

Violence in the School Context and Teacher Malaise in Times of Decline of Authority

Murilo Oliveira Marquez^{1*} and Flávia Tavares Beleza²

¹ Post-Graduate Program in Education (PPGE) – Education Department
Universidade de Brasília (UnB) - Brasília, Distrito Federal, 70910-900, Brazil.
murilo.marquez@ifb.edu.br
55 (62) 98148-6746

² Post-Graduate Program in Education (PPGE) – Education Department
Universidade de Brasília (UnB) - Brasília, Distrito Federal, 70910-900, Brazil.
flaviabeleza@yahoo.com.br
55 (61) 98163-6661

Abstract

This article analyzes the phenomenon of violence in the school context and its relationship with the repositioning of the role of authority in contemporary times, recognizing the challenge involved in the study of the theme of violence, given its multiple definitions and approaches. The concepts between aggressiveness and violence were distinguished from the psychoanalysis perspective to emphasize the latter as an expression of an impotence to symbolize an intense malaise in the face of helplessness. Then, it was discussed how the teachers' struggle with sustaining the paternal function can produce violent acts by students as an expression of a social symptom, generating silencing, provoking the stigmatization of certain groups and individuals, and deteriorating the social bond. In this context, the motivations for teachers' malaise were unveiled as well as the possibilities of coping with violence with the practice of listening to transform the dynamics of the social bond in schools.

Keywords: decline of authority, school violence, teacher malaise, listening.

Introduction

In recent times, the phenomenon of violence in the school context has gained greater visibility in the national mainstream media. The high rate of social inequality and the profound economic, political, social, and cultural transformations that shake the country also affect schools and involve all their actors. Several studies (Abramovay & Rua, 2002; Abramovay, 2009; Amparo, 2012) demonstrate that everyday school life is permeated by all kinds of violence revealed in inequalities, in expressions of discrimination or preconception - of race/color, gender, generational, ethnicity, sexual-affective orientation, class -, and other forms of exclusion.

When dealing with the theme of violence, it is required to first recognize the complexity involved in the construction of its concept, given the scope of the phenomenon. From the point of view of sociology, it is an empirical phenomenon rather than a theoretical concept, as explained by Maria Stella Grossi Porto (2010). The author points out a few challenges when analyzing violence as a sociological problem: not minimizing the severity of the manifestations, the multiple character of violence - its multiple roots and representations in the different spheres of social life - and its interpretive difficulties.

It is, therefore, a theoretical challenge to analyze the theme of violence, as there are multiple definitions and approaches that vary according to the field of study, indicating the complexity of thinking about a multidisciplinary issue that changes according to the sociocultural context and historic moment.

Although violence has been present in the history of humanity since its beginnings, in the most diverse societies and cultural traditions, it cannot be naturalized based on the assumptions of biology, in which violence is “perceived as an expression of an animal instinct and it is linked to the notion of defense or preservation of the community” (Andrade, 2015, p. 17). In this sense, it would be a mistake to associate human violent behavior with a pure expression of instinct or a supposed unreason that would affect human beings. Far from it, violent action is beyond the irrationality that defines other animals since it can clearly configure a deliberate act of the subject.

In the psychoanalytic perspective, which interests this study, violence is not exempt from reason, quite the contrary. War is a paradigmatic example of how violent conduct can be something planned with well-conscious intentions and purposes.

Guillot (2014) warns that Freud, influenced by Darwinian thinking, initially approached violence based on the scientific notion of the principle of conservation of life, that is, violent behavior as an instinctive response to the species' attempt to survive. This imprint of evolutionary biology appears in Freud's early writings on our aggressive tendencies, sexual drives, and self-preservation drives.

In *Beyond the Pleasure Principle*, Freud (1920/1996) modifies his drive theory by introducing the concept of the death drive as opposed to the life drive or self-preservation, although he maintains the idea of the evolutionary theory of correspondence of the violent instinct as a vital function in the preservation of the species. In this text, expressions such as “original instinctual disposition” or “self-subsistence” are found, which refer to evolutionary advantages phylogenetically selected by the human species.

The development of the concept of death drive in Freud's work brings new consequences for psychoanalytic theory. This tendency to violence, annihilation, or cruelty, as can be explained as one of the facets of death drive, would be a threat to the social bond and the maintenance of a civilized society. In general terms, death drive would be the inclination to destroy or self-destruct in a constant attempt to return to the inanimate condition, in which the death drive coexists with the life drive, in a context of tension, demonstrating that violence is one of the elements of the psychic and social life of the human being.

1. Violence and Aggression: a reading in the light of psychoanalysis.

In the field of psychoanalysis, it is worth highlighting the distinction between violence and aggressiveness. The first refers to voluntary action, in willing to cause harm, to make the other suffer, which in its most destructive aspect would be the desire to annihilate the other, in an act that may or may not be rational. The second regards the processes of constitution of subjectivity, at the base of the formation of the I and in its relationship with objects:

Violence is always seen in a referential frame that shows that the encounter with language is not without consequences for the human. Understanding violence implies entering the constitution of the social bond, considering the discourses that prevail in a given historical context. [...] Aggression presents itself through aggressive intention. It is intentional because it presupposes a desire to say, but, paradoxically, a will to prevent meaning. There is an intention of meaning in this aggressiveness, that is, in neurosis it is decipherable as a symptom (Ferrari, 2006, p. 52)

The social component in violent behavior is evident, as well as its deadly effects when there is a will to deny the existence of the other. Violence is an effect of the hegemonic discourses of a culture, it is a reflection of how the Other presents itself to the subject, it is a cut of the symbolic by the real, in which the only way out is the destructive act. Guido (2009), based on the Lacanian theory of the three psychic registers, explains that the symbolic is the field of appointments and the production of meaning by the subject, whereas the real is the unspeakable, what resists symbolization. Therefore, violence is the passage to the act in face of the ineffable of the real.

Aggressiveness, in turn, is a phenomenon of subjective structuring, of the constitution of the subject in the field of the Other, in a relationship of alienation and separation from this social Other, mediated by the word, by the symbolic, in which the aggression of the self stems from an attempt to disjunct the imaginary self from objective reality. It is the way for the subject to leave the initial position of the Other's object to ascend as an active subject. (Guido, 2009).

In other words, the aggressive tendency is a condition for human beings to exist as such, a process of subjectivation that launches the subject into the field of the Other. Violence, in contrast, is an impossibility of mobilizing the symbolic in the relationship with the Other, in which the Real impetuously invades the subject, forcing him to act violently. This passage to the excessive act involves a coded symptom that says a lot about the contemporary malaise.

In the construction of the myth “Totem and Taboo”, Freud (1913/1996) forges the idea of the death of the father of the primitive horde as establishing the law, which will regulate social relations in an attempt to guarantee the maintenance of society. It is a way of inscribing the human in the social order, referring to the inheritance of an interdiction to which everyone must submit, articulating the pairs of opposites pleasure/displeasure, ideal of the self/ideal self, love/hate, circumscribed to an ethics that is proper to the psychoanalysis.

For Freud, then, there is hostility and hatred in the genesis of human subjectivity. Part of the ego is aggressively directed towards the other insofar as the latter jeopardizes some type of instinctual satisfaction of the ego, manifested in the most diverse ways, whether by a look of disapproval, an obscene insult, or even open hatred.

Hate is at the root of the pleasure principle. Sadomasochism, Freud warns us, is an example of a failure to inhibit cruelty, in which the subject manages to extract pleasure from suffering, demonstrating his subjective division, sometimes destructive, sometimes punitive, whether of the other or itself. Indeed, it can be said that the subject of psychoanalysis, in the support of the death drive, is built on destructive, hostile, disaggregating intentions:

[...] aggressiveness does not say about the disintegration of the living being, but about the noisy way it finds to preserve itself in the culture. If there is an obsession in humans to restore balance, what repeats is the death drive, an impossible truth, in a compulsion that affirms the absence of homeostasis in the living (Ferrari, 2006, p. 56).

Freudian thought thus denounces the ambivalence that crosses our subjectivity, pointing out that the search for a world structured by consciousness and guided by technical rationality has led psychoanalysis to emerge as a discourse that insists on revealing the malaise of culture, the antagonism of interests among subjects in a society. The search for instinctual satisfaction puts men in constant conflict, since the other is an obstacle to the total satisfaction of the drives.

For psychoanalysis, therefore, violence is not a conceptual category and differs from the notion of aggressiveness that has been theorized by psychoanalysts. Lacan (1948/1998), in the text “Aggressivity in Psychoanalysis” points out that violence is a representative of the impossible to say, it is the failure of the word, it is a return, in the real, of what had as a possibility of manifestation a passage to the act. In other words, it is a short-circuit of symbolic mediation, a mode of satisfaction that escapes meaning, that is, it is, a wild symptomatic production that refuses an interpretation.

The Lacanian elaboration of the mirror stage points to an understanding of the aggressiveness resulting from the processes of human subjectivation, as explained by Ferrari (2006):

In the first individuation, primary identification, emerges the subject who is structured by rivaling with itself, since it builds an image that alienates it in a passionate organization that will be called “self”. The self emerges, then, from an internal tension, determining the awakening of desire for the other's object of desire. There is aggressive rivalry and the triad composed of the neighbor, the self, and the object are revealed (Ferrari, 2006, p. 57).

Egoic organization, as explained above, is impacted by the double function of the master signifier, at times of pacification or violence, characteristic of every speaking being that is found in the imaginary, symbolic and real registers. This entry into the field of language will result in a passage through Oedipus, whose vicissitudes will divide the subject into attacked and aggressor, including himself, via the superego.

The subject's object relations, that is, the way the self faces reality, will place the self in a dualism of love and hate, which will appear in the process of distinguishing what is “internal”, therefore, of the self, from what is “external”, “of the Other”, outlining a fundamental narcissism to maintain a subjective position. This subjective position will always depend on the encounter with the Other, as there is an aggression in being alienated in the significant order, in the laws inscribed by the Other of the discourse. There is always a renunciation, interpreted as aggressive on the part of the subject, in an attempt to separate the self from the demands of such Other.

In summary, while violence is an attempt to question the social contract, instituted by the symbolic, through a destructive act that exposes an irreducible real, that does not cease to not inscribe itself, aggressiveness is constitutive of the human being, it is characteristic of the condition of language beings, in which the individuation of every subject requires a mark of aggression and hostility from the self to the other and to themselves.

2. The relationship between capitalist discourse, hedonism and violence as a social symptom.

We can situate violence as the expression of an impotence to symbolize an intense inner discomfort experienced in the face of the helplessness that crosses our human constitution. It is a symptomatic production that denounces a strong psychic state of suffering. However, violence cannot be understood as a subjective or singular symptom, but rather a collective manifestation:

Understanding it as a subjective symptom, characteristic of the uniqueness of each subject, may be possible through the notion of symptom as the emergence of the truth that concerns each one's own desire and jouissance. [...] On the other hand, the social symptom would be something that disturbs the established social order, in which there is an appearance of a certain homogeneity. It is a collective category that enables the emergence of collective predicates, for example, when it is said that today's society is more violent (Júnior; Besset, 2010, p.329).

In this logic, Freud announced that, due to life in society, it is necessary to endure a quantum of discomfort, to exercise a certain containment of the drives so that the ideal of maintaining the social bond can be fulfilled. However, the father of psychoanalysis was aware of the failure to fulfill this social ideal, because when happiness is impeded by the path of pleasure, man has always been inclined to be aggressive and cruel.

The symptom of violence points out that instinctual satisfaction does not move towards phallic values, that is, in the rhythm of the signifiers that regulate an established order. It is an enigmatic kind of jouissance, demanding a meaning to be deciphered, which despite having following man from the beginning, does not fail to impact us - just look at the sensationalism made by the mainstream media -, and to cause a feeling of strangeness.

The classic construction of the symptom, which passes through the field of the Other, constitutes a message that can be read and accepted by psychoanalytic knowledge. However, hegemonic narratives such as the discourse of capitalism and science, by proposing a generalized hedonism, made the particularity of the symptom disappear, submitting the subject to the tyranny of an unrestricted jouissance.

Especially in contemporaneity, the inconsistency of the Other, represented in a permanent absence of guarantees, can destabilize the subject, who will find self-destructive behavior or silencing the other as a way out, at the same time requiring the action of a father capable of controlling the means of jouissance.

Lacan (1998), in his teaching, introduces the metaphor of the Name-of-the-Father as a possibility of inserting the child into the world of culture, separating the *infans* from the illusory completeness by the desire of the mother, to ascend as a subject. The paternal function thus enables the subject's interiorization of signifiers transmitted by the Other, where the norms will organize the desiring condition.

Lajonquière (2000) believes that modern societies have difficulties in recognizing the importance of the father in establishing an interdiction to resolve the Oedipus complex because authority figures are divested, emptied, and compromised in representing the law. Without explicit and well-established references, the subject is open to the dictates of the mocking Other, to the excess of gratification of desire:

The imperative of the modern subject is to abandon traditions and surrender "to the command of objects", but it is advised that the psychic constitution of each and every subject relies on the bonds that form the subject and on what culture provides for the subject, since the unconscious is not articulated outside the social field. In this sense, it is necessary to reflect on the marks that culture has left on the subject and on the ways in which society has been organized (Aguiar & Almeida, 2012, p. 4).

If at the time of Freud there was a "civilized sexual morality", based on inhibitions and prohibitions that could culminate in hysterical symptoms, especially in women, even so, this morality provided a compass, a path to be followed, a place of identification given by some authority figure. Nowadays, however, the father is bankrupt, instituting a new rule: exacerbated permissiveness, the search for unlimited enjoyment.

In this sense, there is a sociocultural thrust that encourages jouissance, impelling the subject to a compulsion to repeat and insist, denying any discomfort, the result of a disorientation in the subjective field, resulting from a father with difficulties in sustaining a place of transmission of "you can't do everything". Thus, without stable identificatory anchors, the subject is at the mercy of instinctual demands, prevailing a mode of immediate satisfaction.

Following this line of reasoning, it is assumed that among the professionals who most feel the effects of this decline of the father in society are the teachers, who, when having their authority questioned, or more radically, not recognized by the students, are affected by a strong psychic suffering.

3. Teacher malaise and violence in the school context.

The issue of school violence is a topic that has been approached from different perspectives, understood by many authors as a serious social problem that cannot be ignored. Andrade (2015) states that, in the 1980s, studies on conflicts in schools were related to the lack of discipline. In the 1990s, violence gained new outlines and was linked to the expression of “delinquent” and “anti-social” behaviors by adolescents.

As for the “delinquent” behavior attributed to adolescents, what is perceived is a type of selective action of a moral order within the school and which can be analyzed from the labeling theory perspective¹ (Becker, 2008). The student/“potential delinquent” is generally the one who has some social marking that makes him or her inferior (example: poor and black). The cases of racism and classism in schools that stigmatize young people and children from early childhood are blatant. Thus, certain students begin to be stigmatized² and labeled early on, in schools that punish and exclude those “individuals who make up the social type prone to committing crimes” (Soares & Ribeiro, 2018) and who do not fit the profile of the ideal student.

The passage from childhood to adolescence, therefore, is linked to certain ideals of capitalism (standards established by capitalist society), such as competitiveness, consumerism, restrictive beauty standards, individualism, which makes this period of subjective positioning transition a challenge. The adolescent operation has been impacted by the volatility of social bonds and the excess demands of the cultural industry, engendering crucial impasses in their way of being and acting in the world:

A subject who appears as a teenager in crisis, precisely because it was not possible to carry out the adolescent operation, thus not being able to validate the production of new names-of-the-father beyond the family scope, because the names-of-the-father – now in the plural -, will have to operate in various calls for substitutions, such as the one that takes place in the field of sexuation or the one that subsidizes the choice of a profession (Legnani et al., 2012, p. 2012).

It is distressing for the teenager to have to deal with this voracious gaze of the Other, personified in the dictates of always consuming more, adapting to an aesthetic associated with the media, dealing with a proliferation of often contradictory and impractical information, and ultimately responding to an imperative of inconsequential jouissance.

However, the degree of inclusion or exclusion in this logic of full satisfaction promised by capitalism will depend on the adolescent’s position in the social pyramid and, as we know, the overwhelming majority of Brazilians come from the most disadvantaged strata. Therefore, the most economically privileged adolescents will be able to be “good consumers”, even before they enter the job market, which, of course, will not happen to most of the general population:

Adolescents from the wealthiest economic strata enjoy a long moratorium, during which they await integration into the job market [...]. For adolescents from the impoverished strata of large Brazilian cities, this insertion takes place more quickly; even so, they try to continue the schooling process aiming at better opportunities in the job world (Legnani et al., 2013, p. 2012).

This waiting time imposed on most Brazilian adolescents, eager to have access to consumer goods from the mass industry, associated with the laborious process of becoming a teenager in line with cultural ideals can tell us something about their inappropriate behavior towards the school. However, it is not possible to exempt educational institutions from being equally violent towards students.

¹The labeling theory gained visibility in the United States in the 60s with the studies of Howard Becker; in Brazil, in the 80s, with the works of Edmundo Campos Coelho and Antônio Luiz Paixão. According to Becker (2008), those labeled are outsiders or deviants, people who break the rules stipulated by the group or live outside the standards established by society.

²According to Goffman (2004), stigma is the “situation of the individual who is disqualified for full social acceptance”, who, due to his strangeness, is considered a bad, spoiled or diminished person, or when such difference (stigma) is considered a defect, weakness or disadvantage.

According to Charlot (2002), three types of recurrent violence can be seen in the school context: violence at school, towards the school and by the school. The latter, more prominent, refers to the “institutional, symbolic violence that young people themselves endure through the way the institution and its agents treat them” (Andrade, 2015, p. 19).

It is in this conflicting scenario that the teacher sees the delegitimation of his authority, once conferred by being the holder of essential knowledge for the formation of students. There is a share of discomfort inherent to the teaching role, as it is a profession of interpersonal relationship, bringing with it all sorts of affections from this encounter.

Aggressive actions against teachers are increasingly frequent, denouncing the school's inability to deal with the new social order. The social bond precariousness and the weakening of the socializing role of the school are evident, as the Oedipal promise that higher levels of schooling could lead to greater social mobility and, therefore, better living conditions, remained below expectations, leading to a distrust and, moreover, to an apathy towards the school goals.

Therefore, the teacher complains about not being sufficiently prepared to work in this “new” reality, blaming the students for the misfortune of their job. According to Asbahr and Lopes (2006), teachers justify students' non-learning for several reasons, including: "the family that does not participate or does not encourage their children", "the disadvantaged social origin and lack of cultural training", "childhood traumas", "laziness", among others.

4. Possibilities of confronting school violence.

It is the role of the school to prepare young people for the job market and to exercise citizenship in a critical and transformative way (Law of Education Guidelines and Bases [Lei de Diretrizes e Bases de Educação - LDB], 1996). This implies the commitment of teachers to insert their students in a socio-affective school context in which the rules of coexistence are coherent and respectful. However, what is observed in the teacher-student relationship is a “absence of commitment to the other or the rupture of social bonds, especially with the disinvestment of authority figures from their functions, [...] marking social and intersubjective relationships with the seal of an anonymous desire, without symbolic affiliation” (Aguiar & Almeida, 2012, p. 7).

In that regard, there is a need to (re)construct these bonds with the school, reorganizing the relationships between teachers and students, in which respect for otherness is the basis of this encounter. As stated before, the instability and precariousness of relationships, the result of a fragmentation of symbolic references, leaves the student-adolescent disoriented in knowing who to respond to properly: school, family or the consumer society.

The crisis that the school claims to face, felt as a malaise among all the actors that make up the school community, has its roots in impasses of an identification order, that is, there is an asymmetry of expectations between the parties involved. The ideal of the teacher is to teach disciplined, interested students, with “good” school and cultural background, erasing any difference that hinders the learning process. Students, on the other hand, expect teachers to sustain, in a qualified way, the place of authority and holder of infallible knowledge.

These unfulfilled expectations will often result in school failure, as it is this discrepancy that directs the way in which relationships will take place within schools. In this scenario, what ends up appearing as a possibility of subjective identification to the adolescent is violent behavior, which in its symptomatic form seeks to say something about the suffering of students:

Both teachers and students, when feeling ignored in their psychic demands, repeat experiences of abandonment and helplessness. When the anguish and malaise are very strong and there is no possibility of symbolic elaboration, there is a risk of non-integration of drives, and the act and the passage to violent acts can then dominate the school environment (Aguiar & Almeida, 2012, p. 8).

To minimize violent practices at school and/or in the classroom, it is possible for the teacher to resort to their subjective knowledge, betting on more creative, dialogic, participatory and less idealistic pedagogical practices (Almeida et al., 2016). Hence it would be opportune to create spaces for dialogue with their students, so that conflicts can manifest themselves in a free and respectful way, knowing that whoever occupies the place of an adult and, therefore, must behave as such in the face of the excesses of students, it's the teacher.

The opening to dialogue puts the teacher in a position of listening to his students, that is, a praxis in the classroom capable of welcoming the student's word, which is crossed by desires, fantasies, and exaggerations typical of our condition as a subject. Listening is not a simple activity of listening to the other, but of paying attention to the signifiers that inhabit the Other.

In current times, it is perceived an increasingly less active disposition for listening, in so far as everyone wants to talk about themselves and is not inclined to recognize the demands of the Other. The teacher, when practicing listening as an educational experience, can contribute to the modulation of affections that are at the base of students' violent behavior, because “without the word, violence is always exponential. It is not punishment, fear or helplessness that treats violence: it is the word” (Dunker, 2020, p. 121).

Several teachers, in order to avoid questions about their role in the classroom, do not engage in word or speech that goes beyond the protocol script expected by the State or parents in private schools. It is decided to decline listening and speaking to stifle the conflicts, inevitable and inherent to life, thus privileging the institutional normative position (*status quo*) to the detriment of the participation of the school community.

From a transformative and creative perspective, there is no need to talk about “conflict prevention” (Bush & Folger, 2006), nor to deny or hide it, but to prevent it from slipping into violence, taking advantage of the energy of conflict to generate joint, critical, creative and non-violent outcomes in the school context (Beleza, 2011; Diniz & Beleza, 2015). In this case, conflict is conceived as an opportunity for social transformation, as well as a way of including the other in its difference (Warat, 2004). The proposal is to deal with the conflict in a dialogic, horizontal and communal way, betting on listening as a possibility to face school violence:

Listening is posing and creating shared doubts, listening is postponing judgments by demanding more facts and evidence or more solidarity and conviction. Listening involves a work of translation and recognition of the difference between what is wanted and what is needed and what is demanded. But it also transforms the social sharing of affections into feelings (Dunker, 2020, p. 124).

From this psychoanalytic perspective, listening is resisting the automation with which the social bond has been constituted in society, concealing the vulnerabilities and ruptures that mark any relationship with the Other. Violence in the school context is therefore related to the insistence on making things “work” despite the impasses that emerge from the encounter between teachers and students, since the refusal to accept the word tends to lead to actions, in this case, physical and verbal aggression of all kinds.

Listening allows teachers and students to recreate their relationships, in which differences and divergences are meeting points of this intersubjective experience in the classroom. It is possible to mediate many of the conflicts and obstacles through this sensitive and active listening, however it is worth mentioning that listening is “synonymous with a long, complex, difficult and dangerous conversation” (Dunker, 2020, p. 137).

It is well-known that the teaching profession is often painful and demands a lot from the psychic conditions of those who are dedicated to teaching and training thousands of students over the course of a career. Therefore, it is vital that teachers take care of their mental health to perform their work with quality and efficiency and, if possible, undergoing psychoanalytic treatment so that they can reconfigure their suffering in less painful ways, displacing symptoms and opening up to new forms of jouissance:

Facilitating teachers' access to the word, listening and accompanying them in difficult situations and experiences, so that their anguish can be recognized and elaborated, is fundamental. This practice allows the exchange of experiences, linked to the life history of the subjects, that affect and are affected by the experiences and dynamics of the profession, and allow them to better understand the subjective and professional resonances at stake, in the pedagogical relationship, envisioning more creative and less repetitive solutions to the problems faced at school (Aguiar & Almeida, 2012, p. 9)

In this scenario, it becomes evident that the initial and continuing education of teachers cannot be based exclusively on didactic aspects, curriculum knowledge, management skills, and instrumental questions that respond to the demands of a technical rationality concerned with a professional know-how. It is important that teachers do not shy away from the subjective issues that cross this profession and that can enhance the teaching and learning processes concerning the pedagogical experience.

Final considerations

Based on the theoretical framework of psychoanalysis, this article analyzed the manifestation of the phenomenon of violence in the school context and the malaise resulting from the teacher-student relationship given the repositioning of the role of authority in contemporary times. In Brazil, the school context is permeated by all kinds of violence, inequalities, exclusions that generate intense malaise, stigmatize certain groups and individuals, and deteriorate the social bond.

Initially, the theoretical challenge of analyzing the theme of violence was highlighted considering its broad scope, its multiple character, different approaches (according to the field of study) and its cultural and historical aspects. Despite the established complexity, the psychoanalytic anchorage seeks to analyze violence as something that questions the social contract instituted by the symbolic.

Secondly, the article discussed the difficult and conflicting passage from childhood to adolescence, which is related to certain ideals and standards established by capitalist society, a situation that impacts the volatility of social bonds and engenders crucial issues regarding their way of being and acting in the world. In order to hide such conflict, characterized by contradictions that are inherent to life and human relationships, everything is done to hide differences, legitimize inequalities, exclusions and the mechanisms of power and coercion. Thus, the labeling and stigmatization of those who do not fit the standards and norms are established. From the unaccepted conflict, violence sets in.

As possibilities for confronting violence in schools, it is suggested that the teacher resort to his/her subjective knowledge, betting on dialogical, critical, participatory, and inclusive pedagogical practices by creating spaces for dialogue with his students, so that the clashes can express themselves freely, horizontally and respectfully. In these spaces, listening occupies a primordial place, allowing teachers and students to recreate their relationships, where differences and divergences are meeting points in this intersubjective experience in the classroom.

It is considered, therefore, that the phenomenon of violence in the school context, which has generated discomfort in the teaching profession, can be faced with a change of subjective position, with a listening that recognizes that differences must be welcomed and reflected by the teachers, whose educational practices should encourage dialogue and the problematization of conflicts throughout the school community.

References

- Abramovay, M., & Rua, M. de. G. (2002). *Violências nas escolas*. Brasília: UNESCO no Brasil.
- Abramovay, M. (2009). *Revelando tramas, descobrindo segredos: violência e convivência nas escolas*. Rede de Informação, Tecnológica Latino-americana – RITLA, Secretaria de Estado de Educação do Distrito Federal – SEEDF.
- Aguiar, R. M. R., & Almeida, S. F. C. (2012). *Violência na escola: reflexões acerca da (re)construção dos laços de autoridade no cotidiano escolar*.
- Almeida, S. F. C., Legnani, V. N., & Beleza, F. T. (2016). Processos de subjetivação política nas escolas: relatos de experiência em mediação social. In K. Brasil & D. Drieu (org.), *Mediação, simbolização e espaço grupal*. (pp. 33 - 50). Editora Liber Livro, Unesco, UniTwin, Universidade Católica de Brasília.
- Amparo, D. M. de. (2012). *Adolescência e violência: intervenções e estudos clínicos, psicossociais e educacionais*. Liber Livro e Editora Universidade de Brasília.
- Andrade, C. B. (2015). *Violências e Juventudes: processos de subjetivação no contexto escolar*. Boletim de Psicologia.
- Asbahr, F. S. F., & Lopes, J. S. (2006). *A culpa é sua. Psicologia*. USP.
- Beleza, F. T. (2011), Estudar em paz: mediação de conflitos no contexto escolar. *Revista Participação*, (20), 52-59. UnB
- Becker, H. S. (2008). *Outsiders - Estudos de sociologia do desvio*. Zahar.
- Bush, R. A. B., & Folger, J. P. (2006). *La promesa de mediación*. Granica.
- Charlot, B. A. (2002). A violência na escola: como os sociólogos franceses abordam essa questão., 4(8), 432-443.
- Diniz, B., & Beleza, F. T. (2015). La Mediación Social en la Escuela: Espacio de Construcción de la Paz. In O. Serrano et al (org). *América Latina em el camino hacia La paz sustentable: herramientas y aportes. Respuestas para la paz*. FLACSO – CLAIP. (pp. 181-196).

- Dunker, C. (2020). *Paixão da ignorância: a escuta entre psicanálise e educação*. Editora Contracorrente.
- Ferrari, I. F. (2006). *Agressividade e Violência*. Psicologia Clínica.
- Freud, S. (1996). *Além do princípio de prazer*. Edição Standard brasileira das obras completas de Sigmund Freud. Imago. (Original work published in 1920).
- Freud, S. (1996). *Totem e Tabu*. Edição Standard brasileira das obras completas de Sigmund Freud. Imago. (Original work published in 1913).
- Guido, R. H. (2009). *Jacques Lacan, Filosofia, Psicanálise e Ciência*. Saberes.
- Guillot, É. (2014). Da agressividade à pulsão de morte. *Revista Eletrônica do Instituto de Psicanálise e Saúde Mental de Minas Gerais*.
- Júnior, J. N. S., & Besset, V. L. (2010). Violência e Sintoma: o que a psicanálise tem a dizer?. *Revista da Psicologia*.
- Lacan, J. (1992). O Seminário, Livro II: O eu na teoria de Freud e na Técnica da Psicanálise. Jorge Zahar.
- Lacan, J. (1998). A agressividade em psicanálise. In *Escritos*, Jorge Zahar Editor. (Original work published in 1948).
- Legnani, V. N., & D'aragão, S., Spinola, J. M., & Paladino, L. M. (2012). Grupos de adolescentes no espaço escolar: o papel do professor face às fraternias adolescentes. *Linhas Críticas*.
- Lei nº 9.394, de 20 de dezembro de 1996. Estabelece as Diretrizes e Bases da Educação Nacional.
- Porto, M. S. G. (2010). *Sociologia da violência: do conceito às representações sociais*. Verbena Editora.
- Warat, L. A. (2004). *Surfando na Pororoca - O ofício do mediador*, Vol. III. Fundação Boiteux.