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**ORGANISATIONAL MEDIATION COMMITTED TO *HUMAN AGENCY***

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In this paper, we will present the results of a portuguese research on the development of the social construction of autonomy, emphasising, within a context of interdependences and intersubjectivities the central role of *human agency*, committed to issues of organisational mediation and understood as participation, involvement and shared accountability of all of the people acting in a school organisation.

In the social sciences today we are witnessing the (re)affirmation of the analysis of human communication and subjectivity. The starting point can therefore be expressed as an articulation of the personal living contexts with the various social, political and professional contexts of individuals. This idea is combined with the idea that the problems and the dimension given to them do not derive directly from the situations, but also from the perception that those involved have of these situations. From this perspective, the resolution of any impasse depends on the possibility of a new framework or interpretation of the situation, that is, on the change and broadening of the field of view to other perspectives and to new information. Assuming the criticism of modernity and emphasising the loss of meta-narratives, we must consider the fragmentation and the plurality of worlds in order to open up to new realisations of society. Late modernity is not only a period of paradigmatic transition, but also a period of paradigmatic re-composition or recombination. Hence the need for the training of human beings to focus on the humanisation of human relations, acknowledging the tensions and potential threats of unrestrained and dehumanised capitalism and transforming it into a challenge of humanisation and development of individuals. These times of change and contradiction, where personal and social life and science search for new relations, lead, when thinking about organisations, to an increase in the importance given to people and their interactive dynamics, to culture and to (micro) powers, looking at the interdependence between autonomy and *human agency*. These interactionist approaches allow us to understand the work of organisational mediation as a translation and reinterpretation developed in

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compromise. In organisational mediation, relational and communicational approaches, the ethics of affection and of relation, and the organisational and communicational acting of autonomous human agency are articulated. In turn, autonomous human agency requires the acceptance of the plurality of forms of rationality and a knowledge that is open to the actors. It presents a strong and cooperative culture based on the sharing of traditions, beliefs and values, together with flexibility and innovation to deal with the constant uncertainty, ambiguity and the unexpected.

In this light, we highlight the political dimension of education and emphasise the importance of individual action and collective education. As defined, *human agency* requires informed knowledge, willpower, freedom and responsibility, resulting in the development of a being who has willpower, is able to think and create, act, reflect and choose (in an appeal to the authorship of the self) in order to develop more creative autonomies with a higher degree of solidarity working for the community.

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**Training for university teaching: facing the challenge of *humanising scientific culture***

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The recognition that teaching requires specific training, not only in terms of the knowledge around which student learning is to be organised, but also in terms of the organisation of the curriculum and the processes of its development, namely the pedagogic-didactic work methods, has been commonplace in Portugal when we speak of teachers in basic and secondary education. However, with respect to higher education, this has not always been the case. For many of the social actors involved in this level of teaching, the idea that those who teach others, or even those who teach others to teach, do so because they know how to teach still has a stronghold. Therefore, for many years training was mainly regarded as an individual activity built based on experience (Leite, 2007). The discourse established by the Bologna process was accompanied by a discourse that holds that the paradigm that focuses on teaching should give way to a paradigm that focuses on learning. At the same time, in some university