

Religion and its moral contribution in the school space



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Ademar Henriques da Silva Filho

Pedagogue, UNIP/SP, Master in Theology, EST/RS, Student in the Graduate Program in Theology – Doctorate, PUC/RS.

ABSTRACT

The main objective of this article is to address the relevance of religion in the promotion of ethical and moral values in school and its influence on the history of education in Brazil, where education and

religion were the main sources of formation of citizens. The methodology that supported the research is bibliographic of qualitative nature. We perform readings and files for the production of the article. We approach education from the Jesuit period to the present day. The research concluded the need to still point out new directions that lead religion and education to promote ethical and moral values in school in favor of a just, tolerant and egalitarian society.

Keywords: Religion, Education, Ethics, Moral.

1 INTRODUCTION

This article addresses the issue of religion in the promotion of ethical and moral values in school. Today, it is possible to find throughout history, both religious and educational, several accounts that confirm that religion has influenced and still exerts a strong influence on societies and schools. Religious and educational history can be perceived as an important contribution tool that has been contributing over centuries to the construction of societies giving conditions for the creation of new more cohesive social structures, which seek the valorization of the individual. On the other hand, religion has also generated problems due to a traditional excess formation and without valuing the contribution of students in the process. However, it is a fact that religion has directly influenced the history of education in Brazil and it is necessary that it be understood and respected in its differentiated and unique form. Thus we ask: what is the relevance of religion in the promotion of ethical and moral values in school and its influence on the history of education in Brazil?

The main objective of our work was to reflect the relevance of religion in the promotion of ethical and moral values in school and its influence on the history of education in Brazil. The specific objectives were: a) to carry out a bibliographic survey of the theorists that discuss the issue of relevance of religion in the promotion of ethical and moral values in school. b) to analyze the points of view of the selected theorists and to develop a textual production that highlights the relevance of religion in the promotion of ethical and moral values in school and its influence on the history of education in Brazil. c) synthesize the most relevant aspects of this contribution by a literature review.



The guiding questions were: a) what is the relevance of religion in the promotion of ethical and moral values in school? b) what is its influence on the history of education in Brazil? c) what is the synthesis of the most relevant aspects of this contribution by a literature review?

In this case it is necessary to reflect that every society has a vision of the universe that shows that over the centuries human societies have often developed norms of behavior in order to guard against the unexpected, the unpredictable, the unknown, and to establish a certain control over the relations between man and the world around him. However, the historical norms that study the events, facts, and behavior of the individual are based on the uncertainties of life and vary greatly from one society to another.

The research also seeks to point out new directions that lead religion to promote ethical and moral values in union with education, and fulfill its goals of educating for a liberating society, where the individual perceives religion as an act of love and personal surrender, understanding that religion based on an education that transmits respect, Religious tolerance, equality and participation between teacher and student and vice versa can transform the current situation of violence and insecurity that we currently live.

2 CONCEPTS OF ETHICS AND MORALS IN HUMAN SOCIETY

Considering the word ethics, it is derived from the Greek ethos (character, way of being of a person). Ethics is a set of moral values and principles that guide human conduct in society. Ethics serves to balance good social functioning, making it possible for no one to be harmed. Ethics is understood as a reflection on the principles that guide the behavior of man in society.

Etymologically conceptualizing the word moral originates from the Latin Mores, whose meaning is (relative to customs). It is the set of rules acquired through culture, education, tradition and daily life, and that guide human behavior within a society. It is the understanding of how the human being acts from culturally established norms for a community.

In the educational context, ethics seems to be a fashionable phenomenon, as Tugendhat (2000, p.69) states, "among young intellectuals, in the past there was more interest in the so-called critical theories of society". Today, contrary to this, ethics has gained space and has been the subject of various discussions in academic circles and school curricula.

When talking about ethics, a paradox remains: for some researchers, ethics implies universal validity, and for others, it is evidenced as historically and socially relative.

We can understand through the quote author Tugendhat: "The observance of moral norms is something that we can demand of everyone in any way, so it seems to be, and in order to be able to do so, we must also hope that this can be made comprehensible to all." (TUGENDHAT, 2000, p.13). In this way morality needs to be transparent so as not to penalize innocents.



Conceptualizing ethics as well, as morality in educational institutions generates different opinions. It is necessary, in view of the theoretical foundations, not only to point out definitions regarding ethics and morals, but also to establish the difference between the two terms according to some authors.

As we shall see in the course of this work, ethics will be defined in different ways: a science of good and evil and the substance of the rules of behavior, valid for a given group or, universally, for all men; an empirical ethic; or a material ethic of values, founded on values.

Often, morals and ethics are employed as synonyms, representing the idea of a set of principles or standards of conduct. In fact, its origins – mores, in Latin, and ethos, in Greek – go back to the idea of custom. In custom, people create values by elaborating principles and rules that regulate their behavior. These principles and rules, taken together, indicate rights, obligations, and duties that guide the conduct of individuals.

It is necessary to make a reflection on human conduct, and the reality of its origin, customs are inserted in the field of ethics and morals, in this way the author Ferreira states:

Ethics is the study of judgments of appreciation that refer to human conduct that can be qualified from the point of view of good and evil, either in relation to a given society or absolutely. A set of rules of conduct considered to be valid, either absolutely for any time or place, or for a particular group or person. (FERREIRA, 1975, p.950).

We can make a comparison between morality and ethics by defining it as a guiding basis for human beings collectively or individually. On the other hand, the author (GUIMARÃES, 1996, p.47), distinguishes morality from ethics. For him, "morality is linked to the should-be, while ethics is the will-to-live". Morality determines the ways of an individual, or a society, explaining its existence by a set of laws. Ethics organizes the small daily attitudes of smaller groups, pointing to the relativization of the different values that make up a group.

For Marilena Chauí (1994, p.340), "ethical action is anchored in the integrity of the human being in front of his fellow human beings. From this perspective, the moral subject is, by definition, the one capable of distinguishing between good and evil." Therefore, this subject has the capacity to deviate from the prescribed path, capable of deciding, of choosing, of deliberating for the recognition of the boundary between the just and the unjust.

As stated by Silva (2002, p.92), "ethics constitutes the domain of investigation regarding the notions of happiness and unhappiness, good and evil, just and unjust and the values to which men submit by tradition or adherence". Moral conduct, on the other hand, is determined by three axes: respecting the rights of others, seeking to have a good life and deserving to be the object of moral admiration. (SILVA, 2002, p.80).



The criterion of moral action and ethical codes is a cultural construction, historically demarcated in each society and in each epoch. Universal ethical values correspond to strategies acquired in the survival of individuals of our species, in which language provides the collective means to express the best for all.

Life in society requires the possession of criteria, values and, even more, the establishment of relationships and hierarchies between these values. The responses to conflicts go through the personal decision, influenced by the social representations and by the cultural and political insertion of the individual.

Faced with the conflicts, the complex questions, we can perceive the limits of the answers offered by morality and the need to problematize these answers, to verify the consistency of their foundations.

It serves to verify the coherence between practices and principles, and to question, reformulate or substantiate the values and norms that are components of a morality, without being in itself normative. Between morality and ethics there is a constant movement, which goes from action to reflection on its meaning and its foundations, and from reflection returns to action, invigorated and transformed.

2.1 SOCIETIES AND CULTURES WITH DIVERSE ETHICS

Discussing ethics and morals is quite complex, since such a concept is not yet clear to many people. When ethical expression is placed next to moral expression, it becomes even more difficult to explain it because the concepts are confused. According to Srour (2008, p.7). Ethics is a scientific knowledge that falls under the Social Sciences. It is a theoretical discipline, a conceptual system, a body of knowledge that makes moral facts intelligible. In this perspective, ethics can be understood as the study of the judgment of analysis that refers to human conduct, to the moral behavior of men in society.

The author further says, "But what are moral facts? They are social facts that concern good or evil, judgments about the conduct of agents, historical conventions about what is right and wrong, just and unjust, legitimate and illegitimate, virtue and vice, justifiable or unjustifiable." (SROUR, 2008, p.7).

Morality thus depends on society, on conventions determined by it about what is right and what is wrong. "In this way, the same conduct can be judged as wrong in one society and right in another." Srour (2008, p.8), cites the infanticide practiced in the Roman Empire and contemporary China to regulate the food supply; the human sacrifices of rituals performed in antiquity, among others, as some examples of conduct accepted as correct in the society in which it was committed, but which would put us in a state of shock if performed in our society.



Thus, we can understand that morality refers to specific conducts, at a certain time, in a certain culture, that is, it refers to a conduct of the rule, in a practical way. On the other hand, ethics is constituted by reflection, based on principles that are permanent and universal.

Ethical reflection is concerned with analyzing the choices made by people, considering the culture of which they are part. The foundations of morality are also the object of study of ethics that aims to identify how individuals value these foundations and also how are the conflicts originated and constituent of this valuation.

For there is no way to predict, regulate and prescribe all situations, even because each one presents a unique context. Ethics, as a process of choice, is the exercise that must act with responsibility, freedom and autonomy.

In the Brazilian slave society of the nineteenth century, for example, the imprisonment and the strong punishments to which slaves were subjected by their masters were morally accepted. But, the ethical reflection of some people on this issue made them realize the injustice that was committed, so these people began to fight for a rupture of this situation, creating the abolitionist movement that contributed greatly to the evolution of this moral state, changing society.

By questioning the foundations of morality and its validity for the individual and for the collectivity, ethics, at first, leads the subject to evaluate himself before his values and principles and, later, to evaluate the principles of the other and of the collectivity. Ethics here is understood as a parameter for your consciousness, your philosophical reflection on how to act individually and collectively. As people develop in relation to ethical reflection, they develop their moral maturity; And as they mature morally, they develop their ethical reflection.

For the psychologist La Taille (2005), From the psychological point of view, "the question of the norm, how I should act, and the question of happiness, how I want to live, are related". (LA TAILLE, 2005, p.1), explains that the first question refers to morality and the second to ethics. Thus, although moral and ethical precepts have existed in all times, they have never guaranteed tolerance and understanding among all peoples. Today it is no different, prejudices and violence still dominate. Education seems to be an excellent way to promote the transformations that are necessary in the ethical and moral formation of peoples.

Ethics allows us to reflect, to be happy and, above all, to build and not destroy the society in which we are inserted. The association between the concept of morality and ethics is a subject that requires reflection for the perfect understanding of both in their role in society.



3 SYNTHESSES ON THE RELEVANCE OF RELIGION IN THE EDUCATIONAL PROCESS IN BRAZIL: FROM THE COLONY TO THE REPUBLIC.

The Christian cause remains because it rests on the sacrifice of the Son of God and His glorious resurrection. (ACHAJI, 2010, P.15). The differential of the Christian religion lies in the risen Christ. Therefore, Paul declares: "If Christ is not risen, our preaching is vain, and go to your faith ... and ye abide yet in your sins" (1 Corinthians 15:14,17). And Jesus Himself promised, "Because I live, you also shall live" (John 14:19).

Based on these biblical statements we can better understand why religion remains firm for centuries and why the need to study more the history of religion and education in Brazil, because religious activities have always been present in the educational process even, in the period that extends from 1500 to the present day, is rooted in the centrality of the Portuguese, English and North American Metropolis over the Colony, the Empire and even the Republic.

It expanded around the sugar mill-the large landowner resorts to slave labor, initially of the Indians and then of the black Africans, Latifúndio, slavery, monoculture patriarchal character of society. Centered on the power of the mill lord (ARANHA. 1996. p. 99).

There is, therefore, an economic scenario complemented by the religious factor, practically inherent in the colonial enterprise. There, the educational coordinates linked to catechesis appear. According to the author, in this context. Education was not a priority goal, since there was no need for special training for the performance of functions in agriculture. Despite that. European metropolises sent religious for missionary and pedagogical work. For the primary purpose of converting the Gentile and preventing the settlers from deviating from the Catholic faith.

What, then, was the metropolitan religious intent for the Colony? Spread religion? The answer needs to consider the link between monarchical absolutism, the pontificate and the nascent Society of Jesus. In a nutshell, real power transforms the Church into an important instrument for guaranteeing the political and unifying unity of faith and conscience. This means an affinity between Ignatian missionary activity and political domination.

In short, to educate was to colonize. Thus, in colonial Brazil, the Jesuits are protagonists of this ambivalent pedagogy, whose synthesis can be this to educate is to colonize. However, its primordial activity is abruptly interrupted by the reform. (ROMANELLI, 2001, P.58).

3.1 EDUCATION IN THE COLONIAL PERIOD

In the Brazilian colonial period education was based between three institutional spheres that were: the School, the Church and the Society involving the political and the economic. At this stage the colonizers wanted in any way to impose their European ideas, thus framing people to the social



values that they defended as being good for society, in this period education merged and confused with the court.

Paraphrasing, with the author (RIBEIRO, 1998, p.39), it is emphasized that everything goes through the issue of Religious Education, as a form of evangelization for slaves, that is, the role of the Church and Education was to catechize, since, this was the agreement between the Pope and the Portuguese Crown.

Public education in this period should be free, secular and for all, but it is quite true that at this moment religion is linked to the ideological thought of the State, which consisted in the bourgeoisie taking the place of the religious hierarchy, and education would come to be thought of as the ideal of the ruling class, with its interests and values.

Still in this period, the school and the educator suffer from a broad and unitary project, which aimed only to dominate the blacks and the Indians to only thus become belonging to the Christian faith, and whose administration was in charge of the State and the Church.

This fact demonstrates very well that the project of the Portuguese colonizers was truly to conquer the Gentiles to the Catholic faith, to only thus keep them in a state of submission to the objectives of the Portuguese crown, since it is known that the Jesuits landed together with the Portuguese colonizers, to impose their religion here converting everyone to Christianity.

3.1.1 Education in the Imperial period

Education in the imperial period did not change much figure, all because the Roman Catholic Religion was the official religion of the Empire, soon education began to be covered up and submitted to the Metropolis as an ideological apparatus, since at that time the Church owned a vast economic and cultural heritage and did not conflict with the court, not to mention that it worked with education, even though it was the role of the State.

It is also worth mentioning that the Church in this period had its interests there, that of evangelizing by preaching or imposing the Roman Catholic apostolic doctrine. In this imperial phase the Religious Teaching continued still in the form of catechesis, aiming to indoctrinate the Indians and blacks, as well as the subaltern classes.

3.1.2 Education in the Republican Period

In the republican period the Catholic Educational Education was going through a crisis, because a new regime that emerged in 1891 calls for the separation of the State and the Church.

This was the first drafting of the first Constitution of the Republic to guide Brazilian Education. This statement wants to show that teaching could or should only be given in some specific establishments, such as religious schools and no longer in those maintained by the Government. That



line of thinking was influenced by the ideals of religious freedom governed by the principle of the secularity of the State, according to the French conception.

This is what is contained in the speech of a large number of parliamentarians who acted in the Constituent Assembly and in the implementation of the new regime. Subsequently, by the leadership of the pioneers of new education, from the 30s, this idea is intensified.

4 ETHICS AND MORALS AS CURRICULAR COMPONENTS

The choices of human beings imply consequences that, in turn, in the collectivity, bring to light the contrast between reality and ideas of reality or behavior. Thus, man, inserted in the social environment, realizes that he must answer for his choices, in the collectivity, from his ethical reflection, before the morality that governs this ethics. For Freire (1996, p.38), "the formative character of the educational exercise requires the embodiment of words by example", so the teacher cannot be inconsistent with what he teaches or in this case the teacher cannot fall into the old saying: do what I say and do not do what I do. This perspective is also contemplated in the Curricular Parameters of the third and fourth cycles of Elementary School, which explain:

The proposal of the National Curricular Parameters is that the ethics expressed in the construction of the principles of mutual respect, justice, dialogue and solidarity be a reflection on the various human actions and that the school considers the school life as a basis for its learning, with no mismatch between what it says and what it does. From this perspective, the transversal theme Ethics brings the proposal that the school performs a work that enables the development of moral autonomy, which depends more on favorable life experiences than on discourses and repression. (BRAZIL, 1998, p.66).

In this sense, the child, in the first years of schooling, is already awakening to the analysis of the intentionality of his actions and the actions of others. In this way teachers are targets of these analyses between what is said and what is done, it becomes even more relevant to the teacher-student relationship. This requires teachers to maintain, even more, an ethical stance.

Ethics is theory and morality is practice, in this perspective, the teacher must enable students theoretical or practical alternatives, leading them to know values of what is right, of the that is wrong, of what is good, of what is not good, that is, indicating social and cultural values, through their lifestyle.

In this way the value structure is personal and is built by people in their personal history, through the internalization of what they live in their reality. In this case, the school can be the only opportunity for parameter and access to reflection on values, ethics, morals, conducts and possibilities. For Duska and Whellan (1994, p.106). The facts that influence moral development are: the social environment, cognitive development, empathy and cognitive conflict.

All training presupposes time within the social environment of coexistence of the individual and pedagogical intervention, so to grow morally does not only mean to change one's opinion about a



particular problem, but to transform the way of reasoning, expanding one's own vision to include in it criteria of judgment not yet considered (DUSKA; WHELLA, 1994, p.104).

In this perspective, cognitive development enables the student to perceive the multiple variables that involve a phenomenon and how they are articulated and moral development allows the reflection of these variables in the ethical dimension. As values and principles are abstract concepts, it is necessary that the educator enables learners to develop the capacity for abstraction, to understand concepts, knowing how to articulate them to practical life and their experience of the world.

Regarding cognitive conflict, Duska and Whellan explain:

Creating cognitive stimulation in a moral education program means disturbing the balance of the individual, creating a situation in which he, faced with a problem to be solved, experiences a conflict such that it leads him to the realization that current structures of his reasoning are too limited to include the new perspectives that the conflict presents. Cognitive conflict is experienced only when the new considerations introduced come from a moral stage higher than the usual stage of reasoning. (DUSKA and WHELLAN, 1994, p.106).

In this perspective, the discussions mediated by the teachers, about the ethical and moral dilemmas from problem-situations, leads the student to face issues not yet thought of and singular, therefore, challenging. Thus, the teacher should enable the student to raise hypotheses about the variables implied in the situation, about the possible relationships established between these variables, especially those of cause and consequence; Perform Comparisons; imagine processes that triggered the problem and that can be triggered by it; seek information that validates or not the hypotheses raised; Socialize experiences and points of view, understanding the problem-situation more broadly and more deeply.

Empathy, that is, the ability to emotionally understand another person, to put oneself in the other's shoes, must also be developed. It can be mediated by the teacher at different times, for example, when he dialogues with the student about the actions of this and the consequences of them for his and for other lives; when it enables the student to conjecture actions and their possible repercussions; when the two dialogue about events or experiences that impacted the educator's own life and how he made decisions in the face of the circumstance; when the teacher contributes to the student to perceive and reflect on their own feelings (DUSKA; WHELLA, 1994, p. 110).

In addition, enabling the reading of literary texts and participating in plays and films, discussing about stories, reflecting on the conduct of the characters, can also contribute to the student putting himself in the place of other people (even if fictional) and see life from other perspectives, considering feelings and points of view different from his own. Fostering dialogue, the reading of art and cultural experiences in general is relevant to empathic development.



4.2 ETHICS AND MORALS IN PRESCHOOL

We are currently experiencing a crisis of values. This crisis is identified by the existence of prejudice and discrimination, the lack of respect for people from different groups and intolerance. Parents no longer know how to educate their children, because if they consider the values transmitted by tradition to be outdated, they are also undecided about what values to employ in the education of their children. Usually, they end up handing over their children's education to the school hoping that it will "liberate" them from bad manners.

Children and adolescents are unaccustomed to experiencing and respecting limits that aim to ensure the survival of themselves and the group in which they are inserted, revealing themselves to be selfish and insensitive.

Teachers don't know what to do to set these limits, because the sanctions they once used have become ineffective. In this context, the study of ethics and questions of morality in the formation of the individual is essential as a work proposal of early childhood education offered, especially in school.

For Silva (2002, p. 246), "this virtue is in the reflection of each attitude, subordinating it to the principle of valuing life". Ethics, which can and should occur in the school, requires, both in the classroom and in the whole establishment, and in proportion to the age of the students, that they take an active part in the deliberation and exercise of responsibilities and cultural diversities.

In any school, these crises require a response from the educator, who, through his posture when dealing with the situation, interferes in the construction of the child's moral judgment. These crises generate an insecurity in educators, because they do not want to be authoritarian, imitating the model by which they were probably taught, but they also do not know how to act, without authoritarianism, to establish order in the room. Due to this lack of preparation of teachers, children end up being led to tyranny, for lack of internal limits, or on the contrary, to passivity, a consequence of excessive authoritarianism on the part of adults.

In addition, it is perceived that the fundamental role of early childhood education is not always recognized by professionals working in this area. The training of these professionals is precarious, and often catechizing when ministering religious themes, which leads them to base their pedagogical work on common sense and not on a serious and consistent scientific study based on the National Curriculum Parameters (PCNs), Laws of Guidelines and Base (LDB) and the Curricular Reference of Early Childhood Education (RCNEI).

5 RELIGION, ETHICS AND MORALS IN THE LEARNER'S FAMILY

Starting from the principle that education would be a social and systematic practice, whose purposes and social function would be to form the subjectivity of the individual, so that he internalizes and practically reproduces the socially accepted cultural content, that is, that he is socialized, inserted



in the social and cultural environment where he lives, it can be said that religious education would be, in the final analysis, a process of specific methodical socialization, usually institutionalized, in order to make individuals learn the set of principles, teachings, rules of coexistence, patterns of behavior and conceptions of the world proper to the religious perspectives that circulate in different social spaces, within the family, the literature of a theological nature, in religious institutions, such as: churches, temples, seminaries, community, media and among others.

Another important element to be considered by the school is the religious knowledge acquired by families as a form of mediation in the relationship of individuals with the world. Faced with their conceptions, the different religions existing in a plural society, which guide individuals through codes of moral conduct, establishing different values and forms of behavior. School education is an important element to structure the ethical behavior of individuals in the face of their religious conceptions.

Religions refer to the culture and the first forms of knowledge of the world, relating to human life and survival in relation to the environment in which it is subjected. These systems present peculiar characteristics in relation to their discursive and argumentative structure. Religious knowledge is inspirational, relying on doctrines that contain sacred, evaluative propositions because they have been revealed by the supernatural.

We can observe in this case that religion is one of the appropriate knowledge for the transmission of moral values in the family of the learner. The concept of morality refers to the manner and character of one's own behavior. Morality is the differentiation of intentions, decisions and actions that are more appropriate and those that are inappropriate to a society, with defined historical time and space. Morality connects with the culture and collective consciousness transmitted through the cultural interactions existing between individuals.

In this way the concept of morality carries with it a strong element of static and permanence of values that will be strengthened in religious knowledge based on faith. Individuals, through culture (tradition and customs), acquire moral values. In this case, one can understand religion as a complex knowledge that morals for the transmission of knowledge because it involves the relationship between real and spiritual world.

Morality is associated with the values and conventions collectively established by each culture or by each society, organizing itself from the individual conscience and its attitudes. Principles such as honesty, kindness, respect, virtue, and among others, taught by the family, determine the moral sense of each individual, because they lead human behavior through universal values, guided by the inclusion and harmony of the group or society that built and transmitted these moral values. Morality and religion are also closely related to historical societies of low and medium complexity such as band, horde, tribal, ancient or medieval society (DURKHEIM, 1973, p.79).



At this point, the school has the mission of unveiling naturalized preconceptions in everyday relationships and a world in constant transformation. In addition to ethical conceptions, the school must provide the strengthening of moral values for the construction of character and the strengthening of social ties, affected in the face of major contemporary transformations.

6 METHODOLOGY

The research had a qualitative nature because it intends to seek in theorists the diverse points of view on the theme from the subjectivity of each author. According to Minayo (2010, p.55), in qualitative research: the researcher seeks to reduce the distance between theory, context and action: The personal experiences of the researcher are important elements in the analysis and understanding of the phenomena studied.

The research used hermeneutics as a way to interpret the various texts seeking the vision of each author and their possible contribution. Firstly, we started with a bibliographic search in the UEA library and on the internet looking for books and articles. Second, we read, file and analyze all the material collected. Third, we did the textual production.

These studies also represent a level of ordering and classification analysis. However, based on descriptive studies, they can be used to analyze the role of variables that influence the appearance of phenomena, as well as to identify the specific variables that are important to explain complex characteristics of a problem or behavior (RICHARDSON, 2010, p.66).

It was according to this idea that the bibliographic research was guided, where it was sought to understand through authors related to the theme developed in this work. Based on this perspective, the research was motivated by the interest in better understanding how education based on religion worked and still works in the development of learning, understanding the contribution of the school in the ethical and moral formation of the students.

7 ANALYSIS OF RESULTS

To know the relevance of religion in the promotion of ethical and moral values in school it is necessary to ask what are the most important values among students to be included in the contents of the classes and contribute to their ethical and moral formation?

According to Gunther, (2006, p.34) the means of data representations of any investigation, are closely linked to data collection techniques. When choosing the media, the images or ideas are already concatenated.

The relevance of religion in the promotion of ethical and moral values in school can turn out to be very great. For this it needs to be articulated to the programmatic contents and must



Respect the various cultures existing in the school without imposing rules, but, teach ethical and moral concepts such as: freedom, justice, equality, fraternity, respect.

And what would be the values to be worked on in an interdisciplinary way? The LDB itself (Law No. 9,394/96), strengthens and guarantees to the student the function of the school in teaching values for the formation of citizenship. In its articles 1, 2 and 35 (paragraphs II and III), it states that education should be through the integration of the student with family and social life. Education is the duty of the family and the state, and should be inspired by the principles of freedom, which is developed in the relationship between the student and family life, in human coexistence, at work, in teaching and research institutions, in social movements and civil society organizations and in cultural manifestations, which covers all spheres of educational stimuli to which individuals are subject in the formative process.

In the contemporary world, religion has become an important field of many discussions about the behavior and ethical and moral values of individuals who interact and relate in society. Ethics is its discussion, human praxis presents itself as a questioning and reflective matter about morality. Through religion it is possible to promote discussions about what is or is not, and what is right or wrong, using reason in favor of the common good.

Kant (1974) emphasizes education as the center of the moral field, referring to the idea that to have autonomy it is necessary to produce reason and universality: "how could we make men happy, if we do not become moral and wise." (KANT, 1974, p.28). In this way, to have a general and uniform conduct from the behavior of autonomous individuals, capable of making decisions to make choices.

According to Kant (1974), the human being has the ability to be the author of his ideas and his acts so that the individual can have autonomy: "when the individual is born he brings with him the understanding necessary to live in society, these being acquired through education". (KANT, 1974, p.15). According to the author, the individual at birth needs a guidance of conduct, which does not define his future. Only reason can free the individual from the lesser age leading him to the greatest age.

According to Freire (1996, p.4) only "A pedagogy based on ethics, respect for the dignity and autonomy of the learner and a progressive teacher". It will have a possibility of social transformation.

In Brazil, the main element for the promotion of autonomy is literacy and awareness of the social condition of individuals. For him, the best way to discuss ethics in the classroom is to promote respect for difference and to value otherness, recognizing that no knowledge is absolute. The school must enable the student to reflect on knowledge and that everyone must assume responsibility for human conduct in society.



The school is an ideal environment for practice and learning of ethics, in addition to forming character, students can work religion, ethics and morals respecting the limits, teaching solidarity, peace, justice and love.

It is essential to apply these themes in the classroom, because the school is directly related to social coexistence, collaborating for the adjustment of society, this will be possible when the school works in a motivational way, as proposals we have:

- a) Conceptual activity - What is ethics, morals, religion? By providing this question to students, everyone will be able to speak. It is up to the teacher to establish a teaching method capable of establishing mediation knowledge about the questions posed by him. Activities that involve creative and participatory solutions are ideal.
- b) Relational exercise - Is it possible to relate to different people? As people are very different, learn to respect diversity, to obtain good social conviviality, practicing moral and ethical values.
- c) Decision initiative - The extremes of a single situation. Reflection instead of delivering ready-made answers of what should or should not be done. We can consider extreme situations such as: embezzlement of money in electoral campaigns, murder, passing in the test, taking a seat preferences when elderly people stand up, lying on the curriculum and among other extreme cases.
- d) Talk about boundaries – can we ask students what they would do if risky situations compromised their family or friends, someone they loved? What rules would they be willing to break to help or save these people? The teacher can help in reflecting on the importance and influence of relationships in their ethical decisions and how others, close or not, can be affected.
- e) Establish rules - The teacher can establish in the classroom a code of ethical conduct to provide reflection on what students think they are and what they really do, provoking debates and a lot of interaction between different points of view.

In the context of each classroom, according to the level of training of the students, the teacher should think of situations, in which they themselves can establish a personal rule of conduct with, for example, I will never speak badly or hit my colleagues or anyone else. From this choice, rules are placed to be followed. Ask if, if he is attacked, he will not defend himself? What is the limit of patience not to get angry with the colleague? About speaking ill of someone or disrespecting the teacher? With these tips, in addition to making them more aware citizens, teachers will also be able to pass on to students principles and attitudes such as; solidarity, democratic experience, self-respect and rationality.

We can affirm that it is important an education based on ethical and moral values, prioritizing common rules and values, which enable inclusion, otherness, respect, religious tolerance, justice and



equity. Having as subsidy the National Curricular Parameters in which it presents the transversal themes – Religion, Ethics and Morals.

8 FINAL CONSIDERATIONS

Considering that there are several laws throughout the world with the intention of maintaining the social order, and that even then, not being obeyed, they cause confusion in such societies, as to what can or cannot be done, what is right or wrong, ethical or unethical, moral or immoral, in this way they become ineffective in their main objective.

Therefore, and if, as mentioned in previous topics, the Ethics and Morals promoted by Religion need to be inserted in the pedagogical actions of schools, and in all areas of knowledge, in this way it is possible an education with ethical and moral principles where teaching goes far beyond reading and writing.

Based on the National Curricular Parameters - PCNs, the National Curricular Reference of Early Childhood Education - RCNEI and the Law of Guidelines and Base - LDB informs us how important it is to teach ethics and morals in the classroom, although most of the values and customs of students come from the family. But, it is in school that they will be stoned and oriented to be a citizen of respect, understanding, tolerant, able to interact socially, promoting peace, social equality and love for others, being the same inserted in any religious group, understand by school teachings religious tolerance and plurality of the same.

Thus, as important as it is to contextualize religious freedom as a human right, its proper understanding becomes possible only if combined with a focus that permeates all aspects of religion, seen, here, as necessary for a complete formation of the citizen.

However, there is still much to be done and discussed about the importance of religion in the promotion of ethical and moral values in school, as a transforming agent of concepts and attitudes that aim to guide, instruct so that we have a more just, more cohesive society and less violent, where true social values are highlighted, such as: virtues, love of neighbor and compassion.



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