ARTICULATION OF THE CULTURE OF PEACE AND SCHOOL MANAGEMENT: CONTRIBUTIONS OF A SYSTEMATIC REVIEW STUDY

ARTICULAÇÃO DA CULTURA DE PAZ E GESTÃO ESCOLAR: CONTRIBUIÇÕES DE UM ESTUDO DE REVISÃO SISTEMÁTICA

ARTICULACIÓN DE LA CULTURA DE PAZ Y LA GESTIÓN ESCOLAR: APORTES DE UN ESTUDIO DE REVISIÓN SISTEMÁTICA

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ABSTRACT: This study aimed to identify and discuss national academic productions from the perspective of Culture and Education for Peace, emphasizing the training of educational managers. The methodology adopted was an integrative systematic review, and the research was conducted on the *Portal de Periódicos da Capes*. No specific time frame was delimited. After the articles were read, the results were organized into three categories: The materialization of violence in the school context; Forming for transformation: alternatives for addressing violence; and School management and family: reducing spaces of violence. In summary, the studies revealed considerations regarding various types of violence in the daily life of schools. It was also observed that there is a limited number of works that link the Culture of Peace with the training of school managers and underscored the importance of the management's collaboration with the school team and families.

KEYWORDS: Teacher. Pedagogical Workshops. Institutional Policies. Mental Health.

RESUMO: Este trabalho objetivou identificar e discutir produções acadêmicas nacionais sobre a perspectiva da Cultura e Educação para a Paz, com ênfase na formação de gestores educacionais. Como metodologia assumiu-se a revisão sistemática integrativa e a investigação ocorreu no Portal de Periódicos da Capes. Não foi delimitado período temporal. Após a leitura dos artigos, os resultados foram organizados em três categorias: A materialização das violências no contexto escolar; Formar para transformar: alternativas para o enfrentamento da violência; e Gestão escolar e família: diminuindo os espaços da violência. Em síntese, evidenciou-se nos trabalhos considerações acerca de alguns tipos de violência presente no dia a dia da escola, além de constatar-se a incipiência de trabalhos que articulam a Cultura de Paz com a formação de gestores escolares e a importância da atuação da gestão em parceria com a equipe escolar e famílias.

PALAVRAS-CHAVE: Cultura de Paz. Gestão Escolar. Violência. Formação de Gestores.

RESUMEN: Este trabajo tuvo como objetivo identificar y discutir las producciones académicas nacionales en la perspectiva de Cultura y Educación para la Paz, con énfasis en la formación de gestores educativos. Como metodología, se asumió una revisión sistemática integradora y la investigación se realizó en el Portal de Periódicos da Capes. No se delimitó ningún período de tiempo. Después de la lectura de los artículos, los resultados fueron organizados en tres categorías: La materialización de la violencia en el contexto escolar; Educar para transformar: alternativas para el enfrentamiento a la violencia; y Gestión escolar y familia: reduciendo los espacios de violencia. En síntesis, en los trabajos se evidenciaron consideraciones sobre algunos tipos de violencia presentes en el cotidiano escolar, además de verificar la incipiencia de trabajos que articulan la Cultura de Paz con la formación de gestores escolares y la importancia de la actuación de la dirección en colaboración con el equipo escolar y las familias.

PALABRAS CLAVE: Cultura de Paz. Gestión escolar. Violencia. Formación de Directivos.

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Introduction

This article aims to identify and discuss national productions regarding the perspective of Culture and Education for Peace, emphasizing the training of educational managers. Peace is a complex concept since there is no single definition, and its focus, for example, is on contexts and cultures. We cannot understand it solely as the absence of war international agreements or leave it to popular taste as the absence of conflict and serenity (Jares, 2002). As participants in contemporary society, human beings who live and interact socially, it is ideal for peace to be understood as a path everyone needs and can pursue.

Jares (2002) also presents the positive conception of peace based on two points: peace is the opposite of violence, not just the absence of war, and violence is not only direct physical aggression or by weapons; there is less visible violence that causes human suffering. Issues like these, with contradictory logic, affirm the complexity of the world and social organization (Morin, 2015a). In this sense, knowledge, cultures, understanding, and conflicts cannot be thought of, built, or resolved in a fragmented manner (Morin, 2015a; Salles Filho, 2019). Today, we have something that did not exist in the past: technology and information.

The excess of information, speed, and content creates an environment of stress and insecurity. Nevertheless, it is known that not everyone has the time and willingness to verify the authenticity of what is being reported, nor to understand what has been presented. On this aspect, Morin (2015a) emphasizes the risks of knowledge being reduced to mere information, leading to limitations in decision-making processes and awareness due to the oversimplification to which human thought can be guided. The world is dynamic, individuals interact, and in this sense, mediation, and acceptance of the contradictory are necessary.

From an educational perspective, the awareness that there are no static and unquestionable truths should always be encouraged in teachers' speech. The role of educators is to present facts and sources that can be checked, stimulate critical thinking, and enable the development of questioning abilities so that individuals can grow, discover themselves, and establish themselves within personal and collective values. According to Monteiro and colleagues (2021, p. 3, our translation):

> [...] The school organization should value the collective relationships established to facilitate knowledge construction, considering the complexity of human behavior and development for the sake of Peace. Hence, the importance of introducing social values and concepts of the Culture of Peace that prioritize respect and human dignity to prevent violence is deeply rooted in the school environment.

Therefore, educators cannot approach Peace with a simplistic attitude. Furthermore, conflicts and violence cannot be polarized by opposing sides that do not engage in dialogue, one right and the other wrong. Building a Culture of Peace is not a path that can be quickly traversed or reached at a finished and complete point. It is an ongoing process guided by principles such as the dialogical and the recursive (Morin, 2015a).

The cultural social ills and the crisis of values we experience contribute to a violent environment. Monteiro *et al.* (2021, p. 5) state that the school reproduces and even provides opportunities for violent situations in its territory "either through attitudes, omission, or weakness in its role". According to the authors, preventing violence is a way to seek more harmonious social interactions based on respect and cooperation, which is beneficial for our personal development. At this point, it is essential to position school management as responsible for administrative and pedagogical aspects, as well as for the school community, working on the individualities of its team to add up to the group, valuing and respecting their work.

Moreover, Melo, Dos Santos and Silva (2019), argue that this respect for each other's work transforms the behavior of both students and teachers. Lück (2009) discusses that educational management needs to be seen differently from educational administration because school management encompasses a careful consideration of changes and people. Furthermore, it presupposes conflict management, contributing to the construction of a cohesive team, which, through their complementarities, understand, without excluding but aiming to overcome the challenges presented.

Theoretical Framework

Johan Galtung, a Norwegian sociologist and one of the founders of peace and conflict studies, posits that peace is: "[...] a positive relationship between the parties, a union, a communion. The condition for peace is mutual respect, dignity, equality, reciprocity – all in three areas: spirit, mind, body; culture, politics, and economy" (Galtung, 2003, p. 2, our translation). In alignment with the author, it is understood that to achieve this peace, it begins with an individual's desire, for only those who hold this value within themselves seek to act in accordance with it, radiating this spirit of peace through their actions, resonating in their spheres of influence. Guimarães (2011) in his work, proposes reflections on the culture of peace in opposition to the indifference and naturalized violence in today's world. The author also presents a conception of individual pursuit for peace:

> [...] in many traditions of peace education, peace is an event of consciousness and has its fundamental realization within the human being. Peace education fundamentally pacifies spirits or moral disarmament (Guimarães, 2011. p. 172, our translation).

In the historical context, following the Cold War, the Culture of Peace became a part of the recommendations of the United Nations (UN), starting with Resolution 52/15 on November 20, 1997, designating the year 2000 as the "International Year for the Culture of Peace." Subsequently, Resolution 53/25 (Nações Unidas, 1999), on November 10, 1998, extended this effort, establishing the period of 2001-2010 as the "International Decade for a Culture of Peace and Non-Violence for the Children of the World."

On October 6, 1999, Resolution 53/243 (Nações Unidas, 1999) known as the "Declaration and Programme of Action on a Culture of Peace," outlines that governments and other organizations should promote the Culture of Peace in accordance with the presuppositions highlighted in Article One:

> A Culture of Peace is a set of values, attitudes, traditions, behaviors, and lifestyles based on: a) Respect for life, the end of violence, and the promotion and practice of non-violence through education, dialogue, and cooperation; [...] d) Commitment to the peaceful resolution of conflicts; [...] h) Respect for and promotion of the right of all individuals to freedom of expression, opinion, and information; i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue, and understanding at all levels of society and among nations; and animated by a national and international atmosphere that favors peace (Nações Unidas, 1999, p. 2, our translation).

Words such as values, traditions, attitudes, behaviors, and lifestyles are present and direct our attention to the crises we are experiencing today in society, observed over time, and resonating in educational institutions, in daily life in general, manifested in our acts of disrespect, intolerance towards others, the environment, sustainability issues, and our dignity. When we are indifferent to what happens, we distance ourselves from the concept of aspiring to a society that lives a Culture of Peace, as advocated by Milani and Jesus (2003, p. 19, our translation):

> Peace cannot be an abstract ideal that one dreams of while waiting for it to occur spontaneously or by magic. Peace is a journey that only happens through the will and actions of human beings. There is no arrival or final point, as human potential is infinite, and we can evolve continually.

The authors emphasize that people create both peace and violence and, therefore, we must consciously make the right choices on the path to a Culture of Peace. Even non-action is a choice with consequences that affect everyone (Milani; Jesus, 2003).

In this journey towards a Culture of Peace, the Manifesto 2000 for a Culture of Peace and Non-Violence (Dhnet, 1999) emerged on March 4, 1999. This document was created by Nobel Peace Prize laureates with the aim that each individual is responsible, through attitudes and behaviors, for the pursuit of a Culture of Peace. In other words, it's an individual responsibility to contribute to the collective achievement of these ideals. The Manifesto 2000 outlines the pillars for a Culture of Peace:

> Respecting the life and dignity of every person without discrimination or prejudice; Practicing active non-violence, rejecting violence in all its forms: physical, sexual, psychological, economic, and social, especially against the most deprived and vulnerable groups such as children and adolescents; Share my time and material resources in a spirit of generosity with the goal of ending exclusion, injustice, and political and economic oppression; Defending freedom of expression and cultural diversity, always preferring dialogue and listening over fanaticism, defamation, and the rejection of others; Promoting responsible consumption behavior and development practices that respect all forms of life and preserve the balance of nature on the planet; Contributing to the development of my community, with broad participation of women and respect for democratic principles, to build new forms of solidarity (Dhnet, 1999, our translation).

The National Education Plan (Brasil, 2014), which is in effect until 2024, outlines goals, guidelines, and strategies for education. In goal 7, item 7.23, pathways for the construction of a Culture of Peace are presented:

> [...] ensuring policies to combat violence in schools, including actions aimed at training educators to detect signs of its causes, such as domestic and sexual violence, favoring the adoption of appropriate measures to promote the construction of a culture of peace and a school environment that is safe for the community (Brasil, 2014, our translation).

More recently, in 2018, article 12 of the Law of Directives and Bases of National Education (LDB) (Brasil, 1996), was amended, which explicitly commits to combating violence and promoting a culture of peace:

> IX – Promote awareness, prevention, and combat measures against all types of violence, especially systematic bullying, within schools;
> X – Establish actions aimed at promoting a culture of peace in schools (Brasil, 2018, p. 14, our translation).

The United Nations Educational, Scientific and Cultural Organization (UNESCO) presented 1996 the report prepared by the International Commission on Education for the 21st Century, chaired by Jacques Delors, titled "*Educação, um tesouro a descobrir (Learning: The Treasure Within)*." The report portrays education as a lifelong process for individuals, offering opportunities for acquiring new knowledge and constructing their identities based on how each person interacts with and exists in the world (Delors *et al.*, 1996). The document introduces four pillars of education: learning to know, learning to do, learning to live together, and learning to be. These pillars are referenced by authors like Salles Filho (2019) and Grossi and Aguinsky (2006).

According to Delors *et al.* (1996), *learning to know* pertains not only to the knowledge acquired but also to the ability to understand contexts, enabling the development of critical thinking. *Learning to do* is related to the actions taken after knowledge is constructed, making us different, especially in our preparation for professional life. The author notes that skills in teamwork and decision-making were already seen as essential for the job market. *Learning to live together* prioritizes understanding others, charting common paths to comprehend without judgment, and overcoming conflicts arising from the diversity of contemporary society. *Learning to be* considered fundamental relates to the appreciation of creativity and individual and collective growth, where every individual should be prepared "to formulate their judgments, to decide for themselves how to act in different life situations" (Delors *et al.*, 1996, p. 99, our translation).

These pillars align with the ideas of Salles Filho (2019) when exploring Culture and Education for Peace, emphasizing them as fundamental aspects of a new way of educating and indicating that they underpin various educational documents and laws worldwide and in Brazil. The same author considers Education and Culture for Peace as distinct but complementary aspects. In other words, everything that leads to a search for and a desire for peace is part of the Culture of Peace. The author highlights that Education for Peace is a pedagogical path to be taken in the pursuit of experiencing a Culture of Peace. He also points out that although Culture and Education for Peace already have a robust theoretical foundation in Europe, Brazil still has an emerging field of discussion.

In Salles Filho's discussion (2019) five pedagogies are presented: Human Rights Pedagogy, Human Values Pedagogy, Conflictology Pedagogy, Ecoformation Pedagogy, and Pedagogy of Experiences/Coexistence. Conflictology Pedagogy deals with conflict beyond a specific agreement in opposing situations but rather as "a reconfiguration of human and social

relationships" (Salles Filho, 2019, p. 291, our translation). The author advocates for Conflictology Pedagogy as one of the links between Culture and Education for Peace since school environments are places where conflict arises and can be resolved, even if the school community sometimes downplays their importance. There are various practices from the dialogical perspective of conflict, such as school mediation, restorative justice, and conciliation, which emphasize the importance of mediation in these situations, although it is necessary to understand their concepts and meanings more to fully appreciate their significance in human coexistence (Salles Filho, 2019).

The genesis of conflict often occurs as a natural human inclination associated with reason, which, according to Morin (2015a, p. 70, our translation) means "[...] a desire to have a coherent view of phenomena, things, the universe." Consequently, individuals tend to behave from the perspective of rationalization, gathering in groups with similar thoughts, rather than the perspective of rationality, which presupposes dialogue and an understanding of other structures that are not yet part of reflective and conscious processes. Therefore, there are parallels between the complex paradigm, the four pillars of education, and Culture and Education for Peace in the intention to identify, appropriate, mediate, and build relationships in the face of conflicts.

Considering the diversity of relationships, education is conceived as something complex. Therefore, the perspective adopted from the complex paradigm (Morin, 2015a) and its relationships with the four pillars of education (Delors *et al.*, 1996) and with Culture and Education for Peace (Salles Filho, 2019), does not envision an educational environment based on fragmentations, such as the compartmentalization of knowledge areas or isolated spaces from social organization.

Complex thought (Morin, 2015a) considers three basic principles: the dialogical principle, the organizational recursion principle, and the hologramatic principle. The dialogical principle considers the opposing senses that relate to each other, demonstrating their complementarity and the impossibility of reducing and simplifying relationships, knowledge, and understanding. The organizational recursion principle presupposes a constant movement of interconnection, a cyclical process in which the producer and product influence each other, whether in their constitution or self-organization. Finally, the hologrammatic principle presents the concept that the whole is in the part, and the piece is in the total; therefore, "[...] the hologrammatic idea is linked to the recursive idea, which is, in part, linked to the dialogical idea" (Morin, 2015a, p. 75, our translation).

As can be observed in the national context, this theme is studied by Guimaraes (2011) who questions naturalized indifference and violence. Salles Filho (2019) proposes, from an integrated and interdisciplinary perspective on knowledge, the approach of five pedagogies linked to complex thinking. In the international context, the contribution of Jares (2002) conceives peace as the opposite of violence that must be combated on various fronts, not just in physical aggression, and Galtung (2003) emphasizes that mutual respect, dignity, equality, and reciprocity are essential for peace in all dimensions of society, such as politics, economics, and spirit.

In summary, the school is a diverse environment in constant evolution, with inexhaustible plural interactions. In this perspective of incompleteness (Morin, 2015a), the school is seen as part of society (just as a point in a hologram image contains much information about that representation). It is also recognized that the relationships built in this environment extend beyond the walls of educational institutions and occur in society (just as a complete representation has various points). In this regard, recursion and dialogue are equally important in understanding different individuals, cultures, conflicts, and their implications in the school, family, and social environment.

Nonetheless, learning to know and learning to do are essential pillars for (re)signifying education since the simplification of thought and knowledge fragmentation can affect the development of individuals as citizens and professionals, not allowing for the acceptance of differences. Furthermore, learning to live and learning to be foster awareness of the new, the plural, constructing mental processes from a perspective of rationality rather than rationalization. For this reason, school management is seen as a link between the different agents that make up the school community to act collectively and collaboratively toward building a better society.

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Methodology: Path Taken

The research has an exploratory nature, which, according to Gil (2021), aims to make the researcher more familiar with the issue under study. The adopted methodological procedure is a systematic literature review based on eight steps suggested by Costa and Zoltowsky (2014, p. 57, our translation), which are as follows:

> 1. Delimitation of the research question; 2. Selection of data sources; 3. Selection of keywords for the search; 4. Search and storage of results; 5. Articles based on the abstract are selected according to inclusion and exclusion criteria; 6. Extraction of data from the selected articles; 7. Evaluation of the articles; 8. Synthesis and interpretation of the data.

The systematic literature review sought national productions on Peace Culture focusing on education and school management. The source of the data, as mentioned earlier, was the electronic journal portal of the Coordination for the Improvement of Higher Education Personnel (CAPES)[5], which virtually houses a vast scientific collection, including content produced in Brazil and works from international publishers and Brazilian educational and research institutions.

In the research **question delimitation stage**, the investigation was guided by inquiries regarding the training of school administrators from the perspective of Peace Culture and Education. The **data source**, as already mentioned, was the CAPES journal portal, and the **search terms** were "Peace Culture" and "School Management," using the Boolean operator "AND" to ensure the presence of both words. The located texts had these terms in the title, keywords, and abstract. The research did not limit the period, finding works from 2006 to 2021.

Furthermore, as **inclusion and exclusion criteria**, the type of production (articles), language (Portuguese), and research exclusively conducted in the Brazilian context were considered. Sixteen articles were found, and 11 works were excluded from this sample: five for repetition or foreign language, five for not bringing research from the Brazilian context, and one for being a book review. In the end, the five articles were coded and read.

To facilitate **data extraction and analysis**, they were organized in tables: one that compiles information from the productions (title, code, authors, year, journal name, Brazilian state of publication) and another with the research objectives and main results.

The last two stages of the systematic review, which are the **evaluation of the articles and the synthesis and interpretation of the data**, were organized based on a complete reading

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[5] https://www-periodicos-capes-gov-br.ezl.periodicos.capes.gov.br/index.php?

of the articles. Information from the main ideas was gathered, and it was organized into categories according to their similarities, namely: The materialization of violence in the school context; Training for transformation: alternatives to address violence and School management and family: reducing spaces for violence.

Results

Table 1 presents information that helps understand the selected works, considering a code assigned to the article, its title, authors, year of publication, journal, and the state where the research was conducted.

Table 1 – Works involving school management and Peace Culture and Education

Cód.	Title	Authors	Year	Journal	State
A1	Gestão Escolar e parceiros – Elementos imprescindíveis na promoção da paz no ambiente escolar, com vistas à aprendizagem	MELO, Genilda Alves Nascimento; DOS SANTOS Andréia Quinto; SILVA, Célia Jesus dos Santos	2019	SUSTINERI - Revista de Saúde e Educação	Bahia
A2	Gestão Escolar e as novas incumbências impostas pela Lei Federal Nº 13.663/18	HAMMES, Lúcio Jorge; SEBAJE, Alexandre Zacaria	2020	Plurais Revista Multidisciplinar	Rio Grande do Sul
A3	A construção da cultura de paz como uma estratégia de superação da violência no meio escolar: impasses e desafio	GROSS, Patrícia Krieger; AGUINSKY, Beatriz Gerhenson	2006	Revista Educação (PUCRS)	Rio Grande do Sul
A4	A incidência de bullying na escola pública e o papel da gestão no enfrentamento da violência	ORIQUE, Silvia Diana de Lima Silva; HAMMES, Lúcio Jorge; MOITA, Emanuel	2021	Revista Educar Mais	Rio Grande do Sul
A5	Violência ao docente na escola: narrativa de professora agredida por aluno	DE SOUSA, Gesilane Domingos; FIALHO, Lia Machado Fiuza.	2017	Conhecer: debate entre o público e o privado	Ceará

Source: Elaborated by the authors

Table 1 shows that the five articles (A1, A2, A3, A4, and A5) were published from 2006 to 2021 in five journals. Furthermore, one of the authors is present in two publications (A2 and A4). One work was produced in Bahia (A1), one in Ceará (A5), and the other three in Rio Grande do Sul (A2, A3, and A4). It is important to note that the first thesis in Brazil on Peace Education was defended in Rio Grande do Sul, at the Federal University of Rio Grande do Sul

(UFRGS), by the late Gaúcho pacifist priest and educator, Dom Irineu Rezende Guimarães, in 2003. This work paved the way for introducing this theme into academic circles, as Dom Irineu had been involved in peace-related activities since the 1990s, coordinating Non-Governmental Organizations and leading movements[6]. Twenty years later, there is still an evolving research field in which researchers and research groups seek to consolidate investigations in different regions of the country from the Education and Culture for Peace perspective, particularly aligned with management. Table 2 below presents the research objectives outlined in the articles found in this review.

Table 2 – Research Objectives

Code	Research Objective
A1	[...]discusses how the school environment influences student learning and what responsibility school management, in partnership with the school community, has to transform the school environment into a culture of peace.
A2	[...]contributes to the debate and awareness of school administrators regarding the new responsibilities imposed by the law in question.
A3	[...]report on the implementation process of "VIVE," seeking to give a voice to those involved in building a culture of peace and the challenges for professionals in the face of structural violence and processes of exclusion in the school environment.
A4	[...]analyzes instances of bullying in schools and assesses the measures taken by management to minimize the effects of this form of violence.
A5	[...]understand the repercussions of physical violence committed by students against educators.

Source: Elaborated by the authors]

In Table 2, through the research objectives, it is evident that the articles are concerned with school violence or the experiences of individuals in collective environments permeated by (dis)respect, as well as reflections on the training of managers and their actions from the perspective of Culture of Peace regarding laws and the implementation of initiatives such as training and projects.

Moreover, by reading the articles, efforts were made to identify other aspects that characterize the studies. Each text was read, and significant elements that emerged from the authors' understanding were organized into three analytical categories: The Materialization of Violence in the School Context, Educating for Transformation: Alternatives for Confronting Violence, and School Management and Family: Reducing Spaces for Violence. In the adopted systematic review methodology, a text can be addressed and discussed in more than one analytical category. The following sections will present these categories.

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[6] Dom Irineu Resende Guimarães (Father Marcelo Rezende Guimarães), born in Rio Pardo in 1959 and deceased in France in 2015, was a Benedictine monk, a pacifist educator, a writer, and a theologian. He held a doctoral degree in Education from UFRGS. He authored numerous articles and books, with his doctoral thesis, "Education for Peace: Meanings and Dilemmas," a notable work. Until the end of his life, he published monthly prayers for peace on his *blog*.

The Materialization of Violence in the School Context

The articles in this category, with either similar or different focuses, reflect different types of behaviors and violence in individuals' school and family experiences. It is impossible to dissociate the theme of violence from the confrontation between the backgrounds and life experiences of the subjects, as the school, as a plural environment capable of establishing relationships between diverse individuals, serves as a space for both connection and conflict between different conceptions and cultures. Just as the holographic and recursive principles (Morin, 2015a), the school mirrors the imbalances and challenges of the contemporary world and, therefore, promoting a Culture of Peace is necessary.

Regarding A1 and A5, physical and social violence are addressed. The text in A1 presents a situation involving the murder of a student in front of a school and discusses the influence of the school environment on student learning. The authors argue that this space should also take care of the physical and mental well-being; thus, coordinated management with the school community contributes to a transformative environment. The authors report the constant presence of aggressive behaviors in schools, where students arrive imposing their truths without caring to abide by the rules present in the school environment. Often, situations from outside the school are brought inside, causing conflicts reflecting the recursive principle in which society produces individuals who, in turn, create community, and amid these interactions, it can be understood that we are both the causes and effects of what is presented in society (Morin, 2015a, 2021).

A1 also highlights that the school alone will not be able to address such a problem and emphasizes the partnership with the school community as indispensable. It also raised the emotional distress suffered by everyone, teachers and students, related to the insecurity that leads to school dropouts, failures, and poor performance in all aspects for those involved. The pillars of education are connected and interdependent, which means that the mentioned consequences directly violate their principles. The school environment should be a place of support, where, in addition to knowledge, efforts are made to "develop an understanding of others [...] undertake common projects and prepare to manage conflicts – while respecting the values of pluralism, mutual understanding, and peace" (Delors *et al.*, 1996, p. 97, our translation).

Article A5, in the same manner, addresses the subject of violence in the school environment where a student assaulted a teacher. It highlighted not only physical violence but also the presence of social violence between the student and teacher, reflecting on the

consequences in their personal and professional lives. A critical point pointed out by A5 is the silence of the victims and the concealment of cases by the school management. As a result, the manifestation of aggression in situations where conflicts are neglected raises substantial concerns. This creates an environment conducive to other forms of violence, as it can normalize disrespectful behavior by intolerant individuals. Therefore, it is understood that environments of dialogue and mediation support the search for paths to peace in relationships. However, small situations not handled correctly contribute to an escalation of violence, as "[...] what generates violence are not conflicts, but the failure to resolve disagreements from opposing ideas" (Salles Filho, 2019, p. 308, our translation).

Furthermore, in addition to what was highlighted in A5, the text in A3 also discusses violence, focusing on structural violence present in schools and their surroundings, especially concerning social inequality and conditions of infrastructure, material, access to leisure, culture, etc. This fact is also related to the disorder (Morin, 2015a) experienced in schools, resulting from the existing differences in society, bringing to its midst students affected by unemployment in their families (or themselves) and generating uncertainties regarding their livelihood or health, for example. Consequently, schools and families are constantly reorganizing themselves in the face of the turbulence they face (Silva; Lunardi, 2006).

Related to attitudes and violence, Article A4 discusses the incidence of *bullying* in the environment of two public schools in the interior of Rio Grande do Sul, analyzing the management's actions regarding the issue and the consequences for those involved (those who suffer, those who practice, and those who witness). In its considerations, it points out that *bullying* is still treated as something ordinary, a type of violence that requires a stance from the management. In this regard, Salles Filho (2019) indicates that *bullying* is part of the social violence present in schools, which hinders the pedagogical process of the different school components, and therefore, the management's perspective should be expanded to "[...] consider the reality and context of the school and the students, in addition to the teachers' relationship, community constructions, and how each space relates to so many variables" (Salles Filho, 2019, p. 176, our translation).

Bullying, like other forms of violence, is present in schools amid processes of human interaction and demonstrates how individuals struggle to understand one another in their differences. In his work, Morin (2011, p. 17, our translation) suggests that this is one of the points that educators need to pursue to move toward a culture of peace in schools because "[...] the development of understanding requires a reform of mentalities." This transformation

involves relinquishing linear thinking, which restricts the expansion of consciousness by maintaining exclusive and inflexible approaches, resulting in limited and constrained review (Morin, 2015a). It is evident that all the articles align with the view that the school cannot educate in a local and simplified manner, necessitating an understanding from a broader perspective that both influences and is influenced by divergences from various contexts.

The fragmentation of knowledge prevents us from seeing "what is woven together," that is, the complex, according to the term's original sense (Morin, 2021, p. 14, our translation). In this regard, Morin (2015a) considers that complexity exists in different environments and develops an analogy of a tapestry, emphasizing three stages: the first indicates that the tapestry is more than the sum of its threads (the whole is more than the sum of the parts); the second that the tapestry cannot express the quality of each thread (the total is less than the sum of the details); and the third recognizing the impossibility of understanding something by reducing it to simplicity (the whole is both more and less than the sum of the parts).

In other words, applying this analogy to the context under discussion, global issues in the reality of individuals tend to have a more significant impact than local problems in the school environment. However, the international context is essential to understand what presents itself and reverberates as a problem in the school. Nevertheless, local conflicts are not confined to the school environment; therefore, it is equally necessary to understand their repercussions at the global level, external to that environment. Thus, societal and school environment problems must be understood as emerging conflicts and issues. Salles Filho (2019) argues that in the day-to-day life of educational institutions, situations of direct violence are frequently experienced, taking up time as they need to be resolved with the help of known norms, laws, and behaviors. However, there are no guarantees that they will not happen again, which is why Culture and Education for Peace should be considered an alternative to minimize these problems.

In summary, it is advocated that mediator pedagogical approaches, supported by the perspective of Culture and Education for Peace in daily school life, intertwined with curriculum components, are needed so that we can understand and learn more about "[...] playful and restorative practices that promote life in schools, is a more than viable alternative, if not necessary for Brazilian education in the 21st century" (Salles Filho, 2019, p. 97, our translation). Any violence prevents participants in the school community from experiencing a healthy and pleasant environment conducive to knowledge acquisition and personal growth. Conflicts arising from diversity in thinking and behavior, guided by reason, need space to be understood

as usual and discussed to value what is distinct and understand it as complementary. In other words, from the perspective of rationality, not rationalization (Morin, 2015a), learning to be and live with others (Delors *et al*. 1996).

Forming to Transform: Alternatives for Confronting Violence

Only two articles were found in this review from the perspective of educator and school management training. A2 references the new responsibilities of managers regarding Federal Law No. 13.663/18, which added subsections to Article 12 of the LDB (Brasil, 2018), considering that everyone involved in the teaching process must promote awareness, prevention, and combat against all forms of violence, establishing actions that promote a Culture of Peace in schools. On this aspect, it is possible to perceive that the materialization of violence discussed in the previous category contributed to the emergence of the need for subsections in the Law of Guidelines and Bases. In alignment with A2, A4 briefly mentions the legislation, referring to Federal Law No. 13.663/18 amending Article 12 of the LDB.

In its conclusions, A2 emphasizes the need for the training of school administrators to meet better the requirements of the law, which emerges as a potential research gap, given that the legislation has not been extensively explored in existing works. A2's text advocates for ongoing professional development as a fundamental component of the educational process and highlights school administrators as critical advocates and practitioners of a Culture of Peace, particularly in conflict resolution. However, for this to occur, it is understood that more research and proposals in the educational context are necessary, considering the pillars of education (Delors *et al*., 1996).

From the same perspective, it is understood that the training of educators is crucial in pursuing a Culture of Peace. It is essential to have an administration that recognizes the significance of the prevailing context, signaling paths to the members of the school community that lead to non-violent attitudes and that motivate and support professionals in the face of obstacles that will arise. In this regard, A5 highlights the need for teachers to feel supported in their mission, and in this case, training can provide this empowerment and personal development, contributing to the provision of quality education for all.

It is worth reiterating the concept of Peace articulated by Jares (2002) as the opposite of violence, which can manifest in various forms, as observed in the previous category. For this reason, teacher training, especially that of school administrators, becomes significant in the ongoing pursuit of Peace. As an example, A3 presents a study conducted by social workers in

public schools in Porto Alegre, RS, addressing the implementation of a program for the training of educators to work with children and youth. This program encourages values such as cooperation, humility, Peace, respect, and tolerance, among others, demonstrating the challenges that professionals face in building a Culture of Peace in the face of violence and exclusion in the school environment.

The pillars of education (knowing, doing, being, and living together) must be continuously cultivated within educational institutions, as there is an increasing need for individuals who are prepared to navigate situations in a diverse and ever-changing world marked by issues beyond academic and intellectual knowledge. It is essential to develop individuals who can engage socially in a constructive and empathetic manner, personally evolving with socioemotional skills that enable them to interact in pursuit of a more just and compassionate world (Delors *et al*. 1996; Salles Filho, 2019). A3 argues that merely incorporating elements of Peace Education is insufficient if attitudes and relationships remain unchanged. It is necessary to address affectivity by creating activities that foster a sense of belonging and responsibility within one's environment.

In this regard, the training program proposal presented possibilities for transformation through a methodology that explores the development of skills for creating environments that nurture individuals' values, listening to others, non-violent communication, and collaborative conflict resolution in a positive manner, thereby "[...] avoiding the negative cycle of inadequacy, resistance, blame, anger, and retaliation, as well as strategies to address disruptive behaviors" (A3, 2006, p. 424, our translation), once again underscoring the importance of training for those involved. As challenges, A3 highlighted the replication of structural violence in schools, signifying "[...] the need for a systematic and continuous effort to promote values based on a dialogical process that leads to awareness about violence and action for peace" (A3, 2006, p. 423, our translation).

In summary, these articles emphasize the importance of preparing individuals to address the practical challenges of contemporary society, pointing to the path of Peace as a means to instill values and handle the problem situations of present-day society. Existing laws now endorse the inhibition of all forms of violence, hence, Culture and Education for Peace gain legitimacy in shaping the training of administrators, educators, and the community at large, alongside mediating and dialogical practices. In other words, when we recognize a world in various crises, the school is also a participant in this reality. Therefore, this disorder, characterized by the perspective of complex thinking (Morin, 2015a), aids in building and

(re)organizing society and its extensions. In school, education alone does not change a community, but:

> [...] could shape adults more capable of facing their destinies, more adept at expanding their existence, more skilled in acquiring relevant knowledge, more proficient in comprehending human, historical, social, and planetary complexities, more adept at recognizing errors and illusions in knowledge, decision, and action, more capable of understanding each other, more adept at facing uncertainties, more suited for the adventure of life (Morin, 2015b, p. 68, our translation).

The social situation influences the crisis in education, and as a result, the emerging conflicts have repercussions in society, forming a cycle between producer and product (Morin, 2015a). Just as the school environment can enable a change in attitudes, transformation must also occur in other dimensions. It is insufficient to announce a crisis in education when humanity is in a situation in its way of living. Morin (2015b, 68-69, our translation) indicates "[...] deficiencies in teaching how to live. The problem of each one of us and all of us, knowing how to live lies at the heart of the problem and crisis of education." For this reason, the training of educational administrators in Education for Peace is pertinent and urgent, involving educators, students, and their families, as will be discussed in the following section. Despite some challenges mentioned earlier, the transformation of individuals must be ongoing, as life is viewed here as dynamic and complex (Morin, 2015a). However, it is also acknowledged that this training field is still in its early stages.

School Management and Family: Reducing Spaces for Violence

Two articles discuss the importance of the family in educational processes. We will not delve into specific definitions of the family but rather embrace families as a support system for individuals, as a source of love and values. Social challenges and contemporary needs often distance families from the school, hindering collective moments and shared experiences with educators.

It is essential to understand the family institution as a complex system, where its members are often opposing yet complementary to each other and about the environment they are a part of. They are all unique, but not in an isolated or separate sense from the whole, as besides having a fundamental relationship with the context, they have the capacity to reinvent themselves to adapt to their experiences (Silva; Lunardi, 2006; Morin, 2015a).

It is essential to recognize that the evolution of society leads to a constant change in the roles played by its members, reflecting situations stemming from their experiences within the family. The concepts of recursion and the holographic principle, connecting global and local issues of society and school, also apply here. In other words, while family members contribute to the community, culture and its pathways are present in the family's individuality (Silva; Lunardi, 2006; Morin, 2015a).

A3 raises the question of the importance of addressing violence issues in the school environment from the perspectives of each student, teacher, staff member, etc. In this context, the authors believe that getting closer to life stories could assist in reducing disrespect in these spaces. Therefore, in A3, the family plays a crucial role in addressing violence because "Involving the family in the education process of their children is essential, and it should be a partner in creating new educational proposals" (A3, 2006, p. 9, our translation).

It is impossible to assert that education is a ready-made system with a definite path. It is essential to respect individualities and particularities, devising dialogical and mediating strategies to address emerging situations. Each person - and their family - is complex based on their experiences because, as part of a living organism immersed in an environment filled with uncertainties, they are constantly influenced by various phenomena. In other words, they are not isolated in the universe, continually reorganizing themselves amidst the disorder of contemporary society (Silva; Lunardi, 2006; Morin, 2015a).

A4 emphasizes that families involved in school management can be essential partners in reducing the impacts caused by violence but advocates prevention as the most effective way to address it. It suggests that a change in the school environment is possible through strategies jointly embraced with families, recognizing that every problem is collective and the quest for solutions is a shared commitment. The authors point out that merely punishing the wrongdoers and supporting the victims does not yield satisfactory results. Therefore, a change in mindset should be pursued so that behaviors differ. The testimonials presented in A4 demonstrate that family participation in schools is crucial for the prevention and addressing of violence (bullying), fostering the holistic development of the student.

People are opposing but complementary beings in their relationships. In a diverse school environment, work can be carried out in an integrated and dialogical manner, aiming for the acceptance of individuals and their ideas. The healthy development of individuals, free from trauma, is an essential aspect in shaping a conscious citizen aware of their significance in and for the world. Acts of violence should not be legitimized, regardless of their nature, by

attributing them to "child's play," "phase/era-related matters," or "personal traits." Tolerance, respect, and empathy should be instilled within families, schools, and other societal settings, striving for peaceful behaviors that embrace differences. According to Salles Filho (2019, p. 191, our translation):

> [...] Tolerance in education for peace opens the doors to dialogue and quality communication, which are the foundations for mediating potential conflicts or simple understanding among individuals and groups. With the recognition of the numerous forms of violence within families [...] various environments, we believe that education for peace and the concept of tolerance will be essential for our time.

This category aimed to demonstrate that the family and the school are fundamental partners in building a less intolerant and more plural society. Conflicts are inherent to human beings and, therefore, should be understood and addressed from a complex and multidimensional perspective, considering the situations, causes, and subjectivities that can manifest them. In this context, the holographic idea is present when one understands the individual as a part of a planetary identity, a greater whole, acting within this whole, which also reflects on them (MORIN, 2015a).

Final considerations

Contemporary society and the relationships established within it cannot be understood simplistically. The complex paradigm contributes to an expanded understanding of the dynamism and constant evolution of knowledge, experiences, and the constitution of global citizens. Violence is part of these social relationships and has implications for the educational context, as observed in recent years through the media and digital platforms. In light of this, this article relies on the field of Culture and Education for Peace as a possibility for addressing violence, with a focus on school management concerned with both internal and external school environments.

This research highlights gaps that need to be further explored in school management. It does not mean to consider the results of this study as definitive, as they are seen as an invitation to further investigations and propositions on the subject. The focus is on school management as a powerful link for Culture and Education for Peace.

Three categories of analysis have emerged. The first deals with various forms of violence (structural, physical, and emotional) experienced in schools, aiming to problematize societal behavior and family dynamics to contribute to a change in thinking and actions for the

construction of an egalitarian society. The second category focuses on adopting laws and practical proposals in the school environment to promote educational processes guided by the principles of Culture and Education for Peace (non-violent communication mediation, among others). Finally, there is an emphasis on consolidating the partnership between the school and the family as a cornerstone for combatting the spread of violence.

School management can support the creation of spaces for team strengthening and preparation for recurring challenges in daily life, whether they originate from within the school environment or from external sources. Furthermore, it is essential to encourage attentive listening and reflection regarding the curriculum of these professionals to address contemporary demands. We recognize the need to expand public education policies and broaden discussions about non-violence in individuals' conduct. In this regard, schools can increasingly be transformed into environments of reflection and action, understanding contexts, and developing and enhancing relationships, driven by these policies and with the assistance of school administrators.

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CRediT Author Statement

Processing and editing: Editora Ibero-Americana de Educação.
Proofreading and translation.