A CRISE DE VALORES NA SALA DE AULA: REPERCUSSÕES DA CONTEMPORANEIDADE NO ESPAÇO ESCOLAR

THE CRISIS OF VALUES IN THE CLASSROOM: REPERCUSSIONS OF CONTEMPORANEITY IN THE SCHOOL SPACE

LA CRISIS DE VALORES EN EL AULA: REPERCUSIONES DE LA CONTEMPORANEIDAD EN EL ESPACIO ESCOLAR

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RESUMO

Este artigo discute os impactos das transformações sociais, econômicas e culturais contemporâneas no ambiente escolar, especialmente na sala de aula. A partir de uma perspectiva macroestrutural, analisa-se a crise de valores que permeia a educação atual, com base nas teorias do desenvolvimento moral e em estudos que apontam possibilidades de ação pedagógica frente aos desafios da contemporaneidade. A pesquisa, de caráter teórico-reflexivo, visa contribuir com o debate sobre a ressignificação do espaço escolar, defendendo práticas pedagógicas que promovam tanto a individualidade quanto o senso de coletividade dos sujeitos.

Palavras-chave: Educação contemporânea. Crise de valores. Desenvolvimento moral. Prática pedagógica.

ABSTRACT

This article discusses the impacts of contemporary social, economic, and cultural transformations on the school environment, particularly within the classroom. From a macrostructural perspective, it analyzes the value crisis affecting modern education, drawing on moral development theories and studies that propose pedagogical actions in response to current challenges. The research, theoretical and reflective in nature, seeks to contribute to the debate on redefining the school space, advocating for pedagogical practices that foster both individuality and collective awareness.

Keywords: Contemporary education. Value crisis. Moral development. Pedagogical practice.

RESUMEN

Este artículo analiza el impacto de las transformaciones sociales, económicas y culturales contemporáneas en el entorno escolar, especialmente en el aula. Desde una perspectiva macroestructural, se analiza la crisis de valores que permea la educación actual, con base en teorías del desarrollo moral y estudios que señalan posibilidades de acción pedagógica

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ante los desafíos contemporáneos. La investigación, de carácter teórico-reflexivo, busca contribuir al debate sobre la redefinición del espacio escolar, defendiendo prácticas pedagógicas que promuevan tanto la individualidad como el sentido de colectividad entre los sujetos.

Palabras clave: Educación contemporánea. Crisis de valores. Desarrollo moral. Práctica pedagógica.

INTRODUCTION

This article aims to analyze the impacts of contemporary social, economic and cultural transformations in the school context, emphasizing the implications of these changes in the classroom environment. It is based on the understanding that the current scenario, marked by intense structural and subjective transformations, has direct repercussions on the school space, configuring itself as a constitutive element of the crisis that contemporary education is going through. To this end, a macrostructural approach to contemporaneity is adopted, based on the contributions of authors such as Bauman (1998, 2001, 2005) and Fridman (2000), who identify dilemmas and tensions that go beyond the limits of the school, but are manifested in it in an acute way.

In this context, the crisis of values that permeates school relations is discussed, which is one of the main reflections of the fluidity and instability that characterize the contemporary world. The reflection is deepened through the theories of moral development, especially based on the studies of Piaget (1994), Kohlberg (1969, 1984) and Lévinas and La Taille (2006), which provide theoretical subsidies for the understanding of the role of the school in the ethical and moral formation of the subjects.

In addition, there is a dialogue with productions that problematize the crisis in the classroom (MIRANDA, 2006; TOGNETTA and VINHA, 2003, 2011; GOERGEN, 2007; JARES, 2007), pointing out possible paths for the construction of pedagogical practices that promote the development of students' moral autonomy, in line with the challenges imposed by contemporaneity.

This study has a qualitative character and is configured as a theoretical-reflective research, based on a literature review. Classical and contemporary authors from the areas of Sociology, Philosophy, Psychology and Education were used to support the proposed analysis. The methodological choice is justified by the nature of the object investigated, which demands critical and interdisciplinary interpretation.

It is concluded that there is an urgent need to redefine the school space, through pedagogical proposals that are aligned with current demands and that promote the balance between valuing individuality and strengthening the sense of collectivity, indispensable to the construction of an ethical and solidary culture.

DELIMITATION OF THE OBJECT AND THEORETICAL PERSPECTIVE

To address the social and educational issues that configure the scenario investigated in this work, we start from a macrostructural perspective of contemporaneity, in order to outline a more specific cut: the so-called "crisis in the classroom" and the role of normativity

in this educational space. Such a cut allows us to reflect on the ways in which social transformations directly affect the school routine, especially with regard to the ethical and moral relations between the subjects.

In this sense, it is essential to consider the theoretical contributions related to the moral development of the child and the education of values, central aspects for the understanding of the behavioral and relational dynamics observed in school.

In the following section, the social, political and intellectual transformations characteristic of contemporaneity are succinctly presented, under different theoretical approaches (BAUMAN, 1998, 2001, 2005; FRIEDMAN, 2000; GIDDENS, 2006). In general, these authors point to an ongoing paradigm shift, which evidences the exhaustion of modern logic and the emergence of new cultural and social patterns.

Section 3 is dedicated to the analysis of the "crisis in the classroom" (MIRANDA, 2005, 2007, 2011; LIMA, 2009; BERNARDO, 2011), observed in the light of the crisis of values experienced in contemporary society (NUCCI, 2000; MENIN, 2002; GOERGEN, 2007; TOGNETTA; VINHA, 2008; LA TAILLE, 2009). Section 4 presents the theoretical foundations of Psychology about the moral development of the child (PIAGET, 1994; KOHLBERG, 1969, 1981; LA TAILLE, 2006), while section 5 discusses possibilities of pedagogical intervention through Value Education (MIRANDA, 2006; TOGNETTA, 2005; TOGNETTA; VINHA, 2003, 2011; GOERGEN, 2007).

CONTOURS OF CONTEMPORANEITY AND ITS SOCIAL REPERCUSSIONS

This section aims to discuss different aspects that characterize contemporaneity, understood here as a time marked by profound social, cultural, political and economic transformations, which reconfigure values, institutions and ways of life. For this reflection, we based ourselves on the theoretical contributions of Bauman (1998, 1999, 2001, 2005), Fridman (2000), Goergen (2007) and, specifically, Giddens (2006), whose analyses contribute to the understanding of the new social dynamics and their implications in the educational field.

These authors converge in the defense of the existence of a social malaise, arising from the paradigmatic transition between the logic of modernity and the molds that configure the current world. Fridman (2000), when dealing with the overcoming of modern logic, points to the decline of Enlightenment rationalism – once conceived as an instrument of emancipation and the construction of a more just society. In the modern project, reason was taken as a means of dominating nature and organizing society, in a perspective of collective progress. However, the promises of universal well-being, derived from modern

ideas, have proved to be insufficient in the face of the inequalities and exclusions that persist and expand in contemporary societies.

Bauman (1999), when resuming the idea of "liquid modernity", refers to Marx's classic image, according to which "everything that is solid melts into air". Such a metaphor expresses the instability of current social structures, in contrast to the rigidity and predictability of the modern world. The author points out that globalization, although widely disseminated as a universal phenomenon, produces exclusionary effects by segmenting the world between those who are inserted in the global circuit and those who remain on the margins.

Goergen (2007), in turn, observes that, although technological and economic advances make it possible to reduce inequalities, reality is still marked by hunger, misery and social exclusion. The neoliberal ideology, according to the author, redefined the concept of happiness, which is now associated with immediate pleasure and personal fulfillment, dissociating itself from the notion of virtue. This evaluative inversion often legitimizes practices of exploitation and domination as paths to social success, converting virtue into repression.

Still from Bauman's (1999) perspective, globalization is a deregulated, decentralized and uncontrollable process. The author argues that, although local actions have global effects, we lack effective mechanisms for planning and executing policies on a global scale. The absence of control over this process puts in check the modern ideals of governability, predictability and equal opportunities.

Fridman (2000) and Bauman (2005) also highlight the decline of the public sphere and politics as conceived in the modern model. The occupation and use of public spaces are analyzed by Bauman (1998), who identifies a process of symbolic emptying of these spaces. The author states that contemporary urbanization promotes the isolation of subjects, favoring anonymity and social atomization. Citizenship, in this context, is weakened, as individuals become increasingly distanced from public debates and collective decisions:

> "The public space is increasingly empty of public issues. It ceases to perform its former function as a place of meeting and dialogue on private problems and public issues. At the end of the rope that suffers from individualizing pressures, individuals are gradually but consistently being stripped of the protective armor of citizenship and expropriated of their capacities and interests as citizens." (BAUMAN, 2001, p. 51)

The dissolution of modern dichotomies – such as public and private, reason and emotion, individual and society – characterizes the current scenario as plural and

fragmented. Interpersonal relationships become fragile and ephemeral, reflecting the logic of consumption that governs neoliberal capitalism. In this system, as Bauman (2005) argues, human bonds begin to obey the same logic as consumer goods: they are disposable, ephemeral and utilitarian. The throwaway culture even affects the subjects themselves, the "surpluses" of the economic order, devoid of usefulness in the global market.

Goergen (2007) complements this reading by stating that capitalist logic attributes centrality to concepts such as efficiency, profit, advantage and dominance, which redefines the axiological axis of contemporary societies. In this same reflective field, Giddens (2006), although aligned with a more optimistic reading and compatible with the capitalist order, points out important transformations within family relations. The author contrasts the traditional family model – linked to the logic of agricultural production and the hierarchy of roles between man and woman – to the current model, in which family structures are diverse, less hierarchical and often marked by affective fragilities.

With the reconfiguration of the family, new demands fall on the school, which is now called upon to play roles previously attributed to the domestic environment, especially with regard to primary socialization and the ethical formation of the subjects. The multiplicity of functions attributed to the school institution reveals the urgent need for its resignification, so that it can respond critically and effectively to the demands of the present time.

In summary, the authors mobilized here outline a picture of instability, fragmentation and uncertainty, central characteristics of contemporaneity. The human being, deprived of his condition of full subject, finds himself inserted in relationships marked by individualism and the logic of consumption. The public power, in turn, loses its legitimacy as an instance of collective representation and guarantor of rights. Globalization, although technologically and economically expansive, is selective and unequal. The family, finally, is resized, imposing on the school the challenge of reinventing itself in the midst of a crisis of values that permeates all social spheres.

THE SCHOOL IN THE FACE OF CONTEMPORARY SOCIAL TRANSFORMATIONS

This section is initially dedicated to reflecting on the symbolic value of the school in relation to culture, to later characterize it in the face of the impacts of contemporary malaise in this institution.

From an evolutionary perspective, Tomasello (2003) argues that the set of cognitive skills and technological artifacts available to human beings stems from species-specific social learning, mediated by cultural transmission: "an evolutionary process that allows

each organism to save time and effort in the exploration of the knowledge and skills already built by its conspecifics" (TOMASELLO, 2003, p. 8). From this capacity for transmission, humanity would have built a wide symbolic network of meanings.

Institutions such as education, politics, the arts, religions and science are responsible for the preservation and expansion of this accumulated knowledge. In this context, the school, as a metonym of the educational task, was symbolically consolidated as the institution in charge of systematically transmitting the legacy from past generations to the current ones, ensuring what Tomasello (idem) calls the "turnstile turn".

However, in view of the rapid transformations of the contemporary world, it is questioned whether the school maintains the same symbolic weight to fulfill this and other functions.

According to Rios (2006), the school is impacted by contemporary malaise in a peculiar way, experiencing a paradoxical relationship with society: it is not completely autonomous to exempt itself from the social problems that reverberate within it, nor is it a mere reproducer of these problems, since it plays the role of a transforming agent. Thus, in addition to the socialization of elaborated knowledge and the transmission of historically accumulated knowledge, which lead to the creation of new knowledge (RIOS, 2006, p. 46), it is up to the school to educate the citizen, understood as the development of the subject's ability to act with competence and dignity in society, exercising his rights and duties (NATIONAL CURRICULUM PARAMETERS, 1998, vol. 1, p. 45-46).

In this way, the school still remains, ideologically, as a space for learning and the construction of social consensus; However, it is necessary to understand how current social issues have weakened its symbolic value, sometimes converting it into a locus of (un)learning, (in)discipline and violence.

Several authors have portrayed this adverse reality. Miranda (2005) approaches the school crisis from the interactional and linguistic roles in public contexts and in the classroom, observing an "elasticity" in the patterns of interaction and linguistic behavior in various social spheres (cinema, church, home, school). This flexibility results in frequent generalized interpersonal conflicts, marked by the absence of regulation, authority and hierarchy in the discursive roles that determine rights and duties of speech and silence (MIRANDA, 2005, p. 164).

Studies by Lima (2009) and Bernardo (2011) configure an expressive "crisis map" in the school environment. The research by Lima (2009), carried out with 923 students from the 6th and 9th grades of the municipal network of Juiz de Fora (MG), reveals a contradiction between the traditional conception of the class as a one-way teacher-student

relationship and the student practice, which in 44% of the reported scenes present conversations, disorder and aggressiveness, indicating that the passive role attributed to the student in the "true school" can be a trigger for conflicts.

Bernardo (2011), in turn, analyzing reports from 454 9th grade students about their school experiences, identifies four predominant themes: school indiscipline, teaching/education, accidents and personal relationships. Violence appears in 72% of the reports about indiscipline, evidencing a scenario of values in crisis that hinders the teaching-learning process.

In view of this scenario, Goergen (2007) relates the crisis to the contemporary rejection of authority, resulting from the overcoming of authoritarianism:

> "Children and students articulate a diffuse claim for equality in relation to parents and teachers. (...) There is today a strong resistance to recognizing the principle of authority, in the name of which discipline can be demanded. (...) Today norms and values require rational legitimation, so that those who are obliged to follow them can understand why they are obliged to do so." (GOERGEN, 2007, p. 757)

Menin (2002) rescues the period of moral education in Brazil (1969-1986), characterized by the doctrinal transmission of values as scientific content, and contrasts this model with the current one, marked by an evaluative laissez-faire and relativism that allow the coexistence of values and countervalues without critical reflection. Thus, in the same school, teachers who stimulate competition and others who promote solidarity can coexist, in addition to those who treat morality as a private matter (MENIN, 2002).

Miranda (2005, 2011) points out that many educators feel nostalgia for a time when "there was respect for the teacher and limits", associating this memory with a negative morality, based on rigid and dogmatic prohibitions. In contemporary times, this ethical tradition is in crisis, resulting in orthodox postures in search of absolute truths and, simultaneously, in a moral elasticity that, according to the author, contributes to the formation of egocentric children, who reject limits and responsibilities (MIRANDA, 2011, p. 169).

In this context of evaluative opacity, scenes of indiscipline and violence become frequent manifestations, in which conflicts are "resolved" through physical and verbal aggression.

Tognetta and Vinha (2008) point out that, in the face of difficulties in managing conflicts and indiscipline, teachers tend to use rules and punishments as instruments to ensure coherence and support in their interventions, even though such measures, by themselves, do not ensure discipline. For these authors, school regiments should be conceived as tools for the development of autonomy, enabling reflection on the reason and

purpose of norms. When based on fair, democratic and respectful values, they collaborate for the formation of citizenship.

Finally, despite the difficulties and contradictions that permeate the "crisis map" in the school, there are important advances. Nucci (2000, p. 73) observes that concerns with children's moral development and character education have received new impetus worldwide. Although much still needs to be debated and implemented to reverse the current situation, awareness of the crisis represents significant progress.

In this perspective, the contributions of Psychology about the moral development of the child and the possibilities of intervention in the Education of Values assume centrality, themes that will be addressed in the following sections.

CONTRIBUTIONS OF EDUCATIONAL MORAL PSYCHOLOGY TO THE SCHOOL CRISIS

The theoretical contribution of Educational Psychology is presented below, which allows us to understand how the child, through his moral development, positions himself in the face of educational rules.

Initially, we based ourselves on the definitions of the moral and ethical domains proposed by La Taille (2006), and then approached the precursor work of Piaget (1932), taken up and discussed by Kohlberg (1969; 1984).

In general, morality can be understood as a practice derived from Ethics. According to La Taille (2006), although correlated, the concepts of morality and ethics are distinct: morality refers to the dimension of duties — "how should I act?" — while ethics refers to the dimension of the "good life" and the "life with meaning". For the author, the existence of morality in human beings can be observed from two perspectives: the sociological and the psychological. The first is characterized by the impossibility of conceiving a culture devoid of a moral system; the second lies in the ability of individuals to experience the feeling of obligation, that is, moral duty (LA TAILLE, 2006, p.32).

Morality, according to La Taille (2006, p.31), is coated with this feeling of obligation. Thus, when questioning "How should I act?", the verb "should" is understood in the sense of obligation, unlike the usual use in everyday language, in which it expresses probability, as in the sentence "He must be coming".

In pioneering studies, Piaget (1994, p.38) argues that the element of obligation or obedience is present in morality as long as society exists, that is, as long as there is a relationship between at least two individuals. For him, all morality is a system of rules and the essence of morality lies in the respect that the subject develops for these rules

(PIAGET, 1994, p.23). Based on this assumption, Piaget sought to understand what constitutes respect for the rule from the child's own point of view. His studies have shown that morality does not result from the passive internalization of values, principles, and norms. According to La Taille (2006, p.96), it is, rather, the product of endogenous constructions, that is, an activity of the child that, in interaction with the social environment, resignifies the values, principles and rules that are presented to him. For Piaget (1994), the two main environments in which the moral development of the child occurs are the family and the school.

Piaget (1994) proposes three stages to describe the assimilation of morality by the child: anomie, heteronomy and autonomy. Anomie, present between 0 and 4 years of age, is characterized by the lack of understanding of the universe of rules, which are not yet associated with values such as good and evil, right and wrong. From the age of 4, the child begins to associate the rule with these values, marking the entry into the heteronomy phase.

According to Piaget, revisited by La Taille (2006), heteronomous morality has two central characteristics: the understanding of the rules and the legitimacy attributed to them. As for understanding, the child interprets the rules literally, prioritizing the consequences of actions over intentions. It still fails to abstract the underlying moral principle. With regard to legitimacy, the child recognizes authority as the source of rules, configuring a morality based on obedience to recognized authority figures. In this context, respect is unilateral, as the duty to respect is not accompanied by the conception of the right to be respected.

Around the age of 8 or 9, the stage of autonomy begins, when the child begins to recognize the rules from their principles, freeing himself from "blind obedience". According to Piaget (1994, p.60), autonomy arises with the perception that the rule is not an external and immutable law, but the result of a free decision, being respectable to the extent that it is consented to. La Taille (2006) emphasizes that, while heteronomous morality corresponds to a morality of obedience and unilateral respect, autonomous morality is based on justice and mutual respect, balancing duties and rights (LA TAILLE, 2006, p.98):

> "In short, while in heteronomy a rule is morally good because it must be obeyed, in autonomy the reasoning is reversed: one must obey a rule because it is good. If the rule is considered bad, disobedience becomes a morally legitimate action – something still unthinkable in heteronomous morality." (LA TAILLE, 2006, p.98)

Piaget (1994) explains that unilateral respect is the initial form of respect in children's morality, linking it to a relationship of coercion, distinct from the reciprocal respect of autonomous morality. This feeling develops in the relationships of social coercion between

the child and his parents or other significant adults, such as teachers. Piaget differentiates two types of social relations: social coercion, characterized by unilateral respect for an authority, and cooperation, which presupposes mutual respect, without hierarchy of prestige or power. Obedience is born of coercive relationships, by which the child attributes absolute value to the norms and opinions of adults. However, Piaget (1994 apud FREITAS, 2002, p.20) observes a paradoxical attitude in this period of transition: the subject considers the rule sacred and immutable, but, in practice, does not always follow it.

La Taille (2006), when revisiting Piaget, points out that the passage between heteronomy and autonomy is not necessarily universal or linked to age, a position expanded by Kohlberg (1969; 1984). The latter proposed a dilution of the Piagetian phases, arguing that moral development occurs at three major levels: pre-conventional, conventional and post-conventional, each subdivided into two stages, totaling six stages. At the pre-conventional level, the individual is guided by the consequences or rewards of his actions, judging right and wrong according to the authority that imposes the rule. At the conventional level, their actions are guided by the opinion of the social groups to which they belong, adhering to socially accepted norms and values. At the post-conventional level, the subject seeks to define universal values and principles, disconnected from authority or social groups.

These levels corroborate the Piagetian idea of development in stages. Thus, as La Taille (1994) points out, believing that the simple verbal transmission of norms (the "sermon") is enough to guarantee moral action is naïve, since moral development involves practical experiences and the subsequent critical abstraction of these experiences.

Therefore, the importance of concrete experience in the process of moral development is highlighted. First, action occurs, followed by awareness and critical reflection, which is based on current practice. The Education of Values, a theme addressed in the following section, emerges as a possibility of systematic intervention in this process. Given that the school is one of the main socio-moral environments, the formation of the autonomous subject necessarily implies the discussion about the experience of morality in this institutional context.

THE EDUCATION OF VALUES – AN ETHICAL PROJECT OF CITIZENSHIP

In this section, we resume the reflection proposed by Tognetta and Vinha (2008, p. 9), who highlight the exhaustion faced by teachers and parents in conducting moral education: "What to do? – they ask, often exhausted in the daily battle".

It is essential to understand that moral education is not the exclusive responsibility of the family or the school, but rather a collective commitment, involving all social, political, legal, media and educational institutions. Goergen (2007) emphasizes that society is full of contradictions, and it is precisely in this context that the struggle for practices that promote well-being and general happiness occurs. Moral education in school, therefore, is a complex task permeated by paradoxical demands (GOERGEN, 2007, p. 760).

Thus, space is opened to discuss possible paths instead of definitive answers. Piaget and Kohlberg highlight the importance of experience for moral development, considering it a gradual process. Menin (2002) reinforces that moral formation cannot occur by mere imposition of values, nor be left to individual discretion; It is built from the practice of values, norms and rules in cooperative relationships. The more diverse and complex these relationships are, the greater the opportunities to reflect on what is valid for oneself and for others.

The National Curriculum Parameters (1998) point to the need for the school to approach moral education as a cross-cutting theme, encouraging the practice of cooperative relationships among students. However, such relations do not imply the elimination of social hierarchies. According to Puig (2000), the concept of democracy applied to education must recognize the natural existence of asymmetries in social roles, especially in the family and school spheres, where different responsibilities justify differences in authority. For example, the relationship between parents and children or between teachers and students cannot be horizontal, because the roles played by adults involve greater responsibility in education and care.

According to the MEC Document (2009), "If we want to understand democracy in school, we must recognize, at the same time, the difference in social roles and duties and seek those aspects in which all members of the school community have the same rights" (p. 8).

Thus, in the search for democratic spaces within these conditions, authors indicate promising pedagogical practices, such as reflective dialogue between peers (MIRANDA, 2005), school assemblies (ULISSES, 2004; TOGNETTA and VINHA, 2009) and case studies (JARES, 2005), which will be explored in the next subsections.

REFLECTIVE DISCOURSE AMONG PEERS

Miranda (2005), based on the theories of Tomasello (1999), discusses a possible model of educational action based on the central thesis of Tomasello (1999), which states that "men learn not only from the other, but, fundamentally, through the other". According to

Miranda, Tomasello (1999), when resuming the Piagetian proposal, proposes a strategy for the construction of scientific and moral knowledge, that is, the reflective discourse among peers:

Piaget stated that discursive interactions play a fundamental role in the development of children's moral reasoning skills, especially when they occur between peers. He pointed out that while children can learn some rules that govern their social behavior through the orders of adults

> (...) Moral reasoning is not effectively transmitted or fostered by rules. (...) It is in social interaction and through conversations with others who are equally in terms of knowledge and power that children are motivated to go beyond simply following the rules and to engage with other moral agents who have similar ideas and feelings to their own. It should be emphasized once again that it is not the content of the language that matters (...) but the process of dialogical involvement with another mind during the conversations." (TOMASELLO, 1999, p. 252 apud MIRANDA, 2005, p. 181)

Miranda (idem) points out that, although the moral development of children is largely guided by the transmission of values from adults, children learn better from their peers. In this sense, the author states that "a route to educational action can be the initiative of mediation in the construction of consensual regulations of behavior between young people and children" (2005, p.182). In addition, Miranda points out as a fundamental and complementary action to reflective discourse among peers the possibility of offering young people access to public spaces of language — such as lectures, interviews, excursions, debates, exhibitions, theatrical performances, cinema, rituals and ceremonies — where they can experience consensual regulations of interactional and linguistic behavior, recovering a healthy sense of authority and hierarchy. Concluding her reflections, the author, in line with Tomasello's evolutionist theses, argues:

> "If learning is a strategy of evolution, it is necessary to contribute to this project of humanity, fulfilling the task of educating our children (and students) from this accumulated heritage in the form of art, science, technology, in the form of interactional frames marked by a new civilizational pattern that combats the historical limitations to which we are subjected and points us to the path of collective responsibility to build a societal project that ensures rights and guarantees freedoms of more collective and humanizing choices." (MIRANDA, 2005, p.182)

6.2 ASSEMBLIES AND CASE STUDIES

The school assemblies, as discussed by Tognetta and Vinha (2008) and Jares (2004), propose to treat conflicts as pedagogical opportunities to face problems, such as violence. According to Jares (2004), it is essential to use "case studies extracted from the reality of the student himself, the school center and/or the surroundings", because "to work on the concrete problems that caused the conflict and not other differences or aspects

related to it; that is, to direct attention to the interests and needs of each one, not to their procedures or people" (JARES, 2004, p. 33).

The proposal for assemblies is directly linked to two fundamental points of contemporary education: youth protagonism and the confrontation of conflicts. Authors such as Puig (2000), Ulisses (2004; 2008) and Jares (2004) understand conflict not as something to be avoided, but as a possibility of advancement in the field of human relations. Jares (2004) defines conflict as:

> "A natural and intrinsic process in life that, if focused in a positive way, can be a factor of personal, social and educational development. Conflict is understood as a process of incompatibility between people, groups or social structures, through which opposing interests, values or aspirations are affirmed or perceived" (JARES, 2004, p. 36).

Ulisses (2008) points to the urgency of dealing with school conflicts in a systematic way, especially with regard to violence. He suggests that the punitive methods commonly used in schools — such as police reports, punishments, and suspensions — have not been effective in curbing violent practices. In this context, assemblies emerge as a viable alternative to punitive pedagogy.

The assembly, in its different forms, promotes dialogue between students, teachers, management and other segments of the school. Ulisses (2008) understands the assembly as "a space for the constant elaboration and reelaboration of the rules that regulate school coexistence", promoting "dialogue, negotiation and the forwarding of solutions to everyday conflicts". In this way, they "contribute to the construction of psychomoral capacities essential to the process of constructing ethical values and attitudes" (ULISSES, 2008, p. 10).

Tognetta and Vinha (2008), in line with Ulisses (2008), recognize in the assemblies a practice that favors the moral development of children. However, they point out that such development requires the active mediation of the adult, since the moral relationship demands "argumentation, the exercise of decentralization, the coordination of perspectives and analysis in the light of principles". Without this mediation, the authors warn, the assembly runs the risk of becoming a simple "talk", which does not lead to any meaningful educational conclusion.

The assembly model proposed by the authors is part of the logic of participatory democracy: "it is that of participatory democracy that tries to bring to the collective space the reflection on everyday facts, encouraging the protagonism of people and the co-participation of the group in the search for directions to the topics addressed" (ULISSES, 2008, p. 12).

The authors also highlight the existence of different types of assemblies: **a)** class assemblies, aimed at the punctual resolution of conflicts and revision of rules of coexistence; **b)** level assemblies, with the objective of regulating interpersonal relationships, the use of common spaces and projects between classes of the same level of education; **c)** school assemblies, aimed at themes that involve the entire school community and **d)** teachers' assemblies, aimed at reflecting on the coexistence between education professionals and the construction of common principles of action.

In justifying the importance of this practice, Tognetta and Vinha (2008) state:

> "If such (moral) 'education', in the broad sense of the word, is concerned with forming people who respect themselves and others, there are plenty of justifications for there to be a constructive and systematized work with the rules in the school. (...) This is the scenario: no one will deny the value of the rules. But what has been done with them demonstrates, at the very least, often a lack of knowledge of how morality is constructed and an absence of reflection on them in the educational space" (TOGNETTA and VINHA, 2008, p. 10).

The experience of cooperative relationships between teachers and students, in collective decision-making spaces such as assemblies, is a viable path for a pedagogical practice committed to the Education of Values. This approach is not to be confused with the implementation of a specific discipline of "values", such as the old Moral and Civic Education classes. On the contrary, it aims at a real and daily democratic experience of morality, avoiding both indoctrination and extreme relativism.

FINAL CONSIDERATIONS

The reflections developed throughout this article allowed us to understand that the crisis of values that contemporary society is going through has a direct impact on the school environment, especially with regard to coexistence, mutual respect and teaching authority. The school, inserted in this fragmented context, is faced with an ethical-pedagogical challenge: to form subjects capable of acting morally in the midst of social and cultural contradictions.

As discussed, moral education cannot be understood as an exclusive task of the family or the school, but rather as a collective commitment, involving all social, political and cultural institutions (GOERGEN, 2007). The construction of values does not occur through the simple imposition of rules, but through processes of cooperation, experience, reflection and active participation of the subjects in the decisions that regulate coexistence.

In this sense, returning to Tomasello (1999, apud MIRANDA, 2005), learning occurs not only with the other, but through the other. It is in the interaction between peers, in an environment that favors reflective discourse and active listening, that children build their

moral and social skills. As Piaget points out, "discursive interactions were of crucial importance for the development of children's moral reasoning skills, but only (or especially) if they occurred with peers" (TOMASELLO, 1999, p. 252 apud MIRANDA, 2005, p. 181).

Miranda (2005) also emphasizes that children learn better from other children, highlighting that "a route to educational action can be the mediation initiative in the construction of consensual regulations of behavior between young people and children" (p. 182). Teacher mediation, therefore, must promote spaces for listening, participation and dialogue, valuing the legitimate authority and responsibility of each social role in the pedagogical relationship.

Based on Tomasello's evolutionist theses, Miranda (2005, p. 182) proposes an ethical horizon for education, when he states: "If learning is a strategy of evolution, it is necessary to contribute to this project of humanity [...], in the form of interactional frameworks marked by a new civilizational pattern that combats historical limitations [...] and point us to the path of collective responsibility [...]".

Thus, it is concluded that the school must assume an active role in the reconstruction of values, promoting pedagogical practices that encourage cooperation, respect, listening and democratic participation, without losing sight of the importance of the pedagogical asymmetry that sustains the teaching authority as an ethical and formative reference.

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