



Ensaio: Avaliação e Políticas Públicas em Educação

ISSN: 0104-4036

ISSN: 1809-4465

Fundação CESGRANRIO

Kreutzfeld, Cristina Silva; Lins, Maria Judith Sucupira da Costa

Learning respect through Music Education in schools

Ensaio: Avaliação e Políticas Públicas em Educação, vol.

30, no. 117, 2022, October-December, pp. 1132-1150

Fundação CESGRANRIO

DOI: <https://doi.org/10.1590/S0104-40362021003003619>

Available in: <https://www.redalyc.org/articulo.oa?id=399573187014>

- How to cite
- Complete issue
- More information about this article
- Journal's webpage in redalyc.org

redalyc.org

Scientific Information System Redalyc

Network of Scientific Journals from Latin America and the Caribbean, Spain and Portugal

Project academic non-profit, developed under the open access initiative

# Learning respect through Music Education in schools

Cristina Silva Kreutzfeld <sup>a</sup>  
Maria Judith Sucupira da Costa Lins <sup>b</sup>

## Abstract

This article deals with teaching of the virtue Respect through Storytelling and with creating Sound Effects in Music Education classes. The theoretical foundation is in Aristotle's philosophy. The hypothesis is that Ethics can be taught through virtues in Music Education classes in the Elementary School. The objectives of the research are: to establish the relationship between Ethics and Music Education; and to perform an activity on the virtue Respect. The research is qualitative. It is possible to conclude that students understood the meaning of the virtue Respect and the relevance of practicing virtues for living in society.

**Keywords:** Ethics. Respect. Music Education.

## 1 Introduction

This article presents the investigation of teaching/learning Ethics through Music Education in a Public Elementary School in Rio de Janeiro, Brazil. Teaching Ethics is necessary for the whole construction of the person. Based on this concept, the importance of practicing virtues in everyday life is undeniable, as this cooperates for a better life in society. This research evaluates a possibility of teaching/learning Ethics through Music Education that has resulted in an inspiring model, which can be used as a guideline for teachers in several school environments. Public policy agencies possess valuable materials available in order to be shared among members of boards of education and school principals.

---

<sup>a</sup> Universidade Federal do Rio de Janeiro, Rio de Janeiro, RJ, Brasil.

<sup>b</sup> Universidade Federal do Rio de Janeiro, Rio de Janeiro, RJ, Brasil.

Received: 29 July 2021

Accepted: 05 May 2022

The problem that provokes this research is the observation of failures on teaching Ethics in schools in Brazil, as argued by Cruz (2018), Miranda (2019), Taets (2020) and Soares (2020). Our concern is great in relation to these events and the consequences that these types of behavior cause in the society. Nevertheless, we assume that there is the possibility of teaching Ethics during Music Education classes from preschool to High School.<sup>1</sup> The objectives of our argumentation are to establish the relationship between Ethics and Music Education and to show an activity carried out in this sense.

Teaching Ethics is foreseen by the *Parâmetros Curriculares Nacionais - Ética* - National Curricular Parameters - Ethics (PCNs) through Transversal Themes (BRASIL, 1997), so there is not a specific subject for this purpose. PCNs provide essential topics, which constitute four pillars of Education: Mutual Respect, Justice, Dialog and Solidarity. Each pillar is explained according to the concept of Ethics as indispensable to the student's whole construction to become a citizen. This research has selected the first one, Mutual Respect, to be the focus of the investigation. Since it is impossible to mention Justice, Dialog and Solidarity in the limits of one article, this research prioritizes Mutual Respect, which is the focus of the investigation.

Throughout the whole process, we evaluated all the students' attitudes, which provides this research a special character of evaluation. This legislation concerning Ethics is preserved until our days and must be considered by teachers in order to plan their school activities.

One of the greatest challenges of teaching/learning Ethics is to understand the subject and use it according to the age of the students and their abilities. According to Soares (2020), it is fundamental to insert the subject Ethics in the curricula of teacher training courses, as a strategy and policy for the improvement of teaching Ethics, also because undergraduate students of teaching have claimed for this need. In view of the fact that moral relevant values are not always learned satisfactorily in the family environment, it is also the school's responsibility to contribute to the whole construction of the person. This author also remarks the lack of research on teaching/learning Ethics, especially in teacher training courses and emphasizes the importance of new research in this domain.

---

<sup>1</sup> In Brazil, Preschool (*Educação Infantil*) is mandatory for children from four to five years old. Elementary School (*Ensino Fundamental - Anos Iniciais*): for children from six to ten years old (1<sup>st</sup> to 5<sup>th</sup> grade). Middle School (*Ensino Fundamental - Anos Finais*): from eleven to fourteen years old (6<sup>th</sup> to 9<sup>th</sup> grade). High School (*Ensino Médio*): from fifteen to seventeen years old (10<sup>th</sup> to 12<sup>th</sup> grade) (BRASIL, 2018).

Ethics must appear in all areas of study, including Music Education. The purpose of the Transversal Themes is that studies such as Ethics “should be incorporated into the already existing areas and into the educational work of the school.” (BRASIL, 1997, p. 15). According to the PCNs (BRASIL, 1997, p. 26), “ethics concerns reflections on human conduct”, and it is present in all instances of life, whether in family life, at work, at school and among friends. Decisions are based on virtues, which makes the people ethical in their actions. It is necessary to know how Ethics can be approached in this transversal way in the Music Education program. We asked what the relationship between Ethics and Music Education is and how Ethics can be taught through Music Education.

Lins (2015) action research method was used because it allows observation and intervention, with the goal of providing solutions to the issues raised. In this method, the researcher works with values that are considered as basic for human development. The research not only observes students’ behavior, but also shares their values.

The steps for this method are: 1) To observe. The first action is contemplative. The researcher observes carefully and writes down everything that is happening. It is also possible to record audio and images, which happened in this research. 2) To analyze the facts and the language according to the theoretical basis. At this moment, the positive intervention begins. 3) To match the observation with criteria, which is the most important step of this method. This matching allows for the necessary rigorous position of the researcher. Intervention happens when it is indispensable. 4) The researcher organizes data and makes inference to establish categories, according to the Content Analysis, described by Bardin (2011).

During the research, it is possible to adjust on an ongoing basis. It is understood that students and researchers are active people who contribute directly to the best understanding of the results. This research involved 17 students in the 4th grade of a Public Elementary School in Rio de Janeiro, Brazil.

## 2 Ethics and Music

Discussions about Ethics and its role in society have been happening for thousands of years, since Ancient Times. Among the many thinkers in different civilizations, I highlight Aristotle’s moral philosophy, developed in the 4th century BC, which teaches the practice of virtues as essential for man to find happiness. The philosopher affirms the existence of two kinds of virtues: the moral and the intellectual. The existence of virtues is essential for community life. These are what make man good, concerned with the pursuit of the Common Good. It is

necessary to define virtue to understand what the article presents. In his work *Nicomachean Ethics*, he defines Virtues as follows:

Moral or ethical virtue is the product of habit, its name being derived, with a slight variation, from that word. And therefore, it is evident that it is not nature that produces any of the moral virtues in us, since nothing that is natural can be altered by habit (ARISTOTLE, 2014, book 2, chapter, 1, 1103a – 16-20).

Moral virtues must be put into practice, becoming a *habitus*. No one is born ethical or carries a genetic baggage of virtues, so they must be learned. These virtues are taught in the family, at school and in other groups. They are necessary for one's own personal life, for living in society, and for the Common Good. In modern times and in the present day, with the moral crisis, this theme continues to be discussed. It is known that Ethics is present in several areas, in codes and councils of companies, schools, professional courses and in politics. It is also present in the relationships and principles of the communities, whether small or large. The interest in this subject is quite old in humanity as can be read in the excerpt below:

Ethics is concerned with human ways of resolving the contradictions between necessity and possibility, between time and eternity, between the individual and the social, between the economic and the moral, between the bodily and the psychic, between the natural and the cultural, and between intelligence and will (VALLS, 1996, p. 48).

For living in community, the presence of virtues and values is essential, thus establishing rules that lead to life in society. For a better understanding, it is necessary to define values. There are different perspectives on this term. The German philosopher von Hildebrand, a thinker in the field of Ethics, raises discussions on the subject, involving moral values and attitudes necessary for a virtuous life. We bring here his concept about values:

The ethical values are the highest of all natural values. Above the genius, the wisdom, the prosperous life, above the beauty of nature and art, above the perfect structure and strength of a State, are the goodness, purity, truthfulness and humility of man. An act of authentic forgiveness, a magnanimous renunciation, an ardently self-sacrificing love, contain a significance and magnitude, a transcendence and perennality far greater than all the values of

our civilization. Ethical values are at the core of the world (VON HILDEBRAND, 1988, p. 3).

Attitudes of love, respect, justice, friendship and kindness are above any intellectual or aesthetic value and they are values of the person. They are inherent to man and are capable of positively transforming community life. Moral values guide relationships in the diverse social groups, and should be present in private and political decisions.

Character is refined continuously throughout life. Attitudes related to prudence, generosity, perseverance and friendship are examples of virtues that are important to learn from childhood and put into situations that we experience. We have a chance to exercise virtues in different environments. From virtuous people's examples, we polish our character.

Contemporary philosophers emphasize the importance of virtues for ethical life and the common good. The *moral disorder*, highlighted by MacIntyre (2007, p. 5), is worrisome nowadays when he says that "the integral substance of morality has to a large degree been fragmented and then in part destroyed." According to Scotsman's moral philosophy, the practice of virtues is not observable today. The lack of moral values makes that individuals do not live in an ethical way. There is a false morality still present, noting the use of ethical terms in the social environment, leading people to make decisions based on appearances and not on their values. In this context, there are no respected paradigms.

In Sucupira Lins' work, the thought and practical concept of the Philosophy of the Person are built. The philosopher exposes the importance of Ethics for the Common Good. According to Lins (2013, p. 93), ethics "is not something of private experience, but a social practice that aims to social solutions as well". Practicing ethics is necessary for a virtuous life. Thus, it is necessary to teach virtues in the school environment and in the family.

Currently, it is possible to find educational institutions with different curricula, increasing the possibilities for teaching a variety of topics, aiming the students' progress. It has been happening because

Teaching and pedagogy have evolved significantly since the beginning of the last century. Many approaches share similar characteristics in terms of being student-centered, active, creating cognitive dissonance to promote understanding, engaging students in

problem solving, requiring higher-order thinking skills, and fostering interactions (CHIAPE *et al.*, 2020, p. 533).

The integral development of the student is comprehensive including Character Education programs, in accordance with Lickona, Schaps and Lewis (2007). They are responsible for developing thinking moral Education and putting it into practice through material designed for schools. In addition to writing about Character Education, the authors designed the Eleven Principles of Effective Character Education. Among some of these principles, are the following four: to promote core ethical values and supportive performance values as the foundation of good character; to provide students with opportunities for moral action; to include a meaningful and challenging academic curriculum that respects all learners, develops their character, and helps them to succeed; and to engage families and community members as partners in the character-building effort. These principles were chosen because they are topics that are dealt with on a daily basis in the school environment. We understand that these principles mentioned above are vital for a beneficial Moral Education program in school and might be included in all subjects. Hence, the basic virtues of character, for instance, friendship, honesty, justice, respect and responsibility, will be presented in the teaching-learning process.

It must be stressed the need for investment in teacher training. Teaching ethics exceeds explaining concepts. Nevertheless, applying them into practice in everyday life is crucial. In accordance with Moreira (2021, p. 36), “it is important to discuss with the teachers, who are called upon to teach the different subjects, the spirit that should animate them.” The practice of virtues is aimed at the Common Good, benefiting relationships in society, and that is the reason why this topic should be taught.

What is the possible relationship between Ethics and Music Education? It is known that music was and is used for several functions in society, some of which are religious, festive, commemorative, soundtrack, military and meditative. It is in this sense that authors Caetano, Missio and Deffaci (2017, p. 3) emphasize that music has a role “in strengthening and/or creating a cultural identity.” The various meanings of music present the particularities of each group, indicating different characteristics that each culture provides. For every moment or cultural manifestations, there are contrasting genres of music and many instrumental formations could be chosen. These choices must be in accordance with the purpose of using the music in each situation.

Knowing that Music Education occurs since Ancient Greece, its value has been related to the whole construction of the citizen, which influences his/her behavior and the society, according to Fornari (2019). Music is even associated with mathematics, continues the researcher, citing the writings of Pythagoras, in which there are poetic elements. It is observed that musical and poetic elements are intertwined all the time. Over the centuries, new techniques were added to the construction of music instruments and new ones have emerged (WESTRUP; GRAME, 2020). As new instruments, new sonorities are possible, creating new musical possibilities.

It is urgent to know the relationship between ethics and music. In numerous schools, Music Education is present, and it has the role not only of teaching = students musical elements, but also of bringing experiences and values which will be learned during the teaching-learning process. The knowledge that students carry from their experiences in other environments should be contemplated, according to Souza (2017, p. 426), who says that “considered in their singularity, the students also assign meanings to the learning of subjects, which are linked to individual tastes and interest.” It is worth stating that making music involves learning the musical elements and putting them into practice as well as learning other aspects, which in our case is Ethics.

### 3 Teaching-learning Ethics through Music Education

This research is original and it is justified by its contribution and possibility of being applied to public systems of Education. The importance of the object of this research is to offer a new approach for teaching/learning Ethics through Music. A *state of the art* and a comprehensive literature review were carried out to detect what has already been published about teaching of Ethics through Music Education. The survey was conducted in the databases of the *Coordenação de Aperfeiçoamento de Pessoa de Nível Superior* (Capes) and in the Scientific Electronic Library Online (SciELO), analyzing articles and dissertations in Portuguese, English and Spanish over the last seven years. The only dissertation found (TAETS, 2020) on Music Education and Virtues with children in the Elementary School, specifically presents activities with songs, which the children sang as a choir. In the current research, we present a workshop focused on the creation of sound effects and storytelling.

The workshop was held with 17 students, between 8 and 11 years old, in the 4th grade from a public Elementary School in the city of Rio de Janeiro, Brazil. The school is located in the western part of the city and it has about 480 students, from 1<sup>th</sup> to 5<sup>th</sup> grade. Each grade consists of four classes between



20 and 25 students. This workshop happened in 2019 and it was part of a research that had begun in the year 2018 and was concluded in the year 2020. The research started due to a school's annual project that involved learning virtues, of which all subjects were part of. Among the three main virtues of the research, which were Respect, Friendship and Sharing, the workshop on respect is presented and analyzed below. It took place during a Music Education class that lasted an hour and a half, in which the teacher was one of the researchers, and aimed to work the theme Respect throughout Storytelling and the creation of Sound Effects. It is important to point out that all teachers were free to plan other activities on the theme of Virtues. Notwithstanding, we do not describe them in this article. After the beginning of the project, in which the theme and virtues were presented to the students in the Music Education class, we proposed workshops for each virtue for these students. The definition of Respect had been discussed in a previous workshop, which had been part of the beginning of the project. In this instance, the students debated the meaning of this virtue and gave practical examples of Respect inside and outside the school environment, for instance, helping the elderly and not judging people by their skin color or social status.

In Music Education classes, different types of activities are proposed according to the school's curriculum and the theme Ethics belongs to the school's Music Education program. They were carried out with the group of students participating in the research and involved ensemble practice, learning musical parameters, musical composition, choral singing, music history, and specifically the practice of virtues in the classroom on a daily basis.

The book chosen for this workshop was entitled *Respect, the bond of love - Respeito, o Laço de Amor* (ALEXANDRE, 2018). Below are the steps of the research, which are the scenes, and what happened in them. The students were instructed to create Sound Effects that expressed their feelings as they listened to the sentences in the narrative. They had done it in previous classes. Also below, there is a sequence of scenes concerning students' comprehension towards the tasks. More details are described after the scene.

#### SCENE 1:

"Felipe was a very smart boy. He lived with his parents and was an only child" (ALEXANDRE, 2018, p. 3).

#### SOUND EFFECTS:

Only the narrator's voice.

## SCENE 2 WITH SOUND EFFECTS:

“One day, during breakfast”, his parents said: “- We have news to tell you, son. Felipe was excited and began to imagine many things” (ALEXANDRE, 2018, p. 4).

The students suggested: Swing, bicycle, cart, ball, rocket, PlayStation, R\$1.000. We continue with the text:

“Are we going to the amusement park? Or are we going for an ice cream? I know! I’m going to get a new bike! - said the boy without stopping. Then, Felipe’s mother said: - It’s not like that, my son. Calm down! News is that your grandmother is coming to live with us” (idem, p. 5).

The students shouted in unison: NOOOOOOOOOOOOOOOOOO!!!!!!!

## SCENE 3 WITH SOUND EFFECTS:

Back to the book:

“Confused, the boy asked. But doesn’t she live in another city?”

HUUUMMMM (All students together)

“Why is she coming to live with us?”

AAAAHHHHHHH (All students together)

“Where is she going to sleep?”

HUUUMMMM (All students together)

“- Grandma is getting older and needs help. Since she lives far away, we cannot take care of her. So she will stay here and share a room with you, son. Felipe’s father replied” (idem, p. 7).

NOOOOOOOOOOOOOOOOOO!!!!!!! (All students spoke together, more softly)

## SCENE 4 WITH SOUND EFFECTS:

“The boy didn’t like the news very much. In fact, he was quite irritated”.

GRRRRRRRRRRRRR! (All students together)

“He didn’t want to share his room with anyone. The next day, grandma arrived. She didn’t look so small when I last saw her, thought the boy” (idem, p. 9).

## SCENE 5 WITH SOUND EFFECTS:

“Days went by, and Felipe became more and more irritated”.

GRRRRRRRRRRRRR! (All students together)

Once, his grandmother took a long time to get to the car, and he got angry. On another occasion, she spilled food at dinner time.

SPLASH! SPLASH! SPLASH! (Spoken in sequence)

and he left the table. Seeing all this, the boy’s mother went to talk to him.

“- Felipe, your grandmother is elderly. She needs care and sometimes it can take longer for her than for you to get things done. I want you to remember that when you were little”.

Ihhhhhhhhh (Few students together imitating crying)

she took care of you with great affection and patience. Now it's your turn to take care of her" (idem, p. 11).

Nananiiiiina (1 student)

#### SCENE 6 WITH SOUND EFFECTS:

"After talking to his mother, Felipe stopped to reflect.

- How could I have been so unfair to Grandma. I need to apologize to her and change my behavior, the boy decided.

Sorry (2 students spoke in sequence)

The next day, Felipe decided to walk slowly to keep up with his grandmother.

HAHAHA, HIIIIHIHI, HEHEHE, HAHAHA (Some students imitating laughter)

When she dropped something on the table, he would clean it right away,

PSHHHHH, SHHHHH, UI, UI (Some students together and in sequence)

so she wouldn't feel bad" (idem, p. 13).

#### SCENE 7 WITH SOUND EFFECTS:

"Gradually, Felipe got used to his grandmother's presence. After a while, he didn't even mind sharing his room with her anymore. On the contrary, he loved bedtime. Every night, Felipe asked:

- Grandma, will you tell me a story?" (idem, p. 15).

Once upon a time (All together)

#### SCENE 8 WITH SOUND EFFECTS:

"Living with his grandmother, Felipe learned that respect is a beautiful form of affection and love" (idem, p. 16).

I love you, grandma (1 student speaks)

It's love that messes with my head and leaves me like this (everyone sings together – quote from a famous Brazilian song)

It was worked out with the students that Respect is much more than "a beautiful form of affection and love". They understood that Respect is a virtue that must always be practiced.

Creativity and playfulness are part of the Sound Effects creation process. A range of sound possibilities was explored during the workshop; for instance, voice, body sounds and musical instruments were used in this process. Taking into consideration this activity, the concept of music is redefined and it is considered as a vehicle for learning virtues such as, in this case, Respect. Swanwick (2014), music educator, in his theory, highlights the importance of play in early childhood and its relationship with music. In addition, the author highlights the Imaginative

Play element, which is directly connected to the expressive character. This creative element results in various nuances or changes such as singing to speaking, vocal timbre, high and low sounds, average speaking rate, sound articulation and sound intervals. Thus, the sound process is different in each class, because the ideas vary in different groups, which makes the process unique.

In creating Sound Effects to the story, which aimed at learning the virtue Respect, we observed not only the use of words, but also of onomatopoeia as a narrative resource. Consequently, the researcher decided to use the sounds produced by students' bodies, exclusively. They used Onomatopoeia such as Ggrr and Splash in an attempt to reproduce sounds of irritation and food spilling from the table. This sort of activity had been done in previous years by the same researcher, so the students were used to this class dynamic. There was no previous rehearsal. The sounds were made spontaneously. Some sounds were produced by one student and others by several students at the same time, changing the sound effect. Usually the students looked at each other and after a few seconds they were all making the same sound, with no intervention from the researcher. Most of the time, the change in intensity to a stronger one indicated indignation or affirmation of something. Weaker sounds, on the other hand, were used in moments of caring for the grandmother, introducing the understanding of the virtue Respect. It is noted students' concern with the intensity of sounds to match what was being narrated in the scene and their progressive learning of Respect. Besides this virtue found in the story, others virtues such as Friendship, Sharing, Love and Caring, were also mentioned by students. At the end of the story, many students gave examples of situations they experienced and were able to put virtues into practice, especially with their grandparents and parents. One of the examples given was helping elderly people on the street carrying heavy bags or crossing the street.

During the workshop, after the assignment, students were asked to define the meaning of respect, as noted below:

Students	Definition of Respect
AC	To respect mother, father and other people.
AG	It is respecting everyone. When someone is speaking, the other listens to without interrupting.
BR	Having no prejudice.
GI	To respect the other or the neighbor and never disrespect the other or the neighbor. When someone does Bullying to the other, to stand up for it.

GU	The act of respecting something or someone.
GS	It is to think of others before anything else. To take attitudes that don't hurt anyone. Behave yourself in class, because if you get scolded, people who have nothing to do with you will have to listen.
HE	It is a way to show the other person that you are seeing, listening to and paying attention to.
IS	To be polite with elders or younger children as well.
JA	Respect for classmates, teacher, in the classroom; cleanliness of the room.
JM	To love your neighbor. Do not make noise, do not hit your classmate; to listen to others and help when you are at risk.
LS	To respect black people, other religions, clothing and where you live.
LH	Helping a person, not mocking the other for religion, color or manner.
LG	To respect the differences. Prejudice is the opposite of respecting the other.
MA	To respect others. Prejudice against black people.
RE	To respect people. Haircut, not mistreating your classmate.
RA	It's something that everyone else needs. The way you wear clothes, what you eat and how you live. It is inside us. Everyone needs respect in their lives.
SA	When a person speaks, you have to be silent. Apologize.

It can be observed that, besides the definition of the word Respect, some students gave examples of attitudes that should be practiced in order to exercise this virtue. Out of 17 students, 12% were not able to express themselves, holding up the tautological answers. 88% answered in accordance with the worked definition of virtue. Students' answers, which evolved as a result of the workshop, generated the following categories: No Prejudice (53%), Attention and Help (35%), Education (29%) and Common Good (18%). All are very important, and we emphasized the absence of prejudice as something basic that was worked on with the students.

Philosophers such as Lins (2013), Hildebrand (1988) and Maritain (1964) highlight the relevance of the practice of Respect as well as all moral virtues for life in society and for the development of the person. Respect is directly related to the No Prejudice category. Hildebrand (1988, p. 11), specifically examining this virtue, indicates that "the lack of respect breaks and corrupts the community." In order to put this virtue in practice, it is necessary to think of the other, without judging

them by their religion, physical characteristics, social status or ethnicity. There have always been differences in human history, as plurality, as Maritain (1964) says, which denotes the peculiarity of each person. Student LH stressed the importance of “respecting black people, other religions, clothing and where you live.” It is observed that there was an understanding that the practice of virtues is not related to material issues or clothing style, for example. These peculiarities are individual and do not refer to the person’s character. The student MA highlights the issue of prejudice against black people and the need for respect. It is worth mentioning that the school in which the research was conducted, implemented a specific project about prejudice against black people. Workshops were held and posters, made by students, were spread around the school. This is a theme that was worked on by a group of teachers, given the demands that arose in the school, and the virtue of Respect was once again taught.

The category Attention and Help was the second most cited, with 35% of the answers. Attitudes such as helping a person, observing, listening to others and apologizing were stressed. It can be observed that practical attitudes that were worked on a daily basis in the classroom during the school year, appeared in students’ definitions. For group work, paying attention to what is being instructed, waiting for the right time for the completion of each task, and listening to the opinions of classmates are fundamental attitudes to achieve good learning. Gillies (2016), an educator and researcher, emphasizes in her research reports, the importance of group work in the classroom, which leads students to improve their social behavior. It is important to highlight that this type of proposal is widely recognized in Education and essential for learning virtues, because it is in the relationship with others that we have the opportunity to put virtues into practice.

Education was the category that was pointed out by 29% of students. The student JA emphasizes the importance of classroom cleanliness. This is an aspect that is part of the agreements that were made with the students at the beginning of the school year. Each class was committed to leaving the room organized for the next class that would use the classroom. Besides the handwork and craft activities, students used percussion instruments, which should be stored at the end of the class. For this, it is necessary to establish a time for this organization to be done, without delaying the class. The activities carried out in the classroom directly influence the lives of students and their attitudes in other social spaces. Lins (2013, p. 101) shows that “Education is the privileged space for social experiences that children go through and in which they have the opportunity to develop and structure their ethical life.” Through rules that are established and carried out in the classroom, students can practice their virtues. This practice is not restricted only to the school environment, but is reflected in their everyday conduct.

Common Good is present in 18% of answers. Student GS signals that when a student gets a scolding, those who have nothing to do with it end up hearing it too. In life in society, which includes the school environment, our actions often directly affect others. In many cases, other people end up in situations that they should not be in, whether stressful or repressive. Aristotle (IV B.C.) presents the idea of Common Good and relates it directly to ethical attitudes. According to the author,

If everyone aspired to what is noble and dedicated the best of their efforts to the practice of the noblest actions, all things would contribute to the common good and each one would obtain for himself the greatest goods, since virtue is the greatest good that exists (ARISTOTLE, 2014, book 9, chapter 8, 1169a, 9-13, 2014).

To live in society, it is necessary to consider the others and act in a way that people are respected. The Common Good is indispensable for social coexistence and each person is responsible for their actions. When we put the virtues into practice, we contribute so that others can enjoy a harmonious and happy living.

## 4 Final Considerations

The results were so positive that they went beyond our expectations. We cannot ignore the fact that this research has a special benefit: it is not difficult to be replicated in different circumstances. It means that public and private schools can organize these same workshops to develop learning and practicing of virtues. We observed that students had enjoyed all the moments they had spent with the researcher. We would say that the design of this research attracted them before they had understood the significance of the subject. After students had attended the workshop, they improved their practice of the virtue Respect.

We noticed that they changed their initial behavior. The researcher gave them the opportunity to look at themselves as persons that needed to be better regarding the virtue Respect. The importance of Virtue Education in the school environment and its relevance for a change in the ethical behavior of students can be seen. The categories that were selected demonstrate the understanding of the word Respect in various ways and how it is possible to exercise it in different contexts. It is emphasized that, in order to become a moral person, the practice of virtues is indispensable.

We are convinced that through Music Education, virtues can be taught in different types of activities. It is also noted that Storytelling and creating Sound Effects is a resource that raises a range of possibilities and issues in students' daily lives. Many

students, during and after the activity, gave examples of similar situations they had experienced or related the story to other circumstances of their lives and how they practiced the virtue Respect. The moment of sharing was essential for other students to reflect on the practice of Respect in environments outside the school. According to Gillies (2016), group activities with a common purpose improve not only cooperation, but also sharing of ideas. Overall, there was an understanding of virtues and how they can be put into practice.

This research intended to give an overview of how Ethics contents can be taught in Music Education classes and that these two areas are not separated from each other. Music Education has the possibility of proposing learning in a playful, fun, dynamic and expressive way, making classroom experiences remarkable. Teaching virtues contributes to the integral development of the student, especially when there is a clear purpose for it to happen. It was also possible to work on other virtues that were brought up by students. In subsequent classes, the approach to virtues was continued, either according to the planning or to the demands brought by students in their daily school life.

To sum up, we are convinced that this research adds a great contribution to public Education policies, as it answers the claim of the PCNs (BRASIL, 1997). The main purpose of this legislation is to demonstrate that all teachers within their different subjects can teach Ethics as a transversal theme. Furthermore, we recommend that educators attempt to do the same activity, with adaptations if necessary, in their schools all over the country. It should be encouraged by governmental instances that this research is used as a reference in all schools, because the results show effectiveness in teaching Ethics through Music Education.



## **Aprendizagem do respeito por meio da Educação musical nas escolas**

### **Resumo**

*Esse artigo trata do ensino da virtude Respeito por meio da contação e da sonorização de história em aulas de Educação Musical. A fundamentação teórica está na filosofia de Aristóteles. A hipótese é que a Ética pode ser ensinada, por meio de virtudes, nas aulas de Educação Musical nos Anos Iniciais – Ensino Fundamental. Os objetivos da pesquisa são: estabelecer a relação entre Ética e Educação Musical e realizar uma atividade sobre a virtude Respeito. A pesquisa é qualitativa. É possível concluir que os alunos compreenderam o significado da virtude Respeito e a relevância da prática de virtudes para o convívio em sociedade.*

**Palavras-chave:** Ética. Respeito. Educação Musical.

## **Aprendiendo respeto a través de la Educación musical en las escuelas**

### **Resumen**

*Este artículo trata sobre la enseñanza de la virtud Respeto a través del Storytelling y la creación de Efectos Sonoros en las clases de Educación Musical. El fundamento teórico está en la filosofía de Aristóteles. La hipótesis es que la Ética se puede enseñar a través de las virtudes en las clases de Educación Musical en la Escuela Primaria. Los objetivos de la investigación son: establecer la relación entre la Ética y la Educación Musical; y realizar una actividad sobre la virtud Respeto. La investigación es cualitativa. Es posible concluir que los estudiantes comprendieron el significado de la virtud Respeto a las virtudes y la relevancia de practicar las virtudes para vivir en sociedad.*

**Palabras clave:** Ética. Respeto. Educación Musical.

## References

- ALEXANDRE, V. *Respeito, o laço de amor*. Caxias do Sul: Culturama, 2018. (Coleção Valores).
- ARISTOTELES. *Nicomachaen ethics*. 4th ed. São Paulo: Edipro, 2014.
- BARDIN, L. *Análise de conteúdo*. Lisboa: Edições 70, 2011.
- BRASIL. Ministério da Educação. *Base Nacional Comum Curricular*. Brasília, DF, 2018.
- BRASIL. Ministério da Educação e Cultura. Secretaria de Educação Fundamental. *Parâmetros curriculares nacionais: apresentação dos temas transversais, ética*. Brasília, DF, 1997.
- CAETANO, E. B. C; MISSIO, F. J; DEFFACCI, F. A. Froonteira, música e identidade cultural. *RELACult*. Foz do Iguaçu, v. 3, Special Ed., art. 519, Dec. 2017.
- CHIAPPE, A., *et al.* Rethinking 21<sup>st</sup> century schools: the quest for lifelong learning ecosystems. *Ensaio: Avaliação e Políticas Públicas em Educação*, Rio de Janeiro, v. 28, n. 107, p. 521-544, Apr./June 2020.
- CRUZ, L. C. Ética e Shakespeare: uma proposta de aprendizagem para o ensino médio. Dissertation (Doctorate degree) – Universidade Federal do Rio de Janeiro. Rio de Janeiro, 2018.
- FORNARI, J. *Musicologia na Grécia antiga e na Idade média*. Blogs de Ciência da Universidade Estadual de Campinas. 2019 Jan 9. Available from: <https://www.blogs.unicamp.br/musicologia/2019/01/09/2/>. Access in: 2021 Aug. 3.
- GILLIES, R. Cooperative learning: review of research and practice. *Australian Journal of Teacher Education*, [s. l.], v. 41, n. 3, p. 39-54, Mar. 2016. <https://doi.org/10.14221/ajte.2016v41n3.3>
- HILDEBRAND, D. *The art of living*. São Paulo: Quadrant, 1988.
- LICKONA, T.; SCHAPS, E.; LEWIS, C. *CEPS's Eleven principles of effective character education*. Washington, DC: Character Education Partnership, 2007.
- LINS, M. J. S. C. Método de pesquisa-ação com maior comprometimento. *PESQUISEDUCA*, Santos, v. 7, n. 13, p. 52-74, Jan/June 2015.

LINS, M. J. S. C. Questions about the concept of ethics in education. *Conjectura: Filosofia e Educação*, Caxias do Sul, v. 18, n. 2, p. 91-106, May/Aug. 2013.

MACINTYRE, A. *After virtue*. Notre Dame: University of Notre Dame Press, 2007.

MARITAIN, J. *Moral philosophy*. Rio de Janeiro: Agir, 1964.

MIRANDA, B. R. C. *O início do processo de formação do caráter das crianças na educação infantil*. Thesis (Master's degree) – Universidade Federal do Rio de Janeiro, Rio de Janeiro, 2019.

MOREIRA, A. F. B. Formação de professores e currículo: questões em debate. *Ensaio: Avaliação e Políticas Públicas em Educação*, Rio de Janeiro, v. 29, n. 110, p. 35-50, jan./mar. 2021. <https://doi.org/10.1590/S0104-40362020002802992>

SOARES, F. M. R. *Ensino/aprendizagem de ética na licenciatura em biologia: uma proposta para a prática dos futuros professores*. Dissertation (Doctorate degree) – Universidade Federal do Rio de Janeiro. Rio de Janeiro, 2020.

SOUZA, M. C. R. F. Aprendizagens e tempo integral: entre a efetividade e o desejo. *Ensaio: Avaliação e Políticas Públicas em Educação*, Rio de Janeiro, v. 25, n. 95, p. 414-439, apr. 2017. <https://doi.org/10.1590/S0104-40362017002500483>

SWANWICK, K. *Music, mind and education*. Belo Horizonte: Autentica, 2014.

TAETS, T.N. Ensino de ética para crianças por meio da música. Dissertation (Doctorate degree) - Universidade Federal do Rio de Janeiro. Rio de Janeiro, 2020.

VALLS, A. *O que é ética*. 9th ed. São Paulo: Brasiliense, 1996.


WESTRUP, J. A.; GRAME, T. C. Musical instruments. *Encyclopaedia Britannica*. 2020 Nov 27. Available from: <https://www.britannica.com/art/musical-instrument>. Access: 2021 Aug. 3.




---

## Information about the authors

**Cristina Silva Kreutzfeld:** PhD student in Education at Universidade Federal do Rio de Janeiro. Music Teacher at Colégio Pedro II. Researcher at Ethics and Education Research Group at same university. Contact: [cristinakreutzfeld@gmail.com](mailto:cristinakreutzfeld@gmail.com)

 <https://orcid.org/0000-0001-5131-2459>

**Maria Judith Sucupira da Costa Lins:** PhD in Education at Universidade Federal do Rio de Janeiro. Full Professor at Departamento de Fundamentos da Educação at Faculdade de Educação at same university. Contact: [mariasucupiralins@gmail.com](mailto:mariasucupiralins@gmail.com)

 <https://orcid.org/0000-0001-5404-6061>