106 - PEDAGOGY AS A COOLABORA INSTRUMENT IN THE BUILDING OF AN ADEQUATE SOCIAL ETHICS.

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INTRODUCTION

In accordance with the Dictionary Aurélio Buarque de Holanda, Ethics is the study of the judgments of appreciation that is related to the susceptive human behaviour of qualification of the point of view of the good and the evil, either relatively to the determined society, either in absolute way.

There are also some confusion between the terms ETHICAL and MORAL; we searched in diverse sources to detach some concepts:

1- Ethics are principles. Moral is aspects of specific behaviors;
2- Ethics is permanent. Moral is secular;
3- Ethics is universal. Moral is cultural;
4- Ethics is a rule. Moral is rule behavior;
5- Ethics is theory. Moral is practical.

A word that comes from the Greek term "ethos", and has its correlated in Latin "morale". Both, etimologicaly possess the same meaning: Behavior, or relative to the customs. Perhaps we know that the Ethics is present in all societies of human beings, and already we do not conceive the idea of whom it is solely human being, therefore it is presented among our relatives and next to non-human beings.

Very easily sharp word present in all the segments of the society, however, very difficult of being explained in a practical manner, therefore each human being in different culture conceives it in a determined way, and in name of this concept, it is practiced by many in accordance with individual interests, that is, in general, preponderate on the collective.

We would neither be frivolous, nor inconsequential, in affirming that one is about general rule; we know that the people are not all who show a behavior directed only toward itself, therefore in case that this happened, we would not be here for registering this thought - that by the way does not have nothing new - that has moved with daily pay-conceived ideas for many centuries, that had been being modified along with the years for the human behavior.

I On the Ethics

We were to search in the conception of Aristotle, explanations that are made to understand the meaning of Ethics better. We realized that before understanding the Ethics, we would have to investigate what it is thought to be in Politics, because as brazilians, especially at the current moment, we see the Ethics and the Politics as practically contradictory terms.

Aristotle conceives the Ethics in a different way, he today compels when analyzing its ideas, to make a species of displacement of our current concepts, for better understanding . For the philosopher, the objective of the Ethical one was the attainment of happiness, it was last seen as the synonymous of a "good life", but to be good it had to be worthy.

In this direction, the ethics would be subordinated to the politics.According to (RUSS, 1997, p.39) "treated ethical and the politicians belonging to the same study, classified as politics".

In this study, the author, mentioning the Ethics, demonstrates that the happiness is allied to the best performance of the government, and that this better government is that one where each one better finds what he/she needs to be happy. In accordance with it: " To be happy you have to keep yourself the virtue and the prudence". (Aristotle, Treated to the politics, p. 45)

The philosopher understands that as much in the collective life as in the individual life, the habit is the great principle that regulates the action. That the character of the individual is of his/her own authorship, or even so, is the result of a series of acts that they initiate with himself/herself, that an ethical disposal is acquired through this or that way of acting: "[...] I can be declared author of my character as I am of my acts." (VERGINIÈRES, 1999, p.105).

Thus, Aristotle places himself on the Ethics: "I am speaking of the moral excellency, therefore it is related to the emotions and action, and in these it has excesses, it lacks in half term. For example, you can feel fear, confidence, desires, cholera, mercy, and in a general way, pleasure and suffering, others or very little, and in both the cases, this is not good, but to try these feelings at a certain moment and in certain people, and certain way, it is the half term and, and that is the most good characteristic one of the excellency.

It also has, in the same way, excess, lacks and term in relation half to the actions. However, the moral excellency relates emotions and the actions, in which the excess is a form of error, as much as the lack, while the half term is praised as the correct, praised to be a certain characteristic of the moral excellency. The moral excellency, therefore, is something such as equidistance, and, as we already saw, its target is the half term.

Although it is possible to make a mistake in some ways, to the step is only possible in the right way, also for this reason it is easy to make a mistake and difficult to make it right, easy to miss the difficult target and to make it right it, also the excess and the lack are characteristics of the moral deficiency, therefore, the good is only one whereas the bad is multiple. (Aristotle, Ethics the Nicoma co, p.42)

It is not our intention at this moment to relate concepts of important authors, with an excellent role in the studies of the Ethics, neither to promote counterpoints between them, or to argue about which of them would be more accurate than the other; but as a mission of educators, we reserve the desire and the necessity to register our primary thoughts here -, perhaps most important - to try to find a bigger direction in pedagogical making that we undertake, and to better understand the walking towards an after-modern world.

For such, we delved into concept of Ethics in Aristotle, therefore we believe that its belief meets ours, or either, for the philosopher, the Ethics was a synonymous of "Fair life and good", this is its thought - we believe - it is what gives a prize to the wills and necessities of all human beings. To reach the accomplishment of this concept, it still is, and perhaps will always be the biggest challenge of the humanity.

The intersession between the Ethics and the Education seems to be a subject in certain way consumed, and even, according to some, common-place. As it can be noticed it never was so current, when the country is passing thorough one of its worst crises - most painful perhaps - leading all the brazilian people to the perplexity ahead of the brutal amount of nonsenses that had been revealed and that we hope still will come -.

If we cannot disentail the Ethics of the Politics. How do we see the Ethics in the politics? This such Ethics politics also called by many Amoral Ethics, is based on the circumstances, where everything is relative and secular, where everything is possible, for the astonishment of the majority. Once more it is showed its face to them.

Suddenly, a travestied member of the house of representatives of paladin of the justice, rebelled with a supposed lack of ethics, decided to cry out to seem neglected and deceived by other public personalities with performance that seemed superior that he is concerned with dishonesty. He placed all the country in a new situation, serious enough to leave us in deep sadness, at the same time a certain degree of satisfaction.

For that they had deposited total confidence in the situation - what would promote the redemption of the oppressed class - and in the simple and humanist figure of the President, was and is being still more difficult; when we were already immersed in a latent hope of construction of a more fair nation.

Once more only as Brazilian educators and citizens, we place them face-to-face with the problems emanated because of the lack of ETHICS , and rethink the role that the education must have in the relationship with our youngsters. How can we help form citizens whom they contemplate in itself, the normative, Moral Ethics, the one that is based on principles and fixed moral rules, those that if obeyed, will bring to the society a fair life good and, as it nailed to Aristotle and a infinity of people in the world, in all the times, all the places.

The education is the point where we decide if we love the world the enough to assume responsibility for it and, with such gesture, save it from the ruin that would be inevitable without the renewal and the news of our youngsters. The education is, also, where we decide if we love our children the sufficient to banish them from our world and to abandon them it its proper resources, and not to pull out of their hands the chance to undertake some new and unexpected things, preparing them, instead of this, with antecedence, for the task to renew a common world (Arendt, 1979, p.247)

We see that the Pedagogy has a very important role in this guiding, for being historically an art a science, with the objectives to take towards education, the instruction and also its formation, in a way he/she becomes great collaborator, in certain way, co-responsible together with the family in the educative process of the human being.

II On Pedagogia

The World-wide Declaration on the Education for All says, in one of its articles, that all people - child, adolescent or adult - must be able to benefit him/herself of a conceived formation to answer to its basic educative necessities. These necessities understand the essential instruments of learning in such a way (reading, writing, verbal expression, calculation, resolution of problems) as educative contents (concepts, attitudes, values), of which the human being has necessity to live and to work with dignity, to participate fully of the development, to improve the quality of its existence, to take decisions of clarified form and to continue to learn (PCN - 5ª 8ª series. Introduction. p. 17)

This means the conquest of the citizenship, for in such a way the work with urgent social matters must become gift in the school. One search to develop contents that are part of the daily one, that they make possible the understanding and the critical one of the reality, that offers to the pupils the chance of if appropriating of them as instruments to reflect, to change its proper life and to construct an ethical human being. A work like this demands new demands for the education, where if they detach these contents to make sensible for the moment of the present life and that at the same time favor the learning of the process to be permanent. Subjects such as ethical, health, environment, sexuality, cultural plurality, work and consumption and others directly related to the context of the apprentice must be an axle to interdisciplinary school grade.

The transversal subjects, the center of the current social concerns, must be the axle around that must be turned into a thematic of the curricular areas, that they acquire this, as much as for the faculty and as for the pupils, value of necessary instruments for attainment of the desired purposes. (Busquets, 1993. p. 37)

This way, the curricular contents start having sensibility in its use in the different daily situations.** Pertaining to school systemize knowing is entailed when popular knowing - including it and providing a direction to it.

Havinga different visions in the formation of the school's grades, as consequence appears new strategies in the organization of the work forms being concerned about the development of thinking and the formation of the apprentice. They are methodologies that make hard a contextualized situation, thinking the apprentice as subject constructor of its concepts, procedures and attitudes.

This implies the stimulation to the autonomy of the citizen, developing the feeling of security related to its own capacities, interacting in organic and in na integrated way in a team work and, therefore, being capable to act in more complex and different levels of interlocution. (PCN - 1ª 4ª series. Introduction. V 1. p. 35 grifo ours)

This dialectic process of interlocution alone is possible using knowledge as it says it is, the reading and the writing that organizes a methodology that favors the development of these capacities also favoring the development of the citizenship; the awareness of the students while operating citizens in its community; the construction of attitudes that teach how to act in the different situations that mainly involve the boarded subjects and the importance of the collective work. An education of quality is capable of forming ethical citizens who intervene critically with the reality to transform it so that they are delivered in the work market.

For such it is necessary that, in the process of education and learning, they are explored: the learning of methodologies capable to prioritize the construction of verification strategies and evidence of hypothesis in the construction of the knowledge, the construction of argument capable to control the results of this process, the development of the critical spirit capable to favor the creativity, the understanding of limits and you reach logical explanations (PCN - 1ª 4ª series - Introduction - v. 1. p. 35)

The proposal above if organized in a methodology of education and learning where the considered Transversal Subjects in the National Curricular Parameters becomes the axle of the process.The citizens are observed directly and is necessary that they display their feelings and knowledge in relation to the considered subjects.

The National Curricular Parameters, when considering an education compromised to the citizenship, had chosen, established in the constitutional context, principles that guide the pertaining to school education: Dignity of the human being, equality of rights, participation and co-responsibility for the social life. (PCN - 5ª 8ª series. Transversal Subjects. p. 21.)

In this form a methodology is organized that coadunate with practical that is present in our attitudes face to the education, directed toward the social reality, compromised with the citizenship and guided for ethical and democratic principles.

Education cannot be other people's new form to conceive science - and the world - that already is predominating nowadays. The changes to be done in the school must follow the same sensibility of this new idea of science, or it will risk the students to be in an inexistent future, providing an intellectual formation to them that is not in accordance with the necessities of the society in which they will be living. (Busquets, 1993 p.23)

The role of the educator is also being quationed, therefore face to a methodological change its position will have to meet the carried work. Today the educator is seen as an person who orientates in the process of education and learning, a mediator between the knowledge and the apprentice, a participative educator the education, and mainly as express NACARATO, VARANI and OAK (1998) a "researcher, reflexive and professional." (p. 102)

III Final Considerations

We believe that the moral citizen is that one that distinguishes between the good and the evil, that the capacity brought in him/herself to choose and to decide between what it is fair and unfair. But to live under ethical parameters is necessary to choose principles that will be part of a life.

In this way, concluding, that the professors can acquire still a bigger obligation related to the quarrel of ethical and moral values, so consumed in the after-modern society; taking the pupils to realize how better the world could be and more than just happy, if each human being searched an adequate ethical behavior.

Therefore, the presented methodology considers a work directed towards the humanization of the school, the citzens that are part of the the construction of ethical citizens. In conclusion to the article - and concluding this - BENEVIDES (1998) states:

[...] we would like to remember the words of a great educator- politician, as it was Rouseau: "the native land does not exist without freedom, nor the freedom without the virtue, nor the virtue without the citizens [...] However, forming citizens is not a matter of days; and to have them as adults it is necessary to educate them since children." (p. 168)

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PEDAGOGY AS A COOLABORA INSTRUMENT IN THE BUILDING OF AN ADEQUATE SOCIAL ETHICS.

ABSTRACT:

The objective of this work is to find a bigger direction in pedagogical making that we undertake, better understanding in the walking towards an after-modern world in For such reason, we delved into the concept of Ethics in Aristotle, therefore, we believe that its belief meets ours, or either, for the philosopher, the Ethical one was synonymous of "Fair good life ". To reach the accomplishment of this concept, it still is, and perhaps will always be the biggest challenge of the humanity. The intersession between the Ethics and the Education, just to mention, never was so current, when the country is passing through one of its worts crises. We see that the Pedagogy has a very important role in this guiding, for being historically an art and a science, with the objectives to take the man towards education, the instruction and also his/her formation. In this way our hypothesis is that the school becomes together a co-responsible collaborator with the family in the educative process of the human being. Subjects as ethical as others directly related to the context of the apprentice, must be an axle to interdisciplinary of the school's grades and that you discipline them. Having different visions in the formation of the school's grades, generates new strategies in the organization of the work concerned with the development of the thinking and the formation of the apprentice. They are methodologies that make a hard contextualized situation, having the apprentice as the builder of its concepts, procedures and attitudes. Briefly, the presented methodology considers a work directed towards the school humanization, collective of historical citizens as a part of the native construction of a citizen's ethics. "The native land does not exist without freedom, nor the freedom without the virtue, nor the virtue without the citizens" (ROSSEAU)
Keywords: ethics education methodology

LA PÉDAGOGIE COMME INSTRUMENT COLLABORATEUR DAN L'ÉDIFICATION D'UNE ÉTHIQUE SOCIAL CONVENABLE

RÉSUMÉ

Lê but de ce travail est rencontrer um sens plus grand dans de faire pédagogique qui entreprendons, entendant meilleur la longue marche ce que lê monde post moderne nous achemine. Pour cela, cherchons lê concept d' Éthique em Arsitoteles, car croyaions que as croyance va au rencontre de la nôtre, c'est-à-dire, our lê philosophe, l'Éthique était synonyme de " Vie juste et bonne". Comment arriver à la réalisation de ce concept, c'est encore, et peut-être soyez toujours le plus grand gageure de l' humanité. L'intersection entre l'èthique et l"Education, a notre voir, jamais a été si actuel , lorsque le pays passé par plus une de ses crises. Regardons que la Pédagogie a un rôle très important dans ce renvoi, par éter historiquemente, un art, une science, avec les objectifs d'instruction et aussi a sa formation. De cette façon notre hypothèse est de que l'école se rend grande collaboratrice et responsible tout auprès de la famille dans le procès éducatif du éter humain. Temes comme éthique et autres directement relatifs avec le contexte de l'apprenti, doivent éter un axe interdisciplinaire du currículo scolaire et que les matières du noyau común soient transversaux par ce axe. Étant une vision different dans la formation du curriculum, comme consequence se montrent nouvelles strategies dans l'oraganization des formes du travail se tenant á couer avec le développement du penser et la formation de l'apprenti. Ce sont des methodologies que montrent des problèmes à une situation dans un contexte, pensant l'apprenti comme sujet constructeur de ses concepts, procédés et des attitudes. Bref la méthodologie presentée propose un trvail tourné pour l'humanisation de l'école, le colectif de sujets historiques que font partie d'elle et pour la construction de citoyens éthiques. " La patrie ne subsiste sans liberté, ni la liberté sans la vertu, ni la vertu sans les citoyens".(ROUSSEAU)
MOTES-CLÉ : éthique éducation - méthodologie

LA PEDAGOGIA COMO INSTRUMENTO COLABORADOR EN LA EDIFICACION DE UNA ETICA SOCIABLE ADECUADA

RESUME

El objetivo de este trabajo és encontrar un sentido mayor en lo hacer pedagógico que empreendemos, compriendendo mejor la camiñada a que el mundo pós-moderno a nosotros encamiña. Para esto, buscamos el concepto de

la Ética en Aristóteles, pués acreditamos que su crença va a el encuentro de la nuestra, o sea , para el fiosofo, la ètica era sinónimo de “Vida justa y buena”. Como llegar a realización deste concepto, aunque és, y talvez sea siempre el mayor desafio de la humanidad. La intersección entre la ètica e la Educación, por nuestra visión, nunca fue tan actuasle, cuando el pais passa por mais de una de sus crises. Vemos que la Pedagogía tiene un papel muy importante en este encaminamiento, por ser historicamente, una arte, una ciencia, con los objetivos de llevar el hombre a la educación, a la instrucción y tambien a su formación. De este modo nuestra hipótesis és la de que la escuela tornase gran colaboradora y co-responsable junto a la familia en el proceso educativo del ser humano. Temas como etica y otros directamente relacionados con el contexto del aprendiz, deben ser un eixo interdisciplinar del curiculo escolar y que las disciplinas del núcleo comum sean transversales por este eixo. Siendo una visión diferente en la formación del aprendiz. Son metodologías que levantan problemas en una situación de un contexto, piensando el aprendiz como el sujeito constructor de sus conceptos, procedimientos y actitudes . En sintesis la metodología presentada propone un trabajo volvido para la humanización de la escuela, el coletivo del sujeitos históricos que de ella hacen parte y para la construcción de ciudadanos eticos. “ La patria no subsiste sin liberdad, ni la liberdad sin la virtud, ni la virtud sin los ciudadanos”. (ROUSSEAU)

PALABRAS- LLAVE : etica - educación metodologia

A PEDAGOGIA COMO INSTRUMENTO COLABORADOR NA EDIFICAÇÃO DE UMA ÉTICA SOCIAL ADEQUADA

RESUMO

O objetivo deste trabalho é encontrar um sentido maior no fazer pedagógico que empreendemos, entendendo melhor a caminhada a que o mundo pós-moderno nos encaminha. Para tal, buscamos o conceito de Ética em Aristóteles, pois acreditamos que sua crença vai ao encontro da nossa, ou seja, para o filósofo, a Ética era sinônimo de “Vida justa e boa”. Como chegar à realização deste conceito, ainda é, e talvez seja sempre o maior desafio da humanidade. A intersecção entre a Ética e a Educação, ao nosso ver, nunca foi tão atual, quando o país passa por mais uma de suas crises. Vemos que a Pedagogia tem papel muito importante neste encaminhamento, por ser historicamente, uma arte, uma ciência, com os objetivos de levar o homem à educação, à instrução e também a sua formação. Deste modo nossa hipótese é de que a escola torna-se grande colaboradora e co-responsável junto à família no processo educativo do ser humano. Temas como ética e outros diretamente relacionados com o contexto do aprendiz, devem ser um eixo interdisciplinar do currículo escolar e que as disciplinas do núcleo comum transversalizem por este eixo. Sendo uma visão diferente na formação do currículo, como conseqüência aparece novas estratégias na organização das formas de trabalho preocupando-se com o desenvolvimento do pensar e a formação do aprendiz. São metodologias que problematizam uma situação contextualizada, pensando o aprendiz como sujeito construtor de seus *conceitos, procedimentos e atitudes. Em suma* a metodologia apresentada propõe um trabalho voltado para a humanização da escola, o coletivo de sujeitos históricos que dela fazem parte e para a construção de cidadãos éticos.“A pátria não subsiste sem liberdade, nem a liberdade sem a virtude, nem a virtude sem os cidadãos”. (ROSSEAU)

PALAVRAS-CHAVE: ética educação - metodologia.