

**MORAL/CITIZEN EDUCATION IN THE PERSPECTIVE OF CRIME
PREVENTION: PROJETO ÂNCORA**

*A EDUCAÇÃO MORAL/CIDADÃ NA PERSPECTIVA DA PREVENÇÃO DA CRIMINALIDADE:
PROJETO ÂNCORA*

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RESUMO

O presente estudo possui como tema, escolas inovadoras e a formação moral para prevenção da criminalidade; objetivou compreender o Projeto Âncora, registrando suas peculiaridades, especialmente as relacionadas aos aspectos metodológicos da educação moral, comparando-os às teorias de prevenção da criminalidade. Utilizou-se da pesquisa revisão para obtenção de informações em publicações científicas relacionadas às diversas teorias da criminalidade, nas metodologias de educação moral e nos aspectos metodológicos inovadores encontrados no Projeto Âncora. Concluiu-se que os procedimentos educacionais deste Projeto desenvolvem nos educandos o senso de responsabilidade sobre o andamento das questões sociais e que as práticas pedagógicas proporcionam a internalização das morais sociais, fazendo com que os educandos sejam menos propensos a práticas de atos que transgridem as leis e normas traçadas pelo estado.

Palavras-Chave: Teorias Criminológicas. Jean Piaget. Métodos Ativos.

ABSTRACT

This study has as its theme, innovative schools and moral education for crime prevention, aimed at understanding Projeto Âncora by recording its peculiarities, especially those related to the methodological aspects of moral education, comparing them to crime prevention theories. The review research was used to obtain information in scientific publications related to the various theories of crime, the variables of moral education methodology and innovative methodological aspects found in Projeto Âncora. It was concluded that the educational procedures of Projeto Âncora develop in the students a sense of responsibility about the progress of social issues and that pedagogical practices provide the internalization of social morals, making the students less prone to practice so facts that violate the laws and norms outlined by the state.

KEYWORDS: Criminological Theories. Jean Piaget. Active Methods.

1 INTRODUCTION

Crime is characterized by the action or act in which an individual who is part of a given society breaks the rules and laws that govern it. In Brazil, the increase in criminality has alarmed the population and the State, leading to debates on the subject being highlighted in the media and social networks.

Criminality has been discussed mainly in relation to the age of criminal responsibility. For a large portion of the Brazilian population, the age of criminal responsibility should be reduced from 18 to 16; however, these discussions rarely address the prevention of criminal acts. It is seen, at this point, the need to discuss ways of preventing criminality, before planning punishments for criminal acts. In this regard, this research focuses on crime and its possible forms of prevention.

The Brazilian Federal Constitution (BRASIL, 1988) defines the function of education to promote and encourage the full development of its individuals, preparing them to exercise citizenship and qualifying them for work. Exercising citizenship means acting in society by being aware of one's duties and rights, by what is fair and correct, looking for ways to put them into practice; therefore, it is the citizen's role to comply with the laws (not to commit crimes), to respect the social rights of other people, to educate and protect fellow citizens.

If the role of citizens is to abide by the laws, then it is the role of education to make students aware of the need to follow the rules established by society. Based on this, it is argued that it is the role of education to promote crime prevention.

During research on innovative schools, we learned about the existence of Âncora Project, a school whose educational actions are different from the traditional methodology. Due to the methodological difference adopted, Âncora Project was chosen to demonstrate possible ways of forming citizens and, consequently, preventing criminality. Therefore, this article seeks to register the connections that resulted from the research question: How does Âncora Project's pedagogical practice contribute to the moral and citizenship education of children, from the perspective of crime prevention?

The purpose of the research was to get to know Projeto Âncora from the academic and journalistic productions, registering its peculiarities, which are related to the methodological aspects of moral education, comparing them to the crime prevention theories. The first step, to reach the research objective, was to describe the main theories of criminality. The second, to describe the main theories related to moral education.

And the third, to analyze the pedagogical practices of Âncora Project in light of the moral education theories and the main theories of criminality.

Faced with the increase in criminality, society has been increasingly enveloped in a cloak of fear and hatred. Fear of having their material goods stolen and/or destroyed, or even their lives taken away, and hatred of those who commit these kinds of acts. Hatred leads people to want that which they hate as far away as possible, and this causes the demonstrations in society for an increase in the age of criminal responsibility, for life imprisonment and death sentences, to increase more and more. Soon, the spaces for discussion of criminality prevention become places for discussions about punitive measures, under the pretext that fear will make offenders give up committing illicit acts. It is necessary to make society aware that it is more profitable to prevent crime than to punish it. To this end, the purpose of this research is to present definitions, concepts and some of the tools that can be used to raise awareness in our society and prevent crime.

This research was based on scientific publications related to the various theories of criminality, the variable methodologies of moral education and the innovative methodological aspects found in Projeto Âncora. In order to understand the contents, we fichments were made of the books, articles, news and videos watched.

This article is divided into three parts: in the first, the history and sociological perspectives given to crime, and the consensual and conflictual theories of crime, as well as types of prevention. The second presents the various theories of moral education, with a focus on the Piagetian perspective, also relating it to citizenship. Finally, the methodologies adopted in the pedagogical practices of Projeto Âncora are presented, seeking to demonstrate how its moral education practices can contribute to crime prevention.

2 OVERVIEW ON CRIME

It is an act that offends the collective conscience of a society and is punishable. Crime stirs the feelings of society in a negative way. This agitation produces violent emotions, which create new perceptions that can be either supportive or contrary to the ideals already established in our psyches. This agitation is what provides mutability of cultural relations/perceptions (DURKHEIM, 1999).

In Brazil, criminal acts have grown alarmingly; in 2017, the country reached figures never before recorded, especially regarding the homicide rate. According to the Brazilian Public Security Forum (2018), in 2017 there were 63,895 intentional violent deaths, about 180 deaths per day, which corresponds to an average of 30.8 deaths for every 100,000 inhabitants; in the same year, 262,353 thefts and vehicle thefts were recorded, the number of thefts recorded to commercial establishments was 79,279, and 42,761 thefts to residences. The number of thefts to people on foot (passersby) was 735,787, while the number of thefts to financial institutions was 906; for fim, 24,941 cargo thefts were recorded in 2017. The total number of thefts and robberies recorded in 2017 was 1,703,872. Regarding the number of adolescents involved in conflict with the law, in 2016, there were 26,450 of them serving socio-educational measures.

It can be said that crime has been a detrimental factor to life in society. For Dornelles (2017), the classification of an action as a criminal act, or not, may vary within the same society, the author makes it clear that, according to the times and spaces of a society, the sociocultural perspectives of that society change, causing the notions of what are, or are not, crimes to also change. An example of how a society can change its perceptions of what is, or is not, a crime is the case of women who are imprisoned for having an abortion in the country of El Salvador, located in North America. Until 1998, abortion in that country was

allowed in three cases: rape, the risk posed to the mother's life, and the unviability of the fetus; however, after a change in that country's legislation, abortion became irremediably prohibited; regardless of how it occurred (even involuntary abortion), the woman would be indicted for the crime of aggravated homicide, and would be punished by 30 to 50 years of imprisonment (ÁLVAREZ, 2019).

In this context, it is clear that it is the collective conscience that determines whether something is good or bad. Most worryingly, sometimes a crime does not receive just punishment.

It is not an exaggeration to state that punishments for crimes "consist of a passionate reaction" (DURKHEIM, 1999, p.56), sometimes applied for the simple pleasure of punishing, and sometimes as a method of protection, with the intention that the imposition of a punishment (penalty) will cause a fear capable of paralyzing the individual's bad intentions. According to Dornelles (2017), it is important to affirm that crime is not just an abnormal act, but rather an action that does not fit into social norms, whether legal or simply moral, that is, whether they are liable to punishment or only to social reprimands.

Crime is present in all societies because it is an action that disregards social norms, whether legal or moral. Crime has the ability to change society by raising issues that were previously not openly discussed. However, when it comes to crimes, such as murder, robbery, rape, etc., the burden to society in which these occur is of immeasurable value, therefore, the need arises to discuss the increase in crime and ways of preventing these acts.

With regard to norms, Durkheim affirms that

[...] o crime só é possível se esse respeito não for verdadeiramente universal [...]. Portanto, se quando um crime se produz, as consciências que ele ofende não se unissem para atestar que essa permanece em comunhão [...] elas não poderiam deixar de ser abaladas a longo prazo. Mas é preciso que elas se reconfortem, garantindo-se mutuamente que estão sempre em uníssono; o único meio para isso é reagirem em comum. Numa palavra, já que é a consciência comum que é atingida, cumpre também que seja ela que resista e que, por conseguinte, a resistência seja coletiva. (DURKHEIM, 1999, p. 76).

In other words, when a society has its norms violated, it needs to unite to show that the transgression that has occurred is an abnormal, isolated and unacceptable fact, otherwise this norm will take the risk of being shaken and

consequently forgotten. This is the reason why it is important to discuss the increase in criminal acts, looking mainly for ways to prevent them, with the intention of showing citizens that these types of acts should be considered abnormal, and unacceptable. However, it is also necessary to understand what directs the individuals of a certain society to break the norms it sets forth; therefore, we will deal next with some of the theories of crime.

2.1 Consensual Criminological Theories

Criminology is the study of the causes of antisocial behavior, based on psychology and sociology. The consensus criminological theories are functionalist in nature; for them, society can only function properly if its organs are in perfect harmony with its citizens, who are focused on achieving common goals for all, sharing and honoring the rules of coexistence.

Thus, "Consensus theories start from the following postulates: every society is composed of perennial, integrated, functional, stable elements, which are based on the consensus among its members" (PENTEADO FILHO, 2018, n.p).

For Calhau (2009), the following are consensus theories: the delinquent subculture theory; the differential association theory; the Chicago School theory; and the anomie theory. The theory of the delinquent subculture, in summary, holds that delinquent conduct is the personification of values and norms that are apparent in subcultural systems (categories of people and social systems that integrate larger groups); in this case, delinquent conduct occurs when the individual accepts rules and values of a given group, placing him or her above the dominant social norms and values. For the differential association theory, deviant behavior is the result of learning, that is, one is not born criminal; however, individual social relations provide the individual with opportunities and techniques on how to take advantage of the opportunities they have to commit irregular acts; according to the theory, in pluralistic societies the conflict of values is peculiar to the system; thus, each individual, being influenced by their social relations, responds to legal norms in different ways. The Chicago School conceptualizes delinquency based mainly on the relationship between crime and the way in which urban space is organized; derived from this school, the ecological theory is essentially based on the concepts of contagion and disorganization concerning urban centers, highlighting the lack of control of these centers. According to the theory of anomie, the lack of success in achieving

cultural objectives, caused by the inefficiency of the State, may generate a behavior in which the individual abandons or leaves aside the rules of social interaction, carrying out deviant actions (CALHAU, 2009).

According to Penteadó Filho,

As teorias de consenso entendem que os objetivos da sociedade são atingidos quando há o funcionamento perfeito de suas instituições, com os indivíduos convivendo e compartilhando as metas sociais comuns, concordando com as regras de convívio. [...] Aqui os sistemas sociais dependem da voluntariedade de pessoas e instituições, que dividem os mesmos valores (PENTEADO FILHO, 2018, n.p).

It can be said that consensus theories are based on collaboration between institutions and people, having to share the same social values; therefore, relations would take place between equals. In this context, fica clear that in the consensus theory there is no room for differences and much less for changes (PENTEADO FILHO, 2018). These theories are based on the search for equality of thought, values, and goals in a society.

Therefore, for this theoretical line, a criminal act is always an act in which the individual deviates from the common goals of society by no longer sharing/agreeing with its values.

2.2 Conflitual Criminological Theories

Conflitais criminological theories are argumentative theories. For the theories derived from this current, the stability of societies only occurs due to systems of power that perpetuate relations between the dominant and the dominated through force and coercion. In this situation, "there is no voluntariness among the characters for social pacification, but it is arising from imposition or coercion" (PENTEADO FILHO, 2018, n.p).

Also according to Calhau (2009), Labelling Approach and critical or radical theories are considered conflitual theories. The Labelling Approach theory, also known as the labeling, labeling, or social reaction theory, has been highlighted as a landmark in the theories of conflict, as it focuses on society's reaction to the occurrence of an offense. For it, deviations only exist because society has determined that only such paths can be followed, qualificating people who follow paths other than those determined for them as marginal. As such, crime is only a label produced by a privileged part of society that determines who is what. The

critical or radical theory was marked as a Marxist criminology, whose understanding of what is crime was based mainly on the conception that it was solely associated with the capitalist mode of production (CALHAU, 2009).

According to Penteado Filho,

[...] as teorias de conflito argumentam que a harmonia social decorre da força e da coerção, em que há uma relação entre dominantes e dominados. Neste caso, não existe voluntariedade entre os personagens para a pacificação social, mas é decorrente da imposição ou coerção. [...] Os postulados das teorias de conflito são: sujeitas a mudanças contínuas, sendo ubíquas, de modo que todo elemento coopera para a sua dissolução [...]. Haveria sempre uma luta de classes ou de ideologias [...] (PENTEADO FILHO, 2018, n.p, grifo do autor).

Consensual theories focus on social divisions and the processes of empowerment and discrimination caused by power relations arising from the capitalist model of society. In this context, it fica clear that the focus of conflictual theories is entirely contrary to that of consensual theories, because for them societies are always susceptible to change (PENTEADO FILHO, 2018).

The conflictual criminological theories rely on questions about the existing power relations in societies.

Therefore, an act is only considered criminal when a group that holds power determines that that act is, from that moment on, considered irregular. In this way, social uniformity is not maintained by means of common goals/values in society, but by the force of imposition and coercion that some groups exert over others.

2.3 The prevention of criminal offenses.

Although crime is a social fact, it is extremely important for society to prevent this action. For some authors, preventing crime is to make offenders give up committing the illicit act; for others, it is more than this, it is also "modifying physical spaces, new architectural designs, increasing public lighting with the aim of making it harder to commit crime" (CALHAU, 2009, p. 91), while a third group understands that preventing crime is only to prevent recidivism.

It is possible to see, for example, that primary prevention advocates investments in the quality of services, such as education, employment, security,

housing and culture on the part of the State, i.e., it proposes ways of preventing individuals from committing any illicit act. Secondary prevention operates in environments where more crime occurs; therefore, secondary prevention occurs only when there is crime, in order to prevent it from multiplying, by means of police repression. Tertiary prevention occurs after the crime has been committed and the offender is already serving time. This model of prevention focuses on promoting the rehabilitation of the offender, in order to avoid possible recidivism (CALHAU, 2009; PENTEADO FILHO, 2018).

Regarding the preventive finality of the penalty, Galvão states:

A finalidade da preventiva da pena pressupõe que seja possível realizar um prognóstico, suficientemente seguro, do comportamento humano futuro e, ainda, que a característica socio-pedagógica da pena possa combater, com eficácia, a tendência criminosa dos indivíduos. Da mesma forma que a ideia de retribuição, a finalidade da intimidação ou prevenção labora com o princípio de que os valores socialmente dominantes são moralmente legítimos e, nesse ponto, pode-se encontrar premissa comum entre as idéias de retribuição e prevenção (GALVÃO, 2007, p. 17).

Therefore, the preventive function of punishment is based on the future possibilities of criminal behavior, based on the idea that the prevailing values should be accepted by all. In this context, it is clear that "prevention can manifest itself in a special or general perspective, considering the possibility of avoiding the occurrence of new crimes and the range of its recipients" (GALVÃO, 2007, p. 17).

3 UNMORAL

Morals are a group of duties that correspond to the dominant filosofia of a given society, and can be divided into three classes: rules, principles and values. In this context, morality is the implication of society's rules; therefore, a good citizen is one who observes and practices the principles and rules of the society in which he or she is situated, that is, one who follows social morality (LA TAILLE, 2006).

It can be said that, for Durkheim (2017), the moral being is the one who abides by the ideals of the society in which he is inserted. According to him, it is necessary to establish the feeling of the sacred, either through the fear of

suffering punishment from a superior being or by the simple will to be an individual with qualities that are notably appreciable and indispensable.

A good citizen fully complies with the rules and values imposed on him. In this case, morality is simply heteronomic, since it derives only from the will and conceptions of the other, in this case, from the collective conscience, and not from the individual who receives it. For Durkheim (2017), the moral system is already ready and it is up to the citizen to adapt to it; thus, before having the feeling of the sacred, the child is in a pre-moral stage and only by acquiring this feeling he will be a moral being.

It is also interesting to understand that, for Piaget (1994), the child has two morals, the first is the heteronomous, which is characterized by total respect for the norms determined by parents, groups and society. The second is the autonomous morality, acquired only when the individual ceases to believe blindly in the rules imposed on him and starts to think them from a critical analysis of them; for this, the author makes it clear that this overcoming can only occur if there is a relationship of mutual respect.

The conceptions of Piaget and Durkheim complement each other. Durkheim's theory of morality finalizes itself by saying that morality is heteronomous, whereas the Piagetian theory states that in addition to heteronomous morality, there is also autonomous morality. In these cases, when morality is based on coercion, "heteronomy [...] is reinforced. On the other hand, if the social interaction allows symmetrical relations of cooperation [...] moral autonomy becomes possible" (LA TAILLE, 2006, p.16).

Morality is a system of rules that has the function of promoting harmony in the population, making individuals share the same duties, values, and principles. Thus, a good citizen is one who is morally supported by the determinations of his society.

Regarding morality, La Taille affirms:

A moral é, antes de mais nada, um objeto de conhecimento. Ela "diz" coisas que a pessoa deve conhecer. Mas o que ela diz? Ela fala em regras, e assim diz o que deve ser feito e o que não deve ser feito. Ela fala em princípios, ou em máximas, e portanto, diz em nome do que as regras devem ser seguidas. E ela fala em valores, e assim revela que investimentos afetivos são derivados os princípios (LA TAILLE, 2006, p.73).

Therefore, morality is an object of knowledge. It should be analyzed in all its aspects, and only by reflexing on all its precepts can an individual obtain an autonomous moral. Thus, this is only possible if the individual is able to make the relationship between rules, principles, and values, understanding how one leads to the other (LA TAILLE, 2006).

Social morality is the regulator of society; its function is to promote a balance of the ideals of a given group, thus establishing unity. In this way, the objectives and goals of that group have a better chance of being achieved. When a society reflects on its morals, it is possible for it to take two paths, the first being to recognize the veracity and importance of such rules, and therefore seek means to reaffirm them; the second path is to understand that such norms are no longer adapted to the needs of such a society, and therefore it becomes necessary to seek means to replace them with something that meets the community's needs in an efficient way.

3.1 The moral content

Morals define the duties of an individual so that he can make his happiness legitimate before society. However, morality, in addition to giving the individual duties that benefit him, establishes primarily duties toward others. Following this perspective, it becomes necessary to understand what the main duties are that legitimize the happiness of the individual before society, that is, it is necessary to know the main contents of morality (LA TAILLE, 2006).

In La Taille's (2006) view, the moral virtues necessary for the pursuit of happiness

are justice, generosity and honor. For the author, these virtues make explicit the imperative that every human being has value, and that this must be strictly preserved. About justice, he affirms that it is the most rational of the virtues, since it is based on the principles of equality and equity. Generosity, on the other hand, is highlighted as an altruistic virtue par excellence, for it consists in sharing, in giving to others what they need, with the simple intention of favoring them. The author also highlights honor, for being based on the moral value that the individual gives to himself, and the actions he does, so that the value he recognizes in himself is also recognized and respected by others.

Therefore, if the main contents of morality are the virtues of justice, generosity, and honor, an individual who is not just, generous, or honorable

cannot have his happiness considered legitimate, because he probably practices actions that do not benefit other people besides himself. In this case, the individual does not give other people their due, and would end up committing immoral acts, that is, acts that society considers impractical.

Regarding the choice of the three virtues cited above, La Taille afirma:

[...] Três são as virtudes morais que escolho: a justiça, a generosidade, e a honra, todas elas condicionadas pelo imperativo kantiano já citado: cada ser humano deve sempre tratar a humanidade, em outrem e em si próprio, como um fim e nunca como meio. A premissa desse imperativo é que existe uma dignidade inerente a cada ser humano e que ela deve ser estritamente respeitada (LA TAILLE, 2006, p. 61).

What matters, therefore, is that the individual is able to respect the capacities and needs of others. This is a task that society has not yet been able to accomplish. It can be seen, then, that achieving full morality is hard work, which needs the attention of social institutions. It is necessary to emphasize that the virtues of justice, generosity, and honor are only some of the virtues necessary for morality; unfortunately, these virtues are not inserted in the lives of most individuals in our society; for this reason, it is necessary that the school, as the place dedicated to the full development of the person and to prepare him/her for the exercise of citizenship, seek means to work morality with their students.

3.2 The moral education

Moral education aims to teach students social rules, in a way that makes them aware of them and take them for themselves, building autonomous individuals, always willing to cooperate for the evolution of society. From this perspective, two types of morals can exist in children, which follow one another when the child's moral evolution is allowed to continue. The first moral that manifests itself in the child is the heteronomous, which derives from coercion and unilateral respect; the second is the autonomous, which stems from the principle of cooperation and mutual respect. For Piaget (1996), autonomous morality stands out over heteronomic morality, because it allows the learner to absorb and recreate the morals of his society from his own experience, thus making him value more the rules of his society and comply with them more effectively.

It can be said that for Piaget (1996), mutual respect implies a relationship of cooperation, thus resulting in reciprocity; and only this relationship is capable of promoting a real transformation in the moral behavior of the child. In this context, it is clear that, for the author, the best possibilities for an autonomous moral education occur through self-government, which is found mainly in active method schools, in which the contents are not imposed on the child, but are discovered spontaneously by the child, based on his/her own experiences, mainly in a collective way. According to the author, these methods develop discipline, solidarity, and responsibility by placing children as the protagonists of their learning, as they expose them to situations similar to those in real society, making them understand the relationships and roles existing in their society. With regard to the representation of society, the author also points out that the methods of self-government range from the opportunity given to the child to evaluate and judge the actions of other children through assemblies, to drawing up school rules and performing the necessary actions for the maintenance of the school.

Moral education should promote the formation of character, the cultivation of goodness, truth, objectivity, education of instinctive tendencies (strengthening the child's confidence in himself, focusing on character education), responsibility, justice, civic, social and international education (PIAGET, 1996). Thus, the education of responsibility and justice can take place from methods in which the child is given the legislative, judicial and executive power of the school unit; it is worth noting that, in these cases, the teacher is a mediator who acts only when there is an extreme need for intervention or when help is requested by the child.

Regarding his conceptions, Piaget affirms:

Então é evidente que nem a autoridade do professor nem as melhores lições que ele possa dar sobre o assunto serão o bastante para determinar essas relações intensas, fundamentadas ao mesmo tempo na autonomia e na reciprocidade. Unicamente a vida social entre os próprios alunos, isto é, um autogoverno levado tão longe quanto possível e paralelo ao trabalho intelectual comum, poderá conduzir a esse duplo desenvolvimento de personalidades donas de si mesmas e de seu respeito mútuo (PIAGET, 2015, p. 101).

Finally, we can reach the conclusion that autonomous moral education aims to train children in the social issues of the society in which they live, through mutual respect, generating reciprocity as a consequence, thus generating individuals

who are willing to cooperate with the evolution of their society, as well as the improvement of mankind. Therefore, it is indisputable that moral education, when based on the proposals for the creation of an individual with autonomous morals, prepares the child to exercise citizenship, complying with agreements made in society that prioritize its evolution.

Based on the proposals for the creation of an individual with autonomous morals, prepares children to exercise their citizenship, complying with agreements made in society that prioritize its evolution. In this sense, it is possible to understand that moral education can become a great ally in preventing criminality, for, when taught through active methods, it enables the learner to understand, absorb, and seek to solve the real needs of his social group. Thus, it makes it possible to reduce the chances that children will commit acts that are harmful both to themselves and to other individuals in their society.

4 THE ANCHOR PROJECT

The Anchor Project is a filantropic, beneficent, educational and cultural institution, founded on September 23rd, 1995, located in the city of Cotia, state of São Paulo. The project was founded by Walter Steurer and Regina Machado Steurer, with the aim of providing a learning space in which practical educational activities could be evidenced and citizenship promoted. Initially, the project was intended to serve children during the after-school period, but as time went by, the need to offer more than school reinforcement became evident (ANCHOR PROJECT, 2019a).

The project started as a simple social action, but in 2002 it began to promote actions that brought it closer to the public schools. Some of the actions taken were the creation of a library and the offering of tutoring classes to children in the region. In 2007, Âncora started promoting education meetings, with the intention of helping in the continued formation of teachers and pedagogy students (ÂNCORA PROJECT, 2019a).

After Walter Staurer's death, in 2011, Projeto Âncora decides to meet the needs of the sheltered children even more, then came the idea of opening a school that would serve children full time. The formulation and implementation of the school counted with the help of teacher José Pacheco, one of the founders of the Bridge School of Portugal (ANCHOR PROJECT, 2019a).

According to Anchor's Project Social Status:

Art. 3º. O Projeto Âncora tem por fim contribuir para o desenvolvimento e disseminação de uma cultura de participação social no Brasil, com atuação focada na criança, no adolescente e idoso.

§ 1º. Em suas atividades, o Projeto Âncora observará o princípio da universalidade do atendimento, sendo-lhe vedado dirigir suas atividades exclusivamente aos associados ou seus dependentes.

§ 2º. Para atingir seu objetivo o Projeto Âncora poderá promover, gratuitamente:

a) a proteção da família, à infância, à maternidade, à adolescência e à velhice;

b) ações visando à integração das pessoas assistidas pelo Projeto Âncora ao mercado de trabalho;

c) serviços de convivência e fortalecimento de vínculos a pessoas e famílias e situação de vulnerabilidade social de baixa complexidade, sem discriminação de qualquer natureza;

d) o desenvolvimento de projetos e de atividades culturais, educacionais, artísticas e desportivas;

e) o desenvolvimento de atividades complementares àquelas previstas nos incisos acima e orientadas a promover a finalidade do Projeto Âncora. (PROJETO ÂNCORA, 2016, p. 1).

One can see the Anchor Project's commitment to training and caring for the components of society, regardless of age or economic situation. The project served, in 2019, about 160 children, offering education at the most diverse levels, from Early Childhood Education, the Beginning and Final Years of Elementary School, to High School, implemented in the project in 2017. The architecture of the project has a 12,000m² space composed of green areas, fruit trees, and the School Circus, in which circus, mosaic, plastic arts, sports, music, sustainability, dance, citizenship, cooking, and several other oficinas are offered (ANCHOR PROJECT, 2019b).

The most outstanding events in the history of the project were: i) 1994, the creators of the project travel around Brazil looking for social technologies for the foundation of a social project and start the works; ii) 1995, the Anchor is built so that, on September 23rd, the awakening of spring happens, crowning the

inauguration of the Âncora; iii) 1996, the canvas is climbed and the court is inaugurated; iv) 2003, Inauguration of the CEC; v) 2007, the Port of Knowledge is inaugurated; vi) 2010, the education meetings with José Pacheco and the project's 15th anniversary party take place; vii) 2011, Walter Steurer dies; viii) 2012, the School is inaugurated; ix) 2014, the learning communities emerge; x) 2017, the High School begins; xi) 2018, the project is recognized as a Point of Culture (ANCHOR PROJECT, 2019a).

4.1 Anchor Project and its educational practices

Anchor Project sees school as a humanizing space, and the student's learning must take place by means of an exchange of experiences and by experiencing the contents. In this way, social, critical, and autonomous skills are developed, aiming at the integral formation of the individual, so that he/she can act in a positive way in society (ANCHOR PROJECT, 2019b).

The school organization presents the first evidence of how the project's actions are focused on the learners, on society and on their needs. Contrary to the traditional school organization, which starts with school contents and, only after the whole process, turns its attention to the children, the project starts with the children and society's needs, promoting learning based on their interests, with research methods that start from the territory as a learning space, monitored by tutors who provide the necessary pedagogical support for the children to be able to plan and organize their learning, thus leading to the final destination, which is the learning of the mandatory curriculum contents, and the achievement of citizenship, protagonism and autonomy skills. The organization of Anchor Project is planned to develop children's autonomy at all levels; to this end, the school does not have classrooms, but collective study areas. In this way, students are divided only according to their degree of autonomy into three units: initiation, development, and deepening (ANCHOR PROJECT, 2019c).

In order for the students to be able to develop the requirements proposed by Anchor, they must have devices that support learning: i) planning – the child starts his day by planning the actions he intends to perform, which derive from a previous planning organized between him and his tutor, to facilitate and organize his learning; ii) research – to comply with the study schedule, the child relies on the help of books, Internet research, educators and other students who are available to teach what they have already learned. To this end, students need to

learn to collect information, organize and organize their texts in a way that facilitates sharing the content with other students; iii) oficinas – students may or may not participate in oficinas that seek to expand the child's repertoires iv) the responsibility groups – the students are divided into groups responsible for performing certain activities at Anchor. These groups arise from the need to solve certain problems that appear in the daily routine of the project, and the choice of the members of each responsibility group is made in student assemblies; v) assemblies – in meetings organized by the students, the daily events of the project are discussed, promoting the reflexion and the elaboration of solutions for the conflicts that arise in the school community; this way, the initiation of children as active political beings in their social environment is promoted; vi) the conversation circles – moments are organized so that everyone can be involved in the solution of school events, in a way that makes it possible for everyone to express their opinion, and come to an agreement; vii) playing – it is through playful and active activities that significant learning occurs for children, and it is through play that they are able to establish connections that will later become part of their character and moral actions (ANCHOR PROJECT, 2019c).

Regarding Anchor's matriarchal values, the Pedagogical Project states:

1- Uma equipe coesa e solidária e uma intencionalidade educativa claramente reconhecida e assumida por todos (educandos e educadores) são os principais ingredientes de um projeto capaz de sustentar uma ação educativa coerente e eficaz.

2- A intencionalidade educativa que serve de referencial ao Projeto Pedagógico da Escola Âncora orienta-se no sentido da formação de pessoas e cidadãos cada vez mais cultos, autônomos, responsáveis e democraticamente comprometidos na construção de um destino coletivo e de um projeto de sociedade que potenciem a afirmação das mais nobres e elevadas qualidades de cada ser humano.

3- A Escola não é uma mera soma de parceiros justapostos e atividades ritualizadas – é uma formação social em interação com o meio envolvente e outras formações sociais na qual permanentemente convergem processos de mudança desejada e refletida. [...]

5- A Escola reconhece aos pais o direito indeclinável de escolha do projeto educativo que considerem mais apropriado à formação dos seus filhos e, simultaneamente, outorga-se o direito de propor à sociedade e

aos pais interessados o projeto educativo que julgue mais adequado à formação integral dos seus educandos. (PROJETO ÂNCORA, 2011, p. 1).

Therefore, Anchor Project aims at developing citizenship in children, by means of activities based on the principles of autonomy and cooperation. We can see, then, that the actions designed by the project highlight the children's individual learning needs, in order to collaborate to the accomplishment of each student's life projects. Therefore, it is indisputable that the institution promotes, through its innovative methodology, reflexions in its students, capable of enhancing the noblest qualities of humanity. This enhancement takes place through the formation and consolidation of the values that guide the entire pedagogical practice of the project, as we shall see below.

4.2 Values-based education.

Anchor Project's pedagogical practices aim at improving the social and intellectual capacities of its students. In order for its social components to achieve success in their relations for themselves and with others, the project is based on five values established as essential to form an individual who corresponds to the social needs of his community (ANCHOR PROJECT, 2011).

According to Almeida (2017), the difference between Anchor Project and traditional schools is in the methods used by the institution, due to the emphasis it places on construction of the child's sentimental bases, attitudes, emotions, behavior and feelings; it promotes a humanization of school relations. In this context, the affirmation of values, through cooperative relationships, is what makes the project an outstanding institution in the field of innovative educational methodologies.

The values that form the basis of the educational actions of Anchor Project are: honesty, responsibility, affection, solidarity and respect. The value of honesty is based on the trust relationship established among the components, therefore, actions must always be sincere, so that individuals do not lose the trust they have established among themselves. Responsibility is worked on through the commitments that the child establishes to himself and to others, such as study schedules and plans. Affectivity is the value that guides the criticism and postures of the students; this value is worked on in a way that seeks to show the children that actions based on good feelings produce better results than humiliation and derogatory criticism. Solidarity is the value that

seeks to break down the barriers that divide individuals, placing them above self-centeredness, making them turn their gaze to the need to support their colleagues with humility and affection when they need it. Respect is the value that guides all of Anchor's practice, as its methodologies stand out by respecting each person's individuality, so children understand that the existence of differences is part of society, but that, regardless of that, everyone can be capable of taking on their responsibilities when supported and respected (ALMEIDA, 2017).

The same author highlights the importance of value-based relationships for some children hosted by Anchor Project:

[...] a importância das relações baseadas no respeito, na afetividade, especialmente para as crianças que demonstram não vivenciar este tipo de relação fora deste ambiente, as quais, expressam baixa estima, uma profunda descrença em si mesmas, atitudes hostis e até agressivas, entre outros comportamentos que denotam existir questões profundas de conflitos emocionais, que refletem em seus comportamento. Contudo, quando acolhidas nessas expressões, passam a vivenciar relações de afeto, respeito e solidariedade, percebendo que existem outros tipos de relações e por mais ou menos tempo que transcorra, vão transformando-se e manifestando-se de outra forma (ALMEIDA, 2017, p. 110).

Finally, we can reach the conclusion that when the school establishes as its objective to promote the internalization of values such as respect, honesty, affection, responsibility, and solidarity in its students, it ends up generating in the individual characteristics found in citizens who take care and practice acts that seek to improve their social coexistence. Therefore, it is understood that the consequences of the methodologies adopted by the project interfere, in a positive way, in the lives of its students.

5 RESULTS AND DISCUSSION

The purpose of this study was to get to know Anchor Project, based on academic and journalistic productions, registering its peculiarities, especially those related to the methodological aspects of moral education, comparing them to crime prevention theories. It was supposed that an education based on moral education aspects could be of great help in reducing the criminal indexes.

This is because, for Durkheim (1999), an action can only be considered criminal when it offends the general and energetic feelings of the collective conscience. In other words, the author makes it clear that crime occurs because the individual breaks with the morals of the society in which he or she is inserted.

Regarding the theories of criminality, it can be observed that most conceptions focused on perceptions of crime, especially consensual theories, emphasize that for society to function, its components must be in perfect harmony, honoring the rules established by it. In this way, crime only occurs because the citizen does not share the norms and values contained in his community. It is emphasized that criminal action can be prevented in three ways: the first occurs at the root causes of crime, such as lack of employment, security, and precariousness of educational services; the second, in the ostensive form represented by police actions that seek to reduce the number of crimes; and the third, when the individual has already committed illicit acts and is being punished for the crime, manifests itself through the promotion of actions that seek to promote the rehabilitation of the criminal, so that he or she is able to return to live in society.

It is worth noting that primary prevention, by acting on the root causes of crime, is the best option when it comes to maintaining social stability, especially when it takes place in the institution that most represents the reality of social interaction, the school. For this reason, as explained above, crime prevention seeks to promote the maintenance of peace and social harmony (PENTEADO FILHO, 2012).

As for the theories of moral education, it can be seen that when based on relations of unilateral respect, moral heteronomous, moral education manifests itself incompletely, because the respect is given in a relationship of unequals, in which the smaller feels obliged to submit to the rules of the larger; thus, the child does not absorb and practice the morals because he understands their importance, but for fear of the punishment he may receive if he does not follow them. In this case, moral education, to be carried out fully and efficaciously, must be based on a relationship of mutual respect, autonomous morality, so that everyone considers themselves as equals and respects each other reciprocally, establishing a cooperative relationship in which one is willing to help and understand the other. In this way, the child practices moral rules not out of fear of sanctions, but because it understands and respects their importance in the formation of a more egalitarian society. It is worth noting that moral education

should not only occur through moral lessons, but also, and mainly, through practical actions that promote the reflexion and internalization of social morals.

Following the perspective of an education causing autonomous morality, Piaget (1996) emphasizes that, as the school is a real society, its members should be given responsibility for its organization and operation, and should be given the power to establish school laws, enforce them and elect their representatives. In this way, the institution would promote voluntary adherence to the rules, since these were created by them and not imposed on them. Still in the emancipating perspective, the author argues that moral education should promote actions that value the values of goodness, character, truth, objectivity, control of instincts, responsibility, and justice, as well as prepare individuals to be citizens responsible for their actions before society.

Regarding the methodologies adopted by Anchor Project, it can be noticed that the institution advocates relationships based on the interaction among its students, in such a way that, in order to foster interaction among students, the school does not have classrooms or divisions by grades. The students are divided only according to their degree of autonomy, and are responsible for the school maintenance in all its different levels, from cleaning to determining the general school rules. In this way, the child's learning does not start from the mandatory curricular content, but from the interests he or she expresses on certain subjects; thus, to achieve autonomy, it is the student who organizes and plans what he or she intends to learn, exercising the protagonism of his or her life. To achieve these goals, the project presents, for example, mechanisms to strengthen student autonomy, such as planning, research, oficinas, responsibility groups, assemblies, conversation circles, and games.

The actions carried out by Anchor Project aim at developing active beings in their social environment, who become protagonists of their lives, exercising their abilities as citizens. To this end, the project makes it clear that all its methodologies are based on the five values that underlie it, which are: honesty, responsibility, affection, solidarity and respect. These values are firmed through cooperative relationships, based on mutual respect, which end up humanizing school relationships, allowing them to understand and absorb the characteristics of a citizen committed to the development of their community (ANCHOR PROJECT, 2019).

Due to the current need for society to seek ways to reduce the crime rates that plague Brazil, this study sought to understand some possibilities of crime

prevention. It was observed, for example, that, for the theories, crime only occurs because the individual does not agree with the moral rules of society, and for him to take possession of these rules it is necessary that they are built through relationships of mutual respect. These premises of respect for rules, present in relationships of mutual respect, can be found in the educational practices of the Anchor Project, which aims to "contribute to the construction of citizens aware of their capabilities to collectively form a fair, balanced, and sustainable society, from a welcoming and participatory educational practice in the construction of Learning Communities" (ANCHOR PROJECT, 2019, online).

In view of the information presented in this study, it is possible to validate the methodologies adopted in the educational proposals of Anchor Project, which develops in its students a sense of responsibility regarding the progress of social issues. Thus, its educational practices create respectful individuals, who understand the importance of social rules to maintain their community, so that they are less likely to commit acts that go against society's collective conscience, that is, they are less likely to fight against the morals of their group.

6 CONCLUSION

The present study made it possible to understand that investing in morals in the area of school education can be of great value in the primary prevention of crime. It is evident from the information presented in this text that crime is an act of disrespect for the norms of society, whether legal or moral, and is not always punished in a manner deserved. When the collective conscience is affected, it is necessary that it resists and reaffirms its omnipotence, seeking to punish the author of the aggression, in order to make him serve as an example so that others do not occur, and that the collective conscience remains stable. The crime prevention is of an importance to ensure the smooth functioning of societies. It is understood that the practice of crime is not a disease and that society is the one that needs to find ways to solve the problem that afflicts it.

Based on this premise, the following sections will be based on primary crime prevention, with a focus on education. Generally speaking, an education based on mutual respect and cooperative actions provides the internalization of social morals, making students less prone to crime. It can be said that Anchor Project's initiatives promoted great excitements in the Brazilian academic and educational world.

Due to its innovative methodologies, the project has gained international attention and has been the object of several academic researches that seek to understand its operation, its consequences, and possible collaborations for the Brazilian society, as is the case of this present work. The attention given in this research to moral education at school is not intended to place it above other methods of crime prevention, but only to highlight it as a possible investment for the containment of crime. If it is of interest to society, it is advisable to promote quantitative research that seeks to diagnose the degree of intervention that the educational practices of the Ancora Project can generate in the creation of an autonomous and responsible individual.

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