

Values Education: An Educational Approach to Train Students in the 1st Cycle of Portuguese Basic Education for Citizenship

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Introduction:

Education in values develops in the family, in schools and in society in general, through human coexistence and interpersonal relationships. The cementing of this education is necessary today to overcome many problems, conflicts and inhumane situations. Values are statements and/or principles that each human being internalizes and converts into valued actions and everyday experiences (Ballester & Calvo, 2007, p. 34-39). The transmission of a set of essential values to the current society characterizes the mutual relationship between adult-child/youth in training, covering up, disguising and reinforcing existing egocentrism (Andrade, 1997). The problem of education for values constitutes a transversal theme across the curricular areas of the 1st Cycle of Basic Education (1st CEB). According to Zabalza (2000, p. 21): “*the theme of values was and will be a key theme in any process of action and reflection on people and their actions*”. Educating for values in students' compulsory education is contributing to their formation as people and citizens (Ortega & Mínguez, 2003). The purposes of this education are to encourage students to develop daily the application of values in coexistence and the construction of peace, solidarity and tolerance. It is also important for 1st CEB teachers to develop teaching strategies to promote values in students, in

any learning context; for the formation of future citizens in a democratic society.

The study is part of the Cross-Border Project ‘Emotional Intelligence Program in students from the 1st CEB Castelo Branco region: Developing social/emotional skills 2012-2017’ (Protocol between the Polytechnic Institute of Castelo Branco and the Extremadura University - Faculty of Education of Badajoz). The research problem was the following: What is the hierarchy and valuation made by 1st year students (ages between 6-7 years old) of the 1st CEB of an urban basic school in the Portuguese city of Castelo Branco on the values analysed and shown in prints/images, during the implementation of an Intervention Program to train for citizenship?

The objectives underlying the problem were: knowing and identifying values; valuing values hierarchically; recognize values and countervalues through prints/images; identify the essential values to be an active citizen; assign values to others through school coexistence; promote positive attitudes and values (thoughts, habits). In other words, we intended to understand in 1st CEB students how they value and prioritize values, whether they recognize/apply them in daily practice, how they avoid countervalues and how

they characterize the citizen. The investigation was qualitative in nature, with action research methodology, in a 1st year class of the 1st CEB (N=18) of a basic school belonging to the School Group (designated -AENACB), in the city of Castelo Branco, in the region from the interior of Portugal, in the 2021-22 academic year. We comply with the principles of protocol, ethical and legal standards and procedures for applying techniques.

As part of action research, we developed an intervention program 'Educating Values' within the scope of citizenship training. In this Program we considered interpersonal and social relationships, school and community life, the right and duty to participate and live in society with others (social coexistence, civic habits and citizenship). The recognition between values and countervalues was done through the use of visual sources (photographs/prints and videos), enabling students to identify themselves (Traffic Light, Citizen Training), as well as assigning values to their peers (sociometric friendship test), allowing them a better (self) knowledge of their colleagues and their representation in school life and the classroom climate. We wanted to know the appreciation and prioritization of current values by students, the distinction between values and countervalues and the citizen's valuing attribution.

1.-Theoretical-conceptual framework for values education

Values education is worked on globally, across the curricular areas of the 1st CEB, paying special attention to social and cultural contexts (individualization, socialization), so that these axiological principles make sense (Marques, 2002). It is up to the school and teachers to encourage students to internalize essential values, creating attitudes appropriate to social/educational coexistence and to reflect on inhumane situations, unsuitable for social coexistence, etc. The action of teachers, according to Curwin and G. Curwin (1989), is to help their students make decisions, practicing values and developing skills that lead them to understand the meaning of life. Therefore,

educating in values is a key objective in human formation, as it "conveys and transmits the values of a given culture, with a view to the formation of man as a person" (Fonseca, 2005, p. 108).

The term value has a range of definitions, listed in perspectives and currents, in the context of each era, which can create certain ambiguities in analysis. For example: Georgen (2005, p. 989) attributes to the term value the "(...) *consensual principles, worthy of serving as guidance for the ethical decisions and behaviors of people who seek a dignified, respectful and supportive life in a fair and democratic society*"; Schwartz (2005) and Sousa. (2001) view values as criteria or goals that go beyond specific situations, hence they are ordered by their relevance and as guiding principles in the individual's life; M. Scheler, cited by Fonseca (2011, p. 77) explains that "*the person in their behaviour is the bearer of moral values and countervalues. (...) the person is the mediator between values and reality*". In these conceptual definitions the theme of axiological hierarchization arises in the person, when they make choices about values in certain situations/acts. This preferential order is expressed in a particular structure of correlations and links between values, that is, some values are a priori, superior to others in the person's choice in each temporal circumstance. The hierarchical scale of values constitutes a set of rules that regulate our behaviour as a person, being related to the affective-emotional aspect. In fact, Max Scheler (cited by Fonseca, 2011, p. 79) considers that the world of values is not only fully ordered in its objective structure, but also in the affective-cognitive perception, distinguished by a certain a priori order.

In fact, ranking values depends a lot on the situational meaning that a value has for us, depending on the situation we find ourselves in and what we want, as well as other circumstantial factors and needs (Rocha, 1996). This learning activity is crucial for them to get to know themselves and others and to truly understand their identity and preferences (Marques, 2007).

Training for citizenship presupposes skills in values inserted in the student's integral development, functioning, in turn, as indispensable tools for social coexistence. In any circumstance, the concept of citizenship “*is closely linked to the idea of participation in life and the search for solutions to existing problems*” (Medeiros, 2006, p. 35). Becoming aware of situations and acting correctly, making appropriate decisions, is already a stage of school intervention.

Therefore, training for citizenship is one of the major educational dimensions that concerns educational systems, as it is related to education for values in a democratic society, cultural school projects, inclusive education and education for peace. We know that education for citizenship is promoted in all subjects, but there is a specific time, with mandatory planning, for this training (Bento, 2001). In the current school structure and organization, Education for Citizenship has a reduced time as a non-disciplinary curricular area (art. 10, of Decree-Law no. 176/2014). In fact, education for values is not just addressed in a specific curricular moment, but must be worked on with other curricular contents. *'Education for Citizenship'* presents a wide range of themes and subjects that teachers must become aware of and develop in the classroom, in order to work on them with children, whether in a more specific and practical way, or in a more transversal with other content. It is a fact that these themes are addressed in other curricular areas, such as the area of Portuguese or Environmental Studies, but for Elite and Rodrigues (2001, p. 25) education for citizenship, in terms of curricular organization “*should be a thematic area that 'crosses' all disciplines, making it meaningless to group it into one more discipline, as if it were 'content'*”. Therefore, education for and with values must be worked on in the components of the 1st CEB curriculum.

The materialization of this education, in the teacher's pedagogical practice (Menezes, 1999, p. 87-91; Roldão, 1999, p. 9-26), can be typified as:

*-Informative-instructional strategies: person-centred, training skills or abilities; emphasize

transpersonal systems (relationships with others, social coexistence), an ‘education for citizenship’ and/or character approach.

*-Reconstructive exploration strategies: discussion of moral dilemmas and clarification of values; emphasize transpersonal systems promoting a fair and peaceful community and addressing the affective-emotional part of the curriculum.

Based on the above, we reaffirm that education for values: arises from the idea that school education must intervene systematically and intentionally in the process of forming students' values, namely moral and citizenship values.

2.-Empirical methodology: Design and procedures

The research was anchored in the naturalistic/interpretive paradigm of qualitative methodology in education characterized, according to Bodging and Biklen (1994): by the direct source of data, in a natural environment (classroom), where the researcher is the protagonist and main agent in the collection data; data are descriptive, analytical and holistic in nature; use of various methods/strategies, with more interest in the process than in the results; analysis of information inductively and treated using the triangulation method (data, methodologies); the concerned researcher, within the scope of their subjectivity and comprehensibility, for the interpretation or meaning that the participating subjects attribute to their experiences in relation to values and counter-values. The position of the researcher thus assumes a reflective stance in/on action (research-action methodology), as in this process of reflection he adjusts his methodological proposals, so that teaching-learning is more effective, contributing to the full and integrity of the students and also preventing their actions from becoming a routine

We formulate the following research questions:

Q1-What is the appreciation and hierarchy given by 1st year 1CEB students at the EBCCB school in Castelo Branco on the values worked on in the classroom?

Q2-What is the distinction given by 1st year 1CEB students at the EBCCB school in Castelo Branco about values and countervalues shown through a sequence of images?

Q3-What values are attributed by 1st year 1CEB students at the EBCCB school in Castelo Branco, which are most characterized/valued in the formation of (future) citizens?

Q4-What is the axiological value given by 1st year 1CEB students at the EBCCB school in Castelo Branco in the sociometric friendship test regarding their relationship between peers?

We embarked on action research (Esteves, 2008) due to the implementation of the 'Educate Values' Program, with the aim of improving pedagogical practice actions (reflective and critical thinking) and causing positive changes in the learning process by making students aware of practicing attitudes correct in school life. We insist on three fundamental vectors:

*-Self-concept and self-esteem. The image of yourself (self-concept) is a necessary step towards the development of self-esteem, as it allows us to know who we are, learn to accept ourselves as we are and what we want. Thus, we explore (self)knowledge, in addition to the manifestation of positive feelings in ourselves and others, generating confidence in their possibilities and (self)evaluating their capabilities and limitations (emotional control).

*- Avoid prejudice: Not letting ourselves be carried away by appearances is a value that must be learned, that is, recognizing how we feel, how others feel, in order to develop empathy, assertiveness and identify these situations in order to be able to help, in addition to learning to manage/regulate these more negative impulses (emotions).

*-Collaborate with others to produce adequate social coexistence: learn to maintain good interpersonal communication relationships, assertive listening, good cooperation in team or group work. That's why we develop social and emotional skills, interpersonal relationships, expressiveness, communication, cooperation between peers, with the aim of producing positive relationships with others, good coexistence and resolving conflicts.

These vectors constituted the program's execution anchor and promoted students' awareness of these axiological issues and citizenship training.

The sample subjects were N=18 students (ages between 6-7 years) from the 1st year of the 1st CEB, from an urban basic school in Castelo Branco (Portugal) of the AENACB, with the study taking place in the 2nd semester, year academic year 2021-22. We used the following data collection techniques: participant and documentary observation; semi-structured interview with 5 teachers, with respective content validation; sociometric form for valuing students among peers; visual assessment form by the student with illustration by drawing, after a sequence of images); field note records. We carried out the Institutional Authorization Protocol and obtained the respective Term of Free Acceptance from the study subjects (teachers, parents), informing them of the study objectives and guaranteeing the legal and ethical principles of anonymity, privacy and confidentiality.

3.-Analysis and interpretation of program data

The 'Educate Values' intervention program consisted of 12 sessions (1 weekly session of approximately 1h:30m), framed in the Curricular Guidelines of the 1st CEB. We started with the 'Tree of Values', 'Ladder of Values', 'Traffic Light of Values and Countervalues', 'Attribution of Values to the Citizen' (in a figure) and, so on, until the application of the 'Sociometric Valuation Test between peers' (friendship). All sessions mentioned were analysed in tables, followed by interpretation, except for the 'Traffic light on values and countervalues', which was organized by figures, with the respective traffic light next to each figure with the students' data. During the program we analysed texts/stories, images and videos and carried out the scheduled activities. Thus, the analysis of all data, resulting from the application of the instruments mentioned in the sessions (activity evaluation sheets) were crossed with the field notes records and with the participant observations of the students, through triangulation (data).

3.1.-Analysis of data on the 'Tree' and the 'Ladder of Values'

In the hierarchy of values corresponding to the activity of the 'Tree of Values' and the 'Ladder of Values', with value preferences from 1 to 5, to the values mentioned (respect, responsibility, friendship, solidarity and honesty). Students were identified by the initials of their name (coding). In this activity we highlight, for example, that the DM student, when ranking the values, placed: 1st place Respect, 2nd place Solidarity, 3rd place Friendship, 4th place Responsibility and finally Honesty. Which means that this student prioritized 'respect' over other values, but without devaluing the other values. In statistical terms (calculation of the median) the hierarchical order of values in the class is: respect, friendship, responsibility, solidarity and honesty. In other words, half of the students in the class (9 students) chose 'Respect' as their first choice on the hierarchical scale. This analysis confirms and reflects the behaviour/attitudes of students in the classroom, as it is a respectful class, complying with the rules of coexistence, with no destabilizing behaviors, indiscipline or disrespect, which implies the role and action of class teacher. We can mention that this value is most referenced in current discourse (field notes), often calling for its implementation in relationships with others and the educational climate of the class.

We also found that 6 students chose the value 'friendship' as being the most important value for them, that is, these students value this value, giving the meaning 'friendship' (between colleagues, friends, etc.) great importance in their lives and the stage of life in which they find themselves. In terms of recorded evidence from students (participant observation) regarding the value of Friendship, we highlight: "Being a friend means playing with other boys." (MC); "Friendship for me is seeing when a boy feels sad." (GO); "Friendship is being friends with others." (NF); "Some friends are more fun than others." (LS); "There are friends who aren't as fun, but we like them more!" (DM). We found that the value least valued by most children was 'honesty'. Twelve of the students placed 'honesty'

in last place on their hierarchical scale, perhaps influenced by the little appreciation that this value has nowadays, due to the information that reaches us through the media and social networks, about certain actions of certain citizens or characters. There was some evidence recorded from students about 'honesty': "Reminds me of the word honest." (RC); "Being honest is not very important, because sometimes we are not honest." (MF); "Honest is being sincere." (MS); "Honest is not lying." (L.D) or "Don't cum!" (BL); "It could be respect." (SR).

In the 'Ladder of Values' there were no major changes in the hierarchy of values indicated by the students. If we compare the data from the two activities on the hierarchical organization of values, there are few significant changes, which implies that the students gradually assimilated the values instilled and/or learned, and for some of them, these values remain constant, giving them priority in different moments of everyday life. We highlight in this activity that the value 'Respect' (8 students) continued to be preferred in 1st place for the majority of students, followed by the value 'Friendship' (8 students). Now, students prioritize what was instilled in them from a very early age (family-school) and their choices reflect the educational reality they lived or went through and the culture in which they live. Furthermore, we observed between the two sessions that the value 'Respect' was chosen by the same 8 students, in both moments, which means that these students already have this value consolidated, coming from a pattern of values acquired since early childhood education and in the family (educational environment that provides the practice of this value). Another comparative analysis is the fact that there were improvements in the value of 'Honesty', since in the 'Tree' activity it was preferred last on the hierarchical scale, while in the 'Ladder' activity, students valued this value more. This improvement is due to the action and warnings of the teacher and the Program, valuing students to be honest with others and with themselves.

3.2.-Values and Counter-Values Traffic Light

The Traffic Light technique (operation, regulation) served to identify values, but it also served to resolve conflicts. In this session, the images/prints were presented to the children without any additional description. The teaching objectives

were intended to associate the colours of the traffic light with accepted or reprehensible values, in order to learn to control conduct and develop good citizenship. The students observed the images, identifying with the attitude or action represented, valuing it as being acceptable (green), sometimes reprehensible (yellow) and always reprehensible (red), accompanied by a short narrative explanation.

We found that the students placed the identified images on the traffic light, according to the interpretation given. This session consists of six

images, which the students had to place inside the traffic light. In other words, in the red colour of the traffic light they consider that the image signifies a negative attitude to be avoided or not carried out (countervalue), in the green traffic light they consider positive attitudes to be practiced normally (value) or in the yellow traffic light if the attribution did not comply with any of the criteria, allowing reflection for a subsequent decision. Next to each figure (1, 2, 3) is the number of students in the class who placed that same image in the respective traffic light colour, always considering the colour symbols, previously explained.



Figura 1 - Contravalor



Figura 2 – Contravalor



Figura 3 - Contravalor

We observed that the majority of students in the class identified the countervalues represented in the images (humiliation, aggression, irritation/anger, mockery), placing the three figures at the red traffic light. Regarding figure 1, we can see that 16 students placed this respective image at the red traffic light and 2 of them at the yellow traffic light, not considering it as a countervalue, possibly because they think it is a recrimination of some improper or incorrect act. In other words, this representation for these children is not considered a totally negative attitude, not focusing on the pointing fingers, just noticing the child crying (crying does not mean a negative attitude). Another analysis could be the fact that they had this attitude with a colleague and did not consider it negative. In

figure 2, all students clearly identified the image as aggression ('physical violence'), considering it a countervalue and, in **figure 3**, as in figure 1, the majority of students identified it as an attitude or action that we should not practice. However, for 2 students, this image is not considered a complete countervalue, possibly because they experience similar situations in the family and school environment.

Based on the analysis, we found that two of the students in the class did not consider these three images to be fewer positive attitudes, but they also did not consider them to be positive attitudes. These children may have probably already experienced some of the situations represented in their daily lives (family or school). The important

thing here would be to question these same children about why they placed this image on the yellow traffic light. The majority of students in the class are aware of the attitudes that they should not take or practice, being able to perceive and understand what is represented in the prints, from attitudes of physical violence, aggression, anger, psychological or verbal violence or any other act that lead to irritation or disobedience of rules. There are 2

students who did not consider these images to be very negative attitudes, possibly because they experience them often. These signs lead us to a more in-depth analysis of these students.

In figures 4, 5 and 6 we observe how students identified prints with values and/or against values or none of the criteria mentioned.



Figura 4: Valor (honesto)



Figura 5: Valor de entreajuda



Figura 6: Valor amizade/amor

The Traffic Light activity allowed students to identify and associate the image with the value/countervalue with the behavioural attitudes they should have, preferably those that are positive, correct or acceptable in everyday life, placing the majority of the figures at the green traffic light. In figure 4, referring to honesty, the child's attitude towards the adult (handing over the wallet) is not adequately perceived, which generated indecision in its interpretation. Even so, they do not consider it an incorrect attitude or one to be avoided, it is better practiced since the child in the figure hands the wallet to the adult who had dropped it, in the distraction of the dialogue with the lady. In figure 5, only two students did not consider deciphering this image as being a valued and practicable attitude in situations of helping 'others. Students mentioned the importance of also saving an animal. This gesture, for most students, is clearly an attitude of value. In relation to figure 6, none of the

children had difficulty understanding what was represented: the value of friendship, joy and happiness, considering it a positive, valuable action that should be practiced normally.

3.3.-Image of the (future) Citizen: attributive values

Prior to this session, we discussed what it means to 'Be a citizen' in today's society (Marques, 2007), with its rights and duties, contributing to the development of identity and the sense of belonging to a community. Hence, a citizen must have a nationality, have citizenship status, have good manners and be an educated, well-formed and pleasant person. A citizen must be considered cooperative, participatory, responsible, that is, exercising their rights and obligations in society. The exercise of citizenship requires essential values to live in a democratic and fairer society.

Tabela 1 - Valores atribuídos ao cidadão da turma

VALORES	ALUNOS
Responsável	12
Honesto	9
Solidário	3
Respeitador	4
Amigo	14
Alegre	5
Amável	1
Trabalhador	7
Único	1
Bondoso	1



We distributed to the students a sheet with the figure of the ‘citizen’ asking them to write three values on their “body”. We observed in table 1 that the most mentioned value is 'friend/friendship', followed by responsible/responsibility and honest/honesty and, therefore, 'Citizen' was valued and defined as being a friend, responsible and honest. Friendship is the most important value in the ‘citizen’ profile. There was an evolution in the students, in relation to previous activities, when they included honesty as important in life in society. Compared to the hierarchical values in the activities carried out in the Program, students’ value and prioritize friendship between them, being a very sociable and collaborative class. This preferential choice was due to the fact that these values are present in their daily lives (school, family), practicing them in a natural and assumed way and therefore the group is very responsible, with strong bonds of friendship between them and they know how to value what is to be a friend. The friendship between these students may be related to the fact that they have attended the same institution since pre-school and belong to the same (age) group in the years prior to the transition to 1ºCEB.

3.4.-Interviews with teachers: Categorization and content analysis

We carried out semi-structured interviews with 5 teachers with the aim of understanding their perspectives on values, which served as a guiding guide (flexible in incorporating other questions relevant to the initial ones). They were recorded, transcribed verbatim and submitted to validation by the interviewees. During the interview, we noted down evidence in field notes that served us in analyzing and interpreting the content (Flick, 2005). Content analysis, according to Bardin (2006), constitutes a technique in research that allows an objective, systematic and even quantitative description to be carried out, with the objective of interpretation. Therefore, the entire set of techniques aimed at explaining and systematizing the content of communicative messages belongs to the field of content analysis (Bogdan & Biklen, 1994; Tuckman, 2005). For Bauer and Gaskell (2008, p. 191) the validity of content analysis should be judged not against a 'true reading' of the text, but in terms of its foundation in the analyzed materials and its congruence with (grounded) theory, and in light of the study objectives.

The identifying code for the interviews was ‘P’, followed by a number that identifies the interviewee. The teachers are mostly licensed in the

areas of Portuguese - French Teaching and Primary Teaching, aged between 42 and 56 years old (average = 48 years), length of service in teaching between 19 and 35 years (average = 20 years in teaching) and teach the 1st, 2nd and 3rd year of the 1st CEB at the aforementioned school under study. We have created two categories (Cat. 1; Cat.2) with their respective subcategories. All values were taught within the scope of the 1st CEB curricular areas in force in the Portuguese education system.

Cat. 1 – 'Outstanding values as a person' (3 subcategories: definition and hierarchy of values; Prioritization of values -respect, responsibility, honesty, solidarity and friendship, in education);- The interviewees responded that the values are “(...) characteristics (...) determine the way we behave (...)” (P1); the “set of characteristics of a person” (P2); and therefore “determine the way we behave and interact with other individuals and the environment around us” (P3); in other words, “these are the behaviors expressed by people”, “that characterize us” (P4); “Values are individual characteristics of the person” (P5). The ‘Person-Values’ relationship characterizes their “Being”, the essence of the Person, that is, the values come from education and the culture in which we live and educate ourselves (educational agents). In the same way, values are also built in the social/cultural environment in which we are inserted and through coexistence with the closest environment (Fonseca, 2005). In relation to P2, this complements his answer, adding that values are 'necessary foundations for healthy growth/interaction', for us to interact healthily with the people around us and, therefore, constitute a “constructive dimension of any human being”. In other words, values are the basis for good coexistence between people, without them there would be no healthy interaction, with the community being an educational “deposit” of values that should become objectives of coexistence (Rocha, 1996), an idea expressed by P5 when mentioning that they are also 'social rules' that determine human behavior. Each person internalizes the values that exist in society, since this promotion of values involves the development of norms of coexistence, and it is up to the school

to develop these rules in the future citizen. On the other hand, the interviewees have difficulty in prioritizing values, since they are all important or 'fundamental' (P1, P4), depending largely on the situation or circumstance in which we find ourselves, however, 'Respect' is one of the values that they all highlight in teaching (coincidence with student data). In the case of P3, he considers respect to be important for us to interact socially, representing a basic and essential value for social and human coexistence, that is, without 'Respect' the other values are not put into practice, while for other interviewees it is the ethical- morals (P1, P5). We understand in this category and subcategories that the interviewees have a very similar opinion about values, which implies that values determine the way we behave/act and are part of each person's personality. In this sense, for Ballester & Calvo (2007) values are also concepts that are located in a hierarchy, they are concepts to which a certain value is given. And giving value means giving importance.

Cat.2- 'Values in teaching/learning as a professional' (4 subcategories: curricular integration of values - respect, responsibility, honesty, solidarity and friendship in 1^oCEB). All interviewees consider that the indicated values are integrated into teaching and that they normally develop it in the school curriculum. We found that P1 and P3 report that these values are transmitted inside or outside the classroom. P5 has a different perspective: “They are integrated into teaching, but very dependent on the attitude and sensitivity of the teacher” (profile and skills), that is, because they are integrated into teaching, 1CEB does not imply that teachers only address these values in the classroom. class, depending heavily on the teacher's skills, knowing that the majority of those interviewed teach these values: sharing, respect, understanding, equality, honesty, friendship, solidarity, responsibility, will or perseverance (P2, P3, P4, P5), in years different curricula. For P1, “we deal with a generation of students who do not respect themselves, who lack responsibility, who are not honest with themselves”, hence they persistently instill values (especially ethical-moral

ones), with the aim of making students students who are future conscious citizens, with the capacity for reflection, critical, free and autonomous. In fact, for the teaching of values they are present in all curricular areas but especially in Education for Citizenship and Study of the Environment (P2, P3) and/or in the area of Portuguese (P4, P5) or more in Education for Citizenship (P1). In general terms, all interviewees state that values can be worked on in all curricular areas (transversally across the curriculum). In relation to the activities used to teach values, the interviewees resort to a variety of strategies: "Viewing and exploring films, texts, images. Facts that occur in students' daily lives" (P1, P3); "Playful games, debate, around a personal/social event, listening to and exploring stories with morals, constructive messages. Group work (responsibility)" (P2); "Texts, games, films, PowerPoint and the Citizenship Education program" (P4); "Reading and writing stories, games, songs, films, dialogue about some attitudes, games, lived or observed events, dramatizations" (P5). In fact, P3 and P5 privilege dialogue/debate about personal and social events that occur in the student's or society's daily life. These propose, for example, designating the student as 'head of the week', being responsible for certain tasks in the weekly classroom, so that classmates in the class feel a sense of responsibility for learning.

4.-Triangulation and verification of research questions

We resorted to data triangulation (student records, participant observations, interviews with teachers, field notes), to theory based on interpretation (FLICK, 2005, p. 231). Thus, we were able to confirm the questions that guided us:

Q1.- Values are concepts subject to hierarchy, which is why we give value, according to the situation or circumstance in which we find ourselves. This 'giving value' means giving importance to certain situations or successes. The Program's sessions on valuing and prioritizing values allowed students to prioritize the aforementioned values (respect, responsibility, friendship, solidarity and honesty) in different

ways. However, the majority chose 'Respect' as the most important value, confirmed in field notes in the following evidence: "Respect is respecting your elders" (intergenerationally) (MF); "Be respectful when colleagues are speaking." (SS); "Respect what mothers say" (family environment) (TM); "Respect for our teacher" (pedagogical relationship and class climate) (LS); etc. This value should be the climate of education in basic education, teaching students respect for themselves and others, in order to understand the fundamental elements of social coexistence and the practice of rights. It should be noted that all teachers showed the same opinion regarding the hierarchy of values, considering respect as the most important value among the other values, highlighting some evidence, such as the following: "As soon as there is respect for all other values they also put themselves into practice" (P1); "Those who respect others reveal responsibility, honesty, solidarity and friendship" (P2); "Without respect, other values cannot be put into practice" (P4); "He who respects himself and others is responsible, honest, supportive and a friend". (P5). For Pereira (1992, p. 177), more than naming axiological preferences, we must develop norms of coexistence and correct attitudes/actions.

Individual autonomy is educated in the family and at school. This cooperation is, therefore, decisive for students to reach maturity (Marques, 2002). Training citizens is a task that belongs to everyone. The school is asked to stimulate autonomy and the capacity for free initiative, because it blossoms and strengthens personal identities, creating the appropriate conditions for each citizen, as a unique and unrepeatable being, to be, in their community, an actor and author. of a better future. It is in everyday school life and in small interpersonal conflicts that the teacher knows how to deal with these situations, taking the opportunity to insist on education in and for values. There is no specific discipline for values, nor does there need to be. Values may well have an integrated and transversal treatment to the curriculum and in this case to the areas of ICEB, since in the teaching-learning

process we can raise children's awareness of correct and appropriate actions.

Q2.- When identifying the values to develop correctly and the counter-values to avoid, we found that the majority of students identified the counter-values as being negative 'actions' and the values as being "positive actions", hence the program warned them to avoid counter-values, such as: humiliation, aggression, anger, anger, indiscipline or violence, conflicts, disrespect, etc. These countervalues and others are attitudes of physical, verbal and psychological violence. Now the teacher must teach (strategies) how to control/manage and overcome these situations of (negative) behavior in children (awareness process), warning them that countervalues or less positive emotional thoughts are considered inappropriate for human coexistence, regardless of the situations in which they arise (Andrade, 1997). In certain situations occurring in the classroom, in the playground, in the hall or bathroom, etc. always trying to ensure that the student(s) who acted badly realize and recognize their error.

Regarding the values developed such as honesty, cooperation and friendship, the majority of children identified these and other values as values with positive attitudes in everyday life, being an added value to promote our well-being and better interaction. and coexistence with others. According to Mesquita (2011), teachers must be observant, researchers of their actions and reflective, seeking to understand and understand the problems, desires, expectations, abilities of students and, thus, help them build their personality. Dialogue is fundamental in reflecting on a certain action or attitude, putting oneself in the other person's shoes (Fonseca, 2005). The teacher must dialogue with his students about situations occurring at school, promoting reflection on values and countervalues (Cardoso, 2013).

Q3.- The students explored the meaning/meaning of citizen with activities. Some of his concepts are illustrative, for example: "A citizen is a person from a city" (R); "A citizen is a person" (GS); "they are the grown-ups" (IR). Through field notes, we

recorded some student responses about the concept of values that deserved our reflection: "values are what we have" (MF), which suits the characteristics of each person; "I am a value to my parents." (SP); "One value may be more than another. A friend may like one or the other more." (TM); "We really like each other." (BA). In the values attributed to the citizen, among a range of values explored by the students, we found that the values least attributed to the (future) citizen were 'Unique, kind and loving', while the most attributed were 'friendly, responsible and honest'.

For these children it is important to make/have friends. Friendship consists of the reciprocity of closeness, the taste and interest in the same activities and the time spent together (Leite & Rodrigues, 2001). However, as children grow, friendship and coexistence relationships change, depending on different factors, such as identity construction processes, aspirations, fears and hopes. In fact, legal regulations state that citizenship education contributes to the formation of responsible, autonomous, supportive people, who know and exercise their rights and duties in dialogue and with respect for others, with a democratic, pluralistic, critical and creative. Along these lines, Martins (2010, p. 73) considers that "Educating in a civic way, within the framework of education, is an important task in a free and democratic society". This is the role of education for citizenship, in which cognitive skills are essential, articulated with moral sensitivity and, therefore, positive values must be instilled in students, so that they are future upright and humble citizens (Curwin & Curwin, 1989).

Q4.- With the sociometric peer appreciation test, we detect the intensity of student relationships in the class and groups and their leaders. SP students, when obtaining the highest valued attributes from their colleagues (47), followed by GS (44), SR (42) and TM (41) are those who stand out in the class due to their various peculiar characteristics in relation to other students. The first two are students with great learning abilities and exemplary behavior, being hardworking/applied and

dedicated. In relation to SR and TM, they have high cognitive abilities, with a lot of motivation and desire to learn, being extroverted and popular due to their sense of humor. Those who had the fewest attributes (DM, RC, LS, BA) are students with some learning difficulties, who put in little effort in class and are sometimes very distracted. In fact, students perceive those who stand out (model, imitation), as being the most diligent, most attentive, most responsible, most motivated, of the most distracted and unmotivated, least diligent students. The sociogram data made it possible to diagnose the students' adaptation to the class, the intensity of relationships between peers and the educational climate in the classroom, confirmed by our participant observations and field notes. It is obvious that preferences and rejections have a more or less affective-emotional characteristic, making it easy to determine reciprocal preferences (relations of affinity, sympathy and friendship) and reciprocal rejections (conflictual relationships: rivalry, hatred...) in a class, of in order to guide the teacher in their educational actions (Lima, 2016).

The results obtained and the evaluation of the program were very positive. We found that the children were able to value and prioritize the values worked on, knowing that they have their own concept of value, the result of the family education they received. They gave greater importance to some than others, despite having different ways of interpreting and applying them. By achieving the objectives of the Program, we contributed to improving the process of developing values in those 1st CEB students, in addition to improving teaching-learning, creating a motivating environment for the class climate and rates of reflective thinking about values.

(IN) conclusive ideas to retain

The intention of this study was to reflect the role of the school in the education of values, to make people understand the importance of education of values in the classroom context, where future citizens can acquire habits, norms and appropriate conduct. Reflection on the presence of values in the school life of the 1st CEB involves issues that

involve education in contemporary times, mainly its impact on the formation of citizenship. Without a doubt, teachers develop skills in critical understanding of the world, so that these future citizens can apply civic, ethical-moral, environmental and social values that society demands of them. At school and in classrooms, teachers deal with many situations in which values must be practiced (inter and across curricular areas). It is up to them to train/guide students, so that they trust in their possibilities and take responsibility for building a better world. Therefore, at the beginning of compulsory schooling, it will be necessary to encourage the sense of values reflected in the forms of behaviors/attitudes based on an education and culture of coexistence, peace and happiness among all (Trevino & González, 2000).

This research allows us to mention that the acquisition of values must be interdisciplinary in all curricular areas of training (formal, informal and hidden curriculum) in conjunction with the guidelines of the School Educational Project, the regulations, the Activity Plan in the different Projects Class Curricula, so that the educational community develops the essential values for responsible citizenship in future citizens, in addition to using curricular management mechanisms that promote pedagogical differentiation that generates autonomy, freedom and knowledge in students. For these purposes, the school must use interactive teaching methodologies, strategies and techniques, in the current context of inclusion and interculturality (Coiteiro, 2019; Pires, 2007). This appreciation requires interactions between the 'school-family' and the local community. At the same time, this education in values, which is an obligation and an educational necessity, presupposes the training of teachers and other actors so that they know how to carry out this task with younger generations, in an interface of: society for all ages and citizens; the school assuming the values of its learning dynamics; and the action and appropriation of values by different actors within the educational community (Goergen, 2005; Haydon, 2003).

It was possible to understand that values need to be developed in children from a very early age (early childhood education), so that they little by little consolidate the acquisition of these fundamental values (citizenship), inserting them in a healthy way into their daily lives (Ahmad, 2006). Therefore, education aimed at teaching values is necessary throughout the schooling process. We must realize that educating is not the same as teaching and/or acquiring content. The school has a responsibility for something more than simply transmitting and teaching knowledge. It is up to you to form sociable people, to promote coexistence based on the fundamental values of human beings (Romão, 2020).

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