

RESTORATIVE JUSTICE AT SCHOOL: AN EXPERIENCE REPORT INTEGRATED WITH THE DISCIPLINE OF PHILOSOPHY IN HIGH SCHOOL



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ABSTRACT

Restorative Justice, with its technique of directed conversation circles, is an alternative for conflict resolution, mitigating or extinguishing the violence that may be linked to school daily life. This work is a report of experiences that occurred in the years 2018 and 2024, when Restorative Justice circles were held at the Visconde de Guarapuava State College integrated with the discipline of Philosophy. Symbolic and institutionalized violence, in a systematic way, was present in the history of this school, and, therefore, in the school dynamics, generating a mentality in which dialogue was not conditioned as a response, but simple censorship or repression. In this action, seven classes were attended, each with an average of 40 to 45 students, with adolescents aged between 15 and 16 years, obtaining satisfactory results in the medium term, stimulating the practice of dialogue and empathy, contributing to the promotion of a culture of peace at school and the fight against *bullying*.

Keywords: *Bullying*, School Violence, Culture of Peace, Ethics.

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INTRODUCTION

With the significant increase in cases of violence in schools, the Federal Government, through the Ministry of Education - MEC, and the National Council of Justice - CNJ, in an agreement signed by Minister Camilo Santana (MEC), and the Minister of the Superior Court of Justice - STF, Luís Roberto Barroso, signed a technical cooperation agreement on November 14, 2023 for the implementation of the "Restorative Justice in Schools" project⁴.

Approximately one year after the cooperation agreement, Restorative Justice initiatives at School still occur in a punctual way, promoted by initiatives of Courts of Justice and by academic volunteering, most of the time as a result of research and extension groups from public and private universities that bet on restorative circles as a way to combat violence and promote a culture of peace.

If from a binary practice, from an exclusionary and adversarial model, belligerent subjects are produced, we are allowed to hope that from more tolerant social practices, we tend to have more collaborative subjects. The other appears as a limit to the subject's omnipotence, and not as a threat to his existence. The different takes another place, not the one that should be contingency, but the one that can add, grow, enrich, and that from the positive intervention of school conflicts, there is a favoring of collaborative relationships and moral growth. The concept of "healthy dependence, devoid of the idea of supremacy or submission" emerges (MPRJ, 2016, p.6).

The year 2023, in which the agreement was signed between MEC and CNJ, was called the "Year for restorative justice in schools",⁵ but the initiative has been stimulated since 2016⁶, when CNJ Resolution No. 225 of 05/31/2016 was outlined, and by Ordinance No. 91 of 08/17/2016. In 2018, Justice Dias Toffoli began the work of the CNJ's Restorative Justice Management Committee, through Ordinance No. 137, of 10/31/2018, issued by Ordinance No. 42, of 3/2/2020. On December 31, 2019, the CNJ issued Resolution No. 300 stipulating deadlines for the Courts of Justice and the Federal Regional Courts to organize the implementation of Restorative Justice in the country. In 2020, in the midst of the

⁴ MEC. MEC and CNJ will implement Restorative Justice in Schools: Project provides for actions aimed at promoting a culture of peace in the school environment. A technical cooperation agreement was signed on Tuesday (14). 2023. Available at: <https://www.gov.br/mec/pt-br/assuntos/noticias/2023/novembro/mec-e-cnj-implementacao-justica-restaurativa-nas-escolas>

⁵ CNJ. Restorative justice in school. Available at: <https://www.cnj.jus.br/programas-e-acoas/justica-restaurativa/justica-restaurativa-nas-escolas/>

⁶ CNJ. Restorative Justice, 2023. Available at: <https://www.cnj.jus.br/programas-e-acoas/justica-restaurativa/>

COVID19 pandemic, the CNJ published the booklet "Restorative Justice: 10 steps for implementation".⁷

The physical space in which the practices of Restorative Justice take place can be installed in a specific property for this purpose, it can be inside the Forum, on the premises of other institutions (such as Schools, CRAS, CREAS, among others), in CEJUSC, in Restorative Justice Centers and/or in their own community spaces (CNJ, 2020, p.16).

In Guarapuava, Paraná, the initiative in relation to the promotion of Restorative Justice activities in schools is carried out by the Campo Real University Center, which since 2018 has a study group⁸ involving academics from Law and Psychology courses in voluntary actions through the Restore Project⁹. Among the places served by this project, the Visconde de Guarapuava State School, through the integration of the concepts of Ethics, Citizenship and Human Rights, worked on in the discipline of Philosophy in the first and second years of High School.

Restorative circles aim to bring together in their meetings the parties directly and indirectly marked by the conflict – victims, offenders and the community involved – as a way to repair damage, restore dignity, security and justice, and reintegrate everyone into society (Balaguer, p. 271, 2014).

The College, where the action took place, is centennial and is named in honor of an important local historical figure. Considered a traditional school in the city of Guarapuava-PR, attracting a large audience of students from middle-class families. It is located in the center of the city in a historic building, has Elementary, High School and Integrated Education. The main problems of this school are found in the conflicts between students and teachers, and between them because of the bullying that occurs in the classrooms.

Not infrequently, in schools, aggressive behaviors on the part of children and young people or in front of them lead to disturbances that radiate and affect everyone and not only those involved in the conflicts. There is no denying that the school is a sounding board for society. When well managed, conflicts can represent spaces for learning and growth. The way in which they are sought is more important than the causes that caused them. For this reason, it is important that everyone, children, young people and adults, develop skills to positively manage the conflicts that arise

⁷"Restorative Justice Management Committee. Restorative Justice: 10 steps for implementation", 2020. Available at: <https://www.cnj.jus.br/wp-content/uploads/2020/09/Cartilha-JusticaRestaurativa-08092020.pdf>

⁸ Restorative Justice Study Group. Notice available at: <https://guarapuava.camporeal.edu.br/content/uploads/2018/01/Edital-Justi%C3%A7a-Restaurativa-GRUPO-DE-ESTUDOS-2018.pdf>

⁹ Campo Real University Center. Restore Project. Available at: <https://guarapuava.camporeal.edu.br/noticias/projeto-restaurar-desenvolve-circulos-restaurativos-em-escolas/projeto-restaurar-desenvolve-circulos-restaurativos-em-escolas-7/>

in coexistence relationships. These are important resources for the culture of peace and for the prevention of violence (MPRJ, 2016, p. 18).

The experiences that occurred in a pre- and post-pandemic scenario constitute a rich observation in relation to the action of the work of Restorative Justice in schools and its importance as a continuous project, as well as providing bases for analyzing the changes in the behavior of young people and the reflection of the experiences lived by the historical events they witnessed.

VIOLENCE AT SCHOOL AND THE HISTORICAL CONTEXT AT THE VISCONDE DE GUARAPUAVA STATE SCHOOL

Slavoj Žižek (2009) is a contemporary Slovenian philosopher who in his work "Violence" warns that there are several forms of violence in addition to the physical, which manifests itself through brutality in acts of terror, but there are three forms of manifestation of violence: subjective violence, symbolic violence, and systemic or objective violence.

This is the starting-point, and perhaps even the axiom, of the present book: subjective violence is only the most visible part of a triumvirate that also includes two objective types of violence. In the first place, there is a "symbolic" violence embodied in language and its forms, in what Heidegger would call "our house of being". As we will see later, this violence is not at work only in the evident – and widely studied – cases of provocation and relations of social domination that our habitual forms of discourse reproduce: there is an even more fundamental form of violence that belongs to language as such, to the imposition of a certain universe of meaning. Secondly, there is what I call "systemic" violence, which consists of the often catastrophic consequences of the regular functioning of our economic and political systems (Žižek, 2009, p.07).

Subjective violence is the most visible, represented by an individual or group that elects another as an enemy to be destroyed or expelled, as if they were in a micro-war, manifested in schools by fights between rival groups, mutual aggression, and by *bullying* and cyberbullying, the latter form being more reported by the media because it is associated with events of massacres and attacks in schools.

Much earlier, Hannah Arendt, between 1968 and 1969, had already described in the work "On Violence", the "nature and causes of violence", based on the description and discussion of immediate political events that occurred in the first half of the twentieth century, in such a way that we find sorority to the present day. For her, violence generates despair and disrupts society, causing apathy, lack of future prospects, and consequently hope.

When a member of this generation is asked these mundane things: "How do you want the world to be in 50 years?" the answers are almost always preceded by "Assuming there is still a world" or "Assuming I am still alive." In the words of George Wald, "we are facing a generation that is not at all sure of having a future." Because the future, as Spencer puts it, is "like a time bomb buried, but working, in the present". (Arendt, 2017, p. 105)element.

"Violence" is characterized by an instrumental character in Arendt (2009), so violence is inherently vital to the human being. Power becomes "an end in itself," far from being the means to an end, but the very condition that allows a group of people to think and act in relation to means and ends. Power, therefore, does not need justification, but only legitimacy. Unfortunately, we have a Cultural Industry that produces entertainment through the trivialization of violence, ranging from violent scenes in soap operas to horror films with refinements of cruelty, bloody video games, a hyper-reproduction of news of urban violence by the journalistic media, and a government policy that places physical and symbolic violence against teachers as a response.

(...) from an etymological root linked to the Latin noun *violentiae*, which means vehemence, impetuosity and strength. In this first sense, the meaning would not be restricted to the human universe, but the force of physical or natural phenomena can also be qualified as violent, as in the case of the violence of the winds or rains in a storm, or even the violence of the impact of a collision in a car accident. In these cases, youth violence, constantly labeled as delinquency, needs to be resized and listened to in its transformative aspects. For this, however, it is necessary to recognize the violence in the social bond beyond what usually appears, highlighting the nuances involved in the power games of social relations (Bispo, 2014, p.162).

Paraná, in its recent history, has a history of struggles for public education, with several strikes and demonstrations in favor of the quality of teaching and the dignity of teachers, in which the government acted violently and systematically. In the great strike of 1988, in the government of Álvaro Dias, there was the first repressive and violent action against teachers with the use of cavalry, along the lines of the military dictatorship. The episode resulted in 10 educators being injured and 5 arrested during police repression (Gozzi, 2016, p.23).

This event, even though it occurred at a time of redemocratization of the country, which was waiting for the promulgation of the Federal Constitution, profoundly marked an entire generation of educators, among them those who today make up the staff of retired teachers of the Visconde de Guarapuava State College, and the collective unconscious of the new generations of teachers who established their class standards there in the following decades.

In 2015, Paraná starred in an unfortunate episode of violence against teachers, which became known as *the April 29 Massacre*. Active and retired teachers fought for the non-closure of public schools, maintenance of their pension system (ParanáPrevidência), permanence of rights acquired during years of union struggles, and a dignified payment for temporary teachers (PSS).

In complicity with the secretary of security Francischini, Richa anticipated the actions of the civil servants, because, even before the assembly was held, where it was decided to resume the strike (April 25), measures were already being planned, considering the protests that would be held in the week of the vote and the strategies that could be used by the APP, in the sense of trying to prevent the approval of the project (Silva, Zanatta, 2017, p. 316)

Symbolically, the State shows everyone that violence and brute force are answers to conflict resolution, and not dialogue and negotiation. This message, in a subliminal way, legitimizes violent actions.

The repressive action carried out on April 29, 2015 had the participation of 1,661 police officers, 15% of the entire contingent of the Paraná Military Police. During almost two hours of repression, police fired a total of 2,323 rubber-coated steel bullets, 1,094 'stun grenades' and 300 long-range tear gas canisters at teachers, students, public servants and other demonstrators. (...) a bomb every 24 seconds, nine grenades per minute, and a rubber bullet shot every three seconds (Gozzi, 2016, p.11).

The result of this violence was more than 200 people injured, some of whom were part of the faculty of the Visconde de Guarapuava State College, which had adhered 100% to the strike. In June of that year, in an assembly, the teachers voted to end the strike, with a feeling of defeat, the return to normality was the surrender to a government that was only initiating profound transformations in the educational reality of the State.

The episode of great violence shocked the entire society and demonstrates the violation of the democratic rule of law, since article 9 of the Federal Constitution defines the right to strike as a legitimate instrument of struggle for the interests of the worker. The teachers' union – APP Sindicato, which played an important role in the articulation and mobilization of the strike movement, was at the forefront of discussions and negotiations with the Legislative and Executive Branches at all times, keeping teachers, employees, parents, students, and society as a whole informed, through printed bulletins and published on its website (Silva, 2023, p. 93).

In 2016, students from Paraná led an uprising against the proposal of the New High School with the Occupy Schools Movement (MSO), which occupied 850 state schools, 12 universities and 3 education centers, among them the aforementioned school (Figures 1 and 2), and the Regional Center of Guarapuava (NRE-Guarapuava).

The main demands in Paraná were the suspension of the provisional measure that modified secondary education throughout the country and the non-approval of the Proposed Amendment to the Constitution 241/55, which proposed a new fiscal adjustment as a way to combat the economic crisis in which the country had been since 2013. In addition, there was resistance to the conservative proposal of the School without Party, which was being discussed at the state and national levels. The government's argument was: the deficit in public accounts should be fought with a reduction in spending, especially in public policies such as health and education. These measures angered the students (Silva, 2023, p. 90)

Figure 1. Posters and banners produced during the occupation of the College



Source: Author's personal archive, 2016

The media exposed the student demonstrations in a negative and unilateral way to the population, supporting the repression of students with the repossession of public buildings by the police as something normal and expected.

Teachers were threatened, some suffered administrative proceedings that were later shelved, while the student movement gradually dismantled, leaving in focus only a few students who gained prominence and entered a political career, such as high school student Ana Júlia, who in a moving speech at the time, shocked conservatives by her empowered stance and strong arguments.

Figure 2. Students occupying the Visconde de Guarapuava State School on 10/14/2016



Source: Personal Archive - Author, 2016

Oposing the group seeking to end the occupations, a broad support network was formed composed of individuals and organizations that maintained a real connection with the students and their local environment. This network included political parties, unions, youth parties, student organizations, collectives, NGOs, government agencies, religious associations, family members, teachers and principals. Although they often act in disagreement with the MSO, these people had significant roles as supporters, as well as professors and university students (Corrêa, 2022 *apud* Silva, 2023).

The first experiences with the Restorative Circles at the Visconde de Guarapuava State School took place a year and a half after these episodes of violence against students. The aftermath of a movement that was unable to prevent changes in the high school curriculum frustrated many students and demobilized the articulations in this school, weakening the student union.

In 2018 there was also a political bipolarization in Brazil, and this effervescence impacted the behavior of students, who even though they were not yet old enough to return, positioned themselves influenced by their families. This generated a climate of hostility among students in the school, and in relation to teachers who could not take a political position in the school environment according to State Decree 9.879 of May 30, 2018¹⁰.

¹⁰ Government of Paraná, Guidelines on the conducts prohibited to state public agents in the 2018 electoral election. Civil House, 2018. Available at: https://www.pge.pr.gov.br/sites/default/arquivos_restritos/files/documento/2019-10/000_boas-praticas-arquitetura-informacao.pdf

In the year 2020, the planet faced the COVID-19 pandemic, which deeply affected everyone who experienced isolation, the anxiety of waiting for vaccines, fragmentation of family structures, news of people who were victims of this disease, remote classes for about 1 year and a half, and the process of returning to face-to-face activities, (initially in a hybrid way, with a rotation of students because of the distance required until the end of 2021), still with masks and precautions to avoid contamination.

Therefore, any project that intends to intervene in issues related to violence in school must start from the broad perspective that: a) violence in school emerges from situations of interpersonal/institutional conflict; b) violence is present in the relationships of the school community – students, teachers, managers, employees, parents – but also in the relationships with the community where the school is located (external agents of violence); c) violence can range from situations of serious aggression to transgressions of school disciplinary rules, to situations called incivility or *bullying*; d) violence is usually crossed by collective issues that refer to social, economic, political and cultural determinants (Balaguer, p.269, 2014).

In 2023, the Visconde de Guarapuava State School had its elected management team deposed¹¹, and the students spoke out against this decision, being verbally repressed, in an authoritarian way, by the head of NRE-Guarapuava, resulting in a new symbolic violence in which dialogue was not established as a response to the conflict. Without a new electoral election, a teacher from the permanent staff of the school was appointed by NRE-Guarapuava to occupy the management position, who invited other teachers to compose the new management team. This fact generated more conflicts between students, school management, and teachers. It was in this scenario that the intervention of Restorative Justice activities was again carried out in 2024 at the aforementioned school.

METHODOLOGY

During the Philosophy classes, topics such as the emergence of Human Rights from the structuring of the Democratic State of Law in the eighteenth century are addressed, in which laws made by men for men emerge, and no longer by a supernatural, divine or hereditary power, as occurred in the natural law periods of humanity. Society is structured on democratic bases, in which freedom of expression, equality among citizens and their

¹¹ NASCIMENTO, Vallery . The management of Colégio Visconde de Guarapuava did not comply with the law, says Seed. RSN, 2023. Available at: https://redesuldenoticias.com.br/noticias/direcao-do-colegio-visconde-de-guarapuava-nao-cumpriu-lei-diz-seed/#google_vignette

political participation are fundamental elements, resulting from the philosophical thought of the French Revolution.

In this context, the modifications arising from social movements and the paradigm shifts of the nineteenth and twentieth centuries are also addressed, in which these laws, made by men for men, gained the participation of women and minorities who were excluded and exploited (native peoples, blacks, workers from disadvantaged social classes, poor and miserable). In this new perspective, the notion of human emerges, in which we are all inserted, and the struggles against inequality and prejudices that for centuries have been nurtured in the social structure must be fought as something backward, nefarious and condemnable by the laws.

What was once seen as normal becomes inadmissible, and laws emerge to regulate society's behavior, so that it does not regress morally. Laws that protect children, women, native peoples, that combat violence, slavery, and racism are structured to guide a new way of existing in the world.

Ethics then, as an integral part of the Philosophy discipline in the first year, is approached, as content based on the thought of thinkers such as Plato, Spinoza, Kant, Nietzsche, Arendt, Beauvoir, Foucault and current reflections made by Butler, Davis, Bauman, Mbembe, Žižek, among others that the teacher, or the Prioritized Curriculum prepared by the team of the State Department of Education of the State of Paraná (SEED-PR) consider pertinent. This miscellany of authors borders on concepts that will be resumed in the discipline of Sociology in the second year, and with the New High School, when the student chooses the Formative Itinerary of Humanities, deepened in the Learning Trail of the Ethics and Leadership Itinerary.

In this way, controversial issues are addressed, such as violence, discrimination, prejudice, misogyny and racism, elements that are drivers in the attitudes that produce the phenomenon of *Bullying* in the school environment, and in this context the actions developed by Restorative Justice, in the dynamics of Restorative Circles, become a very important tool in the approach to adolescents and in the construction of a culture of peace, and in breaking with stereotypes and prejudices that they carry within themselves. Because it is developed by academics mainly from the Law course, the correlation to the philosophical content that works on human rights is optimized, making the proposal even more dynamic.

The dynamics of the Restorative Circles is carried out by a protocol established nationally by a booklet produced by the CNJ, in which a pre-established script of questions and playful activities are interspersed to produce the understanding of the change in consciousness in the students, and the consequent change in behavior.

In schools, Restorative Justice has been considered the link in the construction of the capacity to stimulate companionship relationships among students, in addition to being able to provide schools with the approach of feelings of alienation and hopelessness among students (Câmara, p.8, 2013)

In the dynamics carried out at the Visconde de Guarapuava State School, this script focused on self-knowledge, through the reflection of the students' perspectives on themselves in five years, their values and dreams, how they deal with frustrations, and through the students' own responses introduce concepts of non-violent communication, thus developing empathy by putting themselves in the position of the other. Violence in everyday life is also addressed, and how it can be replaced by other forms of non-violent conflict resolution (Câmara, 2013).

As the classes are large, they were divided into two groups (approximately 20 students) in different spaces of the school, which resulted in a teaching and academic mobilization for two weeks. The students were accommodated in a circle to carry out the dynamics. In each group, a mediator organizes the students' reflection with an "object of speech", which will have a contextualized symbology at the beginning of the conversation. The dynamic has the purpose of "speech exercise", and was carried out in each class attended, within a period of 100 minutes (two classes) with each group simultaneously.

The requirement for citizens to find answers to their own actions, through an invitation to reflect on each action, are essential and desired objectives with Restorative Justice. From each sharing of stories of pain, suffering, errors, omissions, people are revealed who, even acting to the detriment of others, are human beings capable of regeneration (Câmara, p. 19, 2013).

In 2018, actions were carried out with about 80 students, in two second-year classes (old high school grade in which philosophy was a mandatory subject in the three years), and in 2024 with 120 students, in three first-year classes, concomitant with the end of the second quarter of classes with the content of Ethics and Human Rights. The team that coordinated the actions was the same in 2018 and 2024, composed of a law student and a lawyer who graduated from the course, both on a voluntary basis, and the same professor of philosophy who was in charge of the classes.

RESULTS AND DISCUSSION

In October 2018, the first interventions of Restorative Justice were carried out at the Visconde de Guarapuava State College. The classes attended were second-year high school students, and the philosophical theme that was being addressed was human rights.

To defend a model of Human Rights Education is to break with the paradigm of banking and authoritarian education. It presupposes a liberating education with a view to the expansion and consolidation of citizenship and democracy, popular participation and the creation of a new culture, as well as a political position in favor of ethics, a culture of peace, the values of cultural diversity and the plurality of ideas. In this sense, educating for human rights is educating for peace (Oliveira *in* Abreu [org], p.204, 2020).

The main complaint was related to the political bipolarity that took place in Brazil because of the presidential dispute, and this became a reason for conflicts between students and between them and teachers. In one of the classes there was an episode of lack of control in the room, in which a student intimidated a teacher. This student was changed from one class to another and then transferred from the school, but the school atmosphere was very impaired.

During the restorative circle, students vent about the confrontations they were having in their families, the pressure to choose a future academic professional through ENEM and entrance exams. Daily *bullying*, misogyny and homophobia were other important points mentioned by the students. This conversation made them look at each other with more humanity, and see in the other the same struggles and fragilities they face, establishing a bond of empathy that strengthened the group.

In 2019, the class that promoted the episode of intimidation against a teacher, invited her to be honored at graduation, demonstrating the construction of empathetic and non-violent communication, as well as indicating the change in the interpersonal relationships of students and teachers.

Figure 3. Restorative Circle 10/24/2018



Source: Author's Personal Archive, 2018

In the period from 2020 to 2021, with the COVID-19 pandemic that took hold on the planet, and the social isolation imposed to control the disease, the circles were not held at the school. The return to the face-to-face system was gradual and marked by conflicts, which caused the resumption of extracurricular activities to be postponed until the year 2024, when the Restore Project could return to actions at the Visconde de Guarapuava State School.

The lack of commitment to studies, the hostile behavior of some students, *cyberbullying*, and fights between students during class breaks were the main points of complaint by the management and teaching staff. The police had already been called a few times to intervene in the conflict between students, principal, parents and teachers, in this way, the school climate was toxic, and many teachers fell ill and took sick leave. The exchange of teachers with substitutes made the environment more confusing and hostile, favoring the actions of those who do not see the school as a place of transformation, but of conflicts and battles.

Figure 4. Restorative Circle 11/09/2024



Source: Author's Personal Archive, 2024

The interventions with restorative circles took place in September 2024, after events of generalized fights in the courtyard, between first-year students, combined via WhatsApp. The event resulted in parents and students being sent to the police station to file complaints against each other, and lawsuits in legal instances. Some teachers left due to stress, hypertension peaks, and Burnout syndrome due to the pressure they were subjected to during classes with these students.

During the restorative circle, a very great affective need was perceived on the part of some students, who reported an existential emptiness, lack of future prospects, fights at home. Very few had defined a continuity in studies after completing Basic Education, unlike the experience that occurred in 2018 when few were those who did not have an academic purpose.

Several students put it as a desire to form a family, this is a very interesting aspect since they reported family breakdown, with divorced parents and constant conflicts. The search for emotional stability is perceived, and an expectation of the future based on the affective and not professional/academic field.

One point that drew attention was the repetition of answers, many said the same thing that the first to answer said, this fact can have two probable causes, their lack of interest in getting involved in the activity making it an attitude of protest, or a lack of self-knowledge, which due to this alienation about oneself, made him repeat the same thing the other said.

One month after the interventions, there was a significant improvement in the commitment and behavior of students in several classes, with a reduction in *bullying* and the non-occurrence of new fights, but there was a need for more interventions with them, since the main complaints of the school still remain. The result is not always immediate, and the change is made in a medium and long-term process.

CONCLUSION

Education for peace is of fundamental importance nowadays, the changes in reality arising from the post-pandemic period indicate the need for an affective and organizational restructuring of schools, since aspects such as the loss of meaning in life, lack of future prospects, alienation from studies, and a romanticization of happiness being achieved only in emotional fulfillment bring great concerns.

The educational process based on dialogicity and loving-kindness is part of Freire's theory. Where there is no domination in the relationship between teacher and student, the latter dialogue, respect, blaze paths together and open spaces for acceptance and recognition of the self in the other and vice versa. In this process, where the student is welcomed in the face of his subjectivity, his experiences and cultures, learning becomes more meaningful and beautiful, he feels instigated to seek, know, recognize, unveil, in addition to seeing himself as autonomous, dignified and an active part in the construction of his knowledge (Lima *in* Abreu [org], p.40, 2020).

The communication established in moments of extracurricular activities, such as restorative circles, provides a dialogical interaction between students and the teacher, who participates in the dynamics as an equal. This experience makes it possible to visualize what is hidden in the daily hurry, due to shame, lack of acceptance or just attention.

Resisting government policy that systematically places violence, coercion, and silencing as a form of conflict resolution, and opening a new possibility through dialogue and understanding of the other, becomes fundamental to combat possible historical setbacks such as fascist thought.

Understanding the between the lines of human behavior, reflected by students in the face of social inequalities, frustrations and dreams, is of great importance to plan

intervention strategies with results, without the use of authoritarianism, but based on dialogue, empathy and understanding, seeking the construction of a free, citizen society with a culture of peace.

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