. But for him, mediation is not reduced to intermediation.

We want to highlight, mainly, mediation as a philosophical category, which, according to Oliveira, Almeida and Armoni (2007, p. 101), “reaches its full development in Hegel”, from

where originates its dialectical character, which prevents it to be considered as a product. As a process, it is based on tension and movement.

For Cury, the category of mediation is justified when the real is not seen in a divisibility in which each element holds in itself the dynamism of its existence, but when it is understood as a reciprocal process in which the opposites are dialectically and contradictory related. In his words, “from the point of view of society, mediations concretize and embody ideas while enlightening and signifying actions” (CURY, 2000, p. 27).

Thus, according to the author, the concept of mediation indicates that nothing is isolated, implying a dialectical connection between everything that exists. Mediation, as an inherent part of the social relations between thoughts and practices, is closely related to the category of reciprocal action, as it does not only act as a reproducer of the ideologies that dominate at a given time, but can constitute critical mediation, contributing to combat, through social contradictions, the superficial explanations that the dominant ideologies try to impose.

Historically, the earliest records of the use of mediation as a social practice date back to ancient Greece (MOORE, 1998). War crimes and crimes were often brought to court, where petty causes were mediated. Jewish, Christian, Hindu, Islamic, Buddhist, Confucian and also some indigenous cultures have a long tradition in mediation practice, and Jewish communities used it to settle religious and civil disputes. For centuries, the Catholic and Orthodox churches have been the main mediators of disputes. It was the clergy who mediated family, criminal, and diplomatic disputes. According to Moore (1998, p. 32),

Jewish traditions of conflict resolution were carried over to the emerging Christian communities, who saw Christ as the supreme mediator. The Bible refers to Jesus as the mediator between God and man. [...] This concept of intermediary was finally adopted to define the role of clergy as a mediator between the congregation and God and between believers.³

According to the same author, among Islamic cultures, since pastoral societies, conflicts between tribes were resolved through meetings with the community of the elderly, who were then the mediators. Indian Hindu villages traditionally employ the *panchayat* justice system, where a five-member group both mediates and arbitrates disputes and grievances within the community (MOORE, 1998).

³ As tradições judaicas de solução de conflitos foram transportadas para as comunidades cristãs emergentes, que viam Cristo como mediador supremo. A Bíblia se refere a Jesus como mediador entre Deus e o homem. [...] Este conceito de intermediário foi finalmente adotado para definir o papel do clero como mediador entre a congregação e Deus e entre os crentes.

Thus, it is noted that the formation of mediators from other times and cultures, as well as the practice of mediation itself, were characterized as an informal process, derived from experience, mediation being developed in an unsystematic way in the midst of other functions or duties. It will acquire an institutionalized and professional character only in the twentieth century, expanding more and more worldwide in the last quarter of that century. For Moore,

This growth is partly due to a broader recognition of human rights and the dignity of individuals, the expansion of aspirations for democratic participation at all social and political levels, the belief that an individual has the right to participate and to have controlling decisions that affect their own lives, ethical support for particular agreements and trends towards greater tolerance for diversity (MOORE, 1998, p. 34).⁴

In our recent history, the use of mediation has first widened in the United States and Canada, and the terrain of labor relations is the social space where it was initiated as an institutionalized practice. According to Moore (1998), this is related to the goal of promoting stability and agreements between employers and employees through collective bargaining. The mediated agreements were hoped to avoid costly strikes and stoppages and to improve the security, welfare, and prosperity of Americans. In this case, we can consider that mediation by institutionalized organizations, such as trade unions, replaced the workers' organization in the workplace, where negotiations and confrontations took place directly between employees and employers, generating greater levels of conflict.

From then on, mediation expanded to various social activities, such as ethnic, economic, commercial, legal or more specific issues, such as those related to immigrants, homeless people, police work, the environment, etc.

In Latin America, in the 1990s, Colombia pioneered the process of mediation in its legal practices, which eventually influenced neighboring countries such as Peru. But in spite of the development of mediation activity in increasingly broad and distinct social realities and practices, it has only recently been concerned with “systematic studies or descriptions of the specific strategies and tactics used” (MOORE, 1998, p. 27), thus giving rise to a systematized knowledge about it.

⁴ Este crescimento deve-se em parte a um reconhecimento mais amplo dos direitos humanos e da dignidade dos indivíduos, à expansão das aspirações pela participação democrática em todos os níveis sociais e políticos, à crença de que um indivíduo tem o direito de participar e de ter o controle das decisões que afetam a sua própria vida, a um apoio ético aos acordos particulares e às tendências, em algumas regiões, para maior tolerância a diversidade (MOORE, 1998, p. 34).

Brief considerations of the conflict

Given that our central concern in addressing the practice of mediation relates to conflict mediation in school reality, it is important to bring, even briefly, some considerations about conflict.

The word “conflict” originates from the Latin *conflictu*, which means shock, combat or struggle. In its etymology is the idea of two opposing parts. In the Dictionary of Policy, conflict is defined as “a form of interaction between individuals, groups, organizations, and collectivities that implies shocks to access to the distribution of scarce goods” (BOBBIO; MATTEUCCI; PASQUINI, 1992, p. 225). And Tzu (2000, p. 32), in a very interesting definition, states that conflict “is light and shadow, danger and opportunity, stability and change, fortitude and weakness.”

Throughout our history, as rigidly hierarchical societies in the West have given way to more complex and horizontal social relations, the formation of consensus between different points of view has come to the attention of intellectuals. Durkheim (1999), one of the most influential in the still very strong positivist conception to date, treated the conflict as a pathology that should be extinguished from the social system. In Durkheimian theory we find the valorization of the collective over the individual, consensus over dissent.

Durkheim's ideas are quite questionable insofar as his conception of consensus is accompanied by the need for accommodation of the subjects to the balance of the collective, their unilateral conformation to the social order, which means keeping things as they are, ignoring the social contradictions and the need for deeper transformations.

Max Weber (1992) saw conflict as the typical social process of all single societies, while Simmel (1983) understood it to be “inherent in the multiple interactions of one with the other, against one another, and through one another” that constitute living in society (SIMMEL, 1983, p. 125).

In our view, conflicts are an essential feature of the social groups that constitute society and are a fundamental part of the development and growth of any family, social, political and organizational system. For Fernandes (1993, p. 787), “societies live in a state of permanent conflict”, with no social life without antagonisms.

We understand that in its task of developing teaching and learning, the school is involved, together with the school community, in managing the conflicts that are part of their daily lives. The school is an institution where mediations are processed. The construction of a better society depends on an authority built by the capacity for dialogue and conflict

management that recognizes the political dimension of educational practices, which demands that the professionals who work in school exercise their authority with justice and openness to dialogue, where conflicts are mediated aiming at the emancipation and autonomy of the subjects.

For Burguet (2005, p. 42), “students need to understand conflicts, learn alternative ways to resolve them and seek solutions that are satisfactory to all”. Conflicts constitute learning opportunities for the entire school community. Quarrel-free classrooms are unusual. In this way, the pedagogical and dialectical mediation of conflicts can strengthen the school as a space for the formation of political and critical subjects who exercise dialogue in crisis situations and promote mediation between the parties.

Conflict mediation in education from a dialectical perspective

As a research field, mediation emerged in Brazil in the late 1980s in the areas of sociology, law and psychology, as well as in education and school reality. For Oliveira, Almeida and Arnoni (2007, p. 76), mediation “is a fundamental category when it comes to educational activities”. However, there is a predominance among educators of a view in which they perceive themselves as mediators only of learning situations of school contents in classroom situations, reserving exclusively the role of conflict mediation to educational counselors.

In the view of Sforzi (2003), despite the importance of mediation in students' cognitive constructions, it cannot be reduced to this practice, but should be extended to social relations. The author then proposes to broaden the concept to include social mediation, understood as “shared action between people with the mediating elements” (SFORZI, 2003, p. 5).

For Cury (2000), mediation plays a crucial role in education. As an organizer and transmitter of ideas, education acts as a mediator of the actions of social practice and ideas, contributing, through the movement produced in the interactions between them, to generate new practices and ideas of superior quality. According to the author, this movement “allows us to understand how, without this category, education ends up forming a separate universe, existing independently of action. This category [mediation] allows us to overcome the apparent gap between ideas and action” (CURY, 2000, p. 28).

According to the author, mediations are related to the production of social ideologies, which can be both reproducers of the status quo and transformative. Thus, education as mediation “works both for the outcropping of consciousness and for preventing it from

spreading and disarticulating” (CURY, 2000, p. 66). In this way, education has the potential to help elaborate the way of thinking that, converted into a mediator, can become a valuable supportive tool for social transformation.

This means that education, as mediation, has an intrinsic and contradictory political character:

At the political level it prepares generations according to established axiological standards, attempts to legitimize them and make them common sense. But political education is in itself contradictory, because it carries with it the function of reducing the conflicts born of social relations, linking them to a dissimulating worldview of them and disrupting the conception of the world that imposes itself (CURY, 2000, p. 68).⁵

Analyzing this definition, we refer to the origins of Educational Orientation, when the dominant understanding was that students should be merely adapted to the teaching process. The task of the experts was to work with the angriest students, calm their spirits, and stifle the riots at school with "hot swipes". With this practice, mentors contributed and still contribute to maintaining the *status quo*.

The use of the word mediation has been frequent among researchers in the field of education, both in Brazil and in Latin America, which, according to Oliveira, Almeida and Arnoni (2007), is accompanied by the vagueness of the meanings he assumes. For the authors, it is often said “in the role of the teacher as mediator of the relationship between teaching and learning, or of the mediator character present in the connection that is established between the systematized knowledge of the sciences and the one that the student develops in his daily life” (OLIVEIRA; ALMEIDA; ARNONI, 2007, p. 100). In this conception, according to them, mediation is attributed the role of elimination or minimization of the “difference between the terms teaching and learning, systematic knowledge and daily experience and between the teacher and his students” and, in this sense, its meaning has to do with union, unification, equality and, above all, result.

In this form of understanding, mediation functions as a homogenizer of two opposing elements, that is, as a result, a product, not a process. For the same authors, when one understands mediation as a product, a concept widely spread in the field of education, the

⁵ Ao nível do político ela prepara as gerações segundo os padrões axiológicos estabelecidos, tenta legitimá-los e torná-los senso comum. Mas a educação política é em si mesma contraditória porque carrega consigo a função de reduzir os conflitos nascidos das relações sociais, vinculando-os a uma visão de mundo dissimuladora dos mesmos e desorganizadora da concepção de mundo que se lhe impõe (CURY, 2000, p. 68).

necessary relationship between two terms is reduced to the sum of both, which results in their mutual annulment.

In dialectics, on the contrary, mediation is understood as a process and as a possibility of transformation of consciences and pedagogical practices. Instead of a relationship in which agreement is sought, in the sense of homogenization of terms, in dialectic, mediation means a relationship of tension between different terms: the immediate and the mediate. It is through mediation that occurs the overcoming of the immediate, transformed into mediate (OLIVEIRA; ALMEIDA; ARNONI, 2007)

Mediation is, therefore, a negative force that unites the immediate with the mediate and therefore also separates and distinguishes them. The authors understand that, even allowing the passage from one term to another, it is not only a “bridge” between the two poles, but also “one of the elements of the relationship responsible for making it possible” (OLIVEIRA; ALMEIDA; ARNONI, 2007, p. 102). Not annulling the two terms, it allows the immediate to be present in the mediate, constituting a reciprocal relationship between the two terms.

The guiding idea of dialectical pedagogical mediation is that the educational process is made up of mediations, so there can be no education without mediation. And, according to the authors, if there is mediation, there are necessarily two opposite and non-antagonistic terms, one in the immediate plane and the other in the mediate. And in educational practice, “who is in the immediate plane is the student and who is or should be in the mediate plane is the teacher” (OLIVEIRA; ALMEIDA; ARNONI, 2007). Still claiming that the immediate is neither poorer nor inferior to the mediate, but distinct and opposite, the authors conclude that, therefore, there is neither hierarchy nor domination or subordination in their relationship.

Of fundamental importance to educational practice is the understanding that mediation is not spontaneous or automatic, and there must be an effort to make it happen. In everyday life we are immersed in the immediacy that characterizes daily life, which is no different with regard to students. It is the educational practice that makes it possible to leave this immediate plan. Thus, it is the teacher's responsibility to take action that overcomes the “immediate plan in the mediate”, enabling students to “have access to the knowledge historically produced by humanity” (OLIVEIRA; ALMEIDA; ARNONI, 2007, p. 108-109).

When we translate these ideas into the school conflict plan, we realize that through the teaching-learning process it is possible to perceive them as an opportunity for dialogue and growth. The action of the educational counselor can provide the student to leave the immediate

situation in a conflict situation, for the mediate, a higher level of understanding that allows him a different practice than the one that generated the conflict.

Educational counseling practice in conflict mediation

In our experience in dialogue with the educational advisors, we find that often speaking of practice is limited by the lack of a consistent theory that allows for planning and action with definite goals. Despite the importance of the experience we have built along our career paths, it is often not enough to overcome common sense, to go beyond the sense of repetition that inevitably grasps us when we are long removed from reflections supported by theories, which we access, for example, in training courses, specialization or even in training. And as we pointed out above, the indications are that there are few theoretical resources and specific courses for the field of Educational Orientation.

Constantly pressured to respond immediately to growing demands, educators and advisors often act on their impressions of right and wrong, supporting their actions only in their everyday experience, which, as we said, is important but not enough. For Triviños,

[...] in everyday life, the human being, in general, to interpret, describe, understand and explain material phenomena, need not seek or know the essence of material phenomena. Just rely on your perceptions that are the result of your experience (TRIVIÑOS, 2006, p. 122).⁶

But, for the author, it is necessary that we know the theoretical bases that underpin social practices. Without knowledge of these bases, understanding of one's own practice is compromised, and so is the development of best practices.

According to Enguita (2004), to understand what goes on at school, it is not enough to look at the student and his social and cultural origin, it's also necessary to understand the relationships that articulate the school, both inside and outside. The alternative proposed by him to understand these relations in the perspective of conflict, which he considers as the most appropriate, is to recognize and analyze the conflicts and contradictions that cross the global social space, the school setting and the articulation between them. According to the author,

This recognition should serve for an analysis that will be predominantly centered on the reproductive dynamics of the school, its contribution to the

⁶ [...] no viver cotidiano, o ser humano, em geral, para interpretar, descrever, compreender e explicar os fenômenos materiais, não precisa buscar ou conhecer a essência dos fenômenos materiais. Basta apoiar-se em suas percepções que são fruto de sua experiência (TRIVIÑOS, 2006, p. 122).

reproduction of society: it is the reproduction of a contradictory society, by a contradictory institution in a contradictory relationship (ENGUITA, 2001, p. 27).⁷

In contemporary society, the rapid transformations that affect the school have magnified the challenges in the pursuit of democracy, social inclusion, giving conflict mediation an essential function. Faced with the demands and expectations of the school community, the advisor has been configured as the main mediator subject in the numerous situations of conflict established in everyday life, involving students, teachers and parents. Given the need for rapid and immediate response, it is common for educational counselors to complain that they are reduced to “firefighters”, “putting out the fire” whenever a conflict arises. And then, prepared or unprepared, they need to mediate the conflicts that arise.

It must be acknowledged that the educational counselors have become what was expected of them in recent decades, since the emergence of the profession in times of military dictatorship, that is, consensualizing, disciplining or adjusting rebel behaviors and contrary to order. As Gadotti stated at the beginning of this millennium, referring to education specialists, “the pedagogue has become more of an education policeman than a man trained to create education” (2003, p. 55, authors' highlights). This explains, in part, the conflict of identity experienced by guidance professionals today, in spite of the fact that, despite the winds of democracy, the social conditions that sustain an authoritarian perspective of their practice survive, at the same time, the demand for critical action that goes beyond this conception increases.

Accepting the school demands as they present means, for the advisors, to assume a waiting position, perpetuating the traditional conception. For Azevedo and Garcia (1984, p. 35), when the educational advisor stimulates convergent thinking and consensus based on “absolute and unchanging truths”, it prevents subaltern classes from developing a critical view, of divergent thinking, of seeking new truths that will enable them to rewrite their history.

According to the same authors, each curricular approach presupposes a conception of the world and of man. If the counselor's vision is closed to the idea that men are distinguished by their individual skills and efforts, and this determines the distance they travel to their intended ends, the action will take place in a sense. But if man's view is open and dialectical,

⁷ Esse reconhecimento deve servir para uma análise que estará predominantemente centrada na dinâmica reprodutiva da escola, na sua contribuição com a reprodução da sociedade: se trata da reprodução de uma sociedade contraditória, por uma instituição contraditória em uma relação contraditória (ENGUITA, 2001, p. 27).

where he is regarded as ontologically equal, yet unequal by the unequal opportunities that class society determines, then professional practice is moving in another direction.

Educational orientation plays an important role in mediating conflicts in the sense that they can be positively managed and are perceived as an opportunity for growth for the individuals involved and the social group in which they are inserted. Many school problems can be better solved when, for example, students are heard and invited to participate in building standards. They realize what is at stake, they are "turned on" if there is attentive and qualified listening, and they find themselves in a healthy dialogue.

In their professional practice, educational counselors can provide the necessary elements for understanding the conflict not available in other social relationships experienced by students. Through reflection built in school spaces, the exercise of mediation constitutes opportunities for personal growth, self-awareness and recognition of the other. As an educational practice, it promotes a change in attitude towards other conflict situations faced by the subjects, contributing to the reduction of violence wherever it manifests itself. However, what we have noticed is that an educational orientation that takes advantage of all the possibilities of mediation is still underdeveloped in schools.

We think that a critical understanding of the world depends on mediations, and the more mediation processes the subject goes through, the more he will know his social condition. But the less, the more vulnerable you will become. The processes of mediation through which the subject goes, offer the possibility of reflection about their social situation in the face of oppressive social mechanisms, bringing new possibilities for their action.

Final Considerations

Education professionals face a school reality every day that often seems to have turned the school into a little fraternal place. We see how the media often presents situations involving students, teachers and the school community in which violence is increasingly present. Faced with this reality, proposing actions that encourage the mediation of conflicts in a critical, dynamic and responsible way seems to us to be a way of facing these situations.

School is a socializing space by nature, where friends meet, where relationships weave, where one learns to live with one another. Making this space enjoyable is a challenge for teachers, managers and students. Many factors are contributing to this, such as lack of dialogue, lack of solidarity and intolerance of differences.

Given that violence is, by definition, the negation of word and dialogue, to move forward it may be necessary to think of strategies for opening up to an integrative, democratic educational function and access to conflict mediation as a culture of the school universe. Asking students for tolerance and respect for differences without providing them with the necessary skills is meaningless to us. There is no way to expect such attitudes from students if the culture in which they live prompts them and urges otherwise. School is an ideal place for the practice and values of mediation and this is a work that education can do for present and future generations.

We believe that it is necessary to work with the student from the perspective of the totality of the mediations in which they are involved in their social practice, developing the sense of uniqueness, autonomy and solidarity. In this sense, dialectical mediation can build new forms of dialogue and interpersonal relationships, as it is based on negotiations for the common good. The school can find in mediation an instrument to deal with conflict positively, as an opportunity for growth, building on this basis a form of learning for all of society and for life.

In our professional experience, we are happy to realize in the statements of many counselors that the power of the word is increasingly offered to the student. Our intention here was precisely to reflect on this form of action as a possibility of building a dialectical mediation process. This is the way we understand must pursue mediation: through listening and dialogue, leaving the appearance, the immediate plan, to the unspoken mediate plan. As Kosik says (1976, p. 224, authors' highlights), "only the dialectic of the movement of things itself *transforms* the future, devalues the immediate future as falsehood or unilaterality, and claims the *mediate* future as truth."

We believe that a mediating school environment can provide spaces for subjects to learn to manage conflicts. When subjects develop the skills of dialogue and listening, they qualify as agents of change and transformation. It is in the experience of dialogue that we form our culture, our values and goals, where we can educate ourselves for peace and good coexistence. And in the educational practices that will provide the skills and spaces for this to take place, the educational counselors play a fundamental role.

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