The teaching of ethics through a board game[1]

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ABSTRACT

The article presents a study on teaching ethics through a board game designed for students with visual impairments, aligned with a democratic, inclusive, and participatory education approach. Inspired by collaborative action research, the investigation involved the participation of the classroom teacher and the students, who evaluated the *Interactive Domino* game. The pedagogical support included a supplementary reading book and the Active Methodology "Station Rotation," planned through a Didactic Sequence. The study highlights the importance of using assistive technology resources to promote accessibility and student protagonism. The results indicate that the game fostered student learning, enabling participation, a sense of belonging, and the enhancement of self-esteem. Furthermore, it is understood that the development of ethical values and principles naturally emerges when addressed with pedagogical intentionality and should be encouraged from the early years of schooling.

KEYWORDS: Special Education; Inclusive Education; Visual Impairment; Accessibility.

O ensino de ética por meio de um jogo de tabuleiro

RESUMO

O artigo apresenta uma pesquisa sobre o ensino de ética por meio de um jogo de tabuleiro, desenvolvido para estudantes com Deficiência Visual, em consonância com uma educação democrática, inclusiva e participativa.

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Inspirada na pesquisa-ação colaborativa, a investigação contou com a participação da professora regente e dos estudantes, que avaliaram o jogo "Dominó Interativo" e teve como suporte pedagógico um livro paradidático e a Metodologia Ativa Rotação por Estações, planejada por uma Sequência Didática. A pesquisa destaca a importância do uso de recursos de Tecnologia Assistiva, promovendo acessibilidade e o protagonismo estudantil. Os resultados indicam que o jogo favoreceu o aprendizado dos estudantes, possibilitando a participação, o sentimento de pertencimento e a valorização da autoestima. Além disso, compreende-se que o desenvolvimento de valores e princípios éticos se expressam de forma natural quando trabalhados com intencionalidade pedagógica e devem ser incentivados desde os primeiros anos de escolaridade.

PALAVRAS-CHAVE: Educação Especial; Educação Inclusiva; Deficiência Visual; Acessibilidade.

La enseñanza de la ética a través de un juego de mesa

RESUMEN

El artículo presenta una investigación sobre la enseñanza de la ética a través de un juego de mesa desarrollado para estudiantes con discapacidad visual, en consonancia con una educación democrática, inclusiva y participativa. Inspirada en la investigación-acción colaborativa, el estudio contó con la participación activa de la docente titular y de los estudiantes, quienes evaluaron el juego "Dominó Interactivo". Como apoyo pedagógico, se utilizó un libro infantil complementario y la Metodología Activa de Rotación por Estaciones, diseñada dentro de una Secuencia Didáctica. La investigación destaca la importancia del uso de recursos de Tecnología Asistiva para promover la accesibilidad y el protagonismo estudiantil. Los resultados indican que las Metodologías Activas favorecen el aprendizaje de los estudiantes con discapacidad visual, posibilitando la participación, el sentido de pertenencia y la valoración de la autoestima. Además, se comprende que el desarrollo de valores y principios éticos surge de manera natural cuando se trabaja con intencionalidad pedagógica y debe fomentarse desde los primeros años de escolarización.

PALABRAS CLAVE: Educación Especial; Educación Inclusiva; Discapacidad Visual; Accesibilidad.

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Introduction

Notwithstanding the importance of a country's political and economic development and the educational policies implemented to this end, many other challenges are present in schools, such as the social role they must fulfill. For some scholars, this implies a complete transformation and restructuring of education, as well as the need for teachers to reflect on their mission and place in society (Moran, 2018; Nóvoa, 2022).

In this research report, we are not referring to the type of education that assigns each person's economic position based on merit, rankings, or conservative values, which goes against human equality. Instead, we speak of an education that provides opportunities for all, based on reflection, respect for individual differences, and the promotion of brotherhood, justice, rights and responsibilities, cooperation, and freedom.

We are not referring here only to education in letters and numbers, what we also call instruction, but to a broader education that harmonizes coexistence, respect, fraternity, and solidarity, in short, ethics in human relationships, with others and with oneself, as the foundation upon which society rests. We are speaking here of education as the formation of the whole person, which intersects with and transcends instructional education. In accordance with the *Base Nacional Comum Curricular* (BNCC) — National Common Curricular Base — (Brasil, 2018), the document that guides education at the national level, we agree that teaching and learning involve all dimensions of the human being.

Since the 1990s, with the *Parâmetros Curriculares Nacionais* (PCNs) — National Curriculum Parameters — (Brasil, 1998), the proposal for an education aimed at citizenship as a guiding principle of learning has been consolidated. This proposal led to the inclusion of social issues as objects of student learning and reflection. In this sense, to speak of school is to speak of bringing students closer to knowledge, not static, theoretical, meaningless,

dehumanized knowledge, but living knowledge, drawn from everyday life, which is in constant transformation, just like ourselves and society.

Here we draw near to what Freire (1996) states, when he affirms that despite the difficulties and challenges, we encounter in our action in the world, in our search for the social transformations necessary to respect rights, these limitations will not last forever. Hence the importance of reflective practice and reflection in action, enabling teachers to recognize that their work is relevant to the achievement of rights and citizenship, and that despite the obstacles, it is necessary to seek alternatives in favor of democratic and equitable education.

Also, in line with Freire (1996), our movement through the world must be ethical, as it is something we build daily. Schools are not exempt from this; since they are our responsibility as teachers, our pedagogical actions must be thought out, reflected upon, and analyzed according to the specific characteristics of the audience to be served.

In this direction, this work, an excerpt from a master's research project, aims to present a board game developed to introduce the concept of ethics to fifth-grade students in an elementary school specialized in the education of students with visual impairments (VI). Furthermore, it discusses the importance of accessibility in its different dimensions (Sassaki, 2009) and the need to use varied pedagogical resources and assistive technologies (Bernardo, Garcez, Santos, 2019) when considering a liberating and inclusive education, and the school as a space for diversity.

This is a qualitative study inspired by collaborative action research, as it involved the cooperation of the classroom teacher, who actively participated in the development of the work, as well as the students, who not only contributed richly to our discussions and reflections but also acted as evaluators of the game and the teaching proposal.

In addition to the game, entitled *Interactive Domino*, we used children's literature, specifically the book *Kindness* (Teckentrup, 2021), as a way to promote engagement and involvement. The game and the book were worked

on with students through an Active Methodology known as *Station Rotation,* planned as part of a Didactic Sequence.

As part of a broader study and given the limitations of this text, we chose to focus here on the nuances surrounding the application of one of the games developed, as well as the discussions we promoted around the development of ethical values and principles, a topic we believe is important from the earliest years of schooling.

Here, we refer to argumentative and critical ethics concerning our conduct in living together in society, with others, with nature, and with the planet. We emphasize the relevance of ethical education for social coexistence, through responsible attitudes, social commitment, and respect for duties and rights of inclusion.

In the following sections, we present the references that guided the research path, the methodological process, and the discussions and analyses that led us to some important considerations, of which we highlight: (i) the process of school inclusion involves the challenge of offering accessibility in its multiple dimensions; (ii) visual impairment is not a barrier to the use of games in the classroom; (iii) active methodologies are a fruitful path in the education of students with VI, as they enable protagonism, improved self-esteem, and a sense of belonging.

We are aware of this study's limitations, but we hope, above all, to inspire further research and work aimed at providing more inclusive classes, in which students with and without VI are present, and in which all, collectively and in solidarity, can learn dynamically, actively, and participatively, in respect for their learning rights.

The Education of Students with Visual Impairment

Decree No. 5,296 (Brasil, 2004), in its Article 5, Paragraph 1, Item C, classifies Visual Impairment into blindness, in which visual acuity is equal to or less than 0.05 in the better eye, and low vision, which means visual acuity

between 0.3 and 0.05 in the better eye, both with the best optical correction. Furthermore, it includes cases in which the sum of the visual field measurement in both eyes is equal to or less than 60°, or the simultaneous occurrence of any of the previous conditions.

In 2007, the Secretariat of Special Education and the Secretariat of Distance Education of the Ministry of Education promoted the Teacher Improvement Project of the Inclusive Education Program: the right to diversity, in Specialized Educational Assistance, and released the book Specialized Educational Assistance – Visual Impairment, which provides a set of important guidelines regarding this topic and the necessary knowledge to assist its audience (Sá; Campos; Silva, 2007).

Among this knowledge, the authors emphasize that it is essential for teachers to be able to identify the needs presented by each student with visual impairment in order to plan strategies, adapt curricula, and organize activities relevant to their development. Blindness is a severe alteration of one or more of the elementary functions of vision that affects the ability to perceive color, size, distance, shape, position, or movement within a more or less extensive field (Sá; Campos; Silva, 2007). Regarding low vision, the authors point out that it involves a great complexity of factors and characteristics, which allows us to say that each person with low vision sees differently from another (Sá; Campos; Silva, 2007), suggesting the use of diverse forms of intervention and assistive technology resources.

According to Bernardo; Garcez; Santos (2019), Assistive Technology (AT), a field of knowledge, is a recent term used to identify "the entire arsenal of resources and services that contribute to providing or expanding the functional abilities of people with disabilities and, consequently, promoting independent living and inclusion" (p. 26). The authors highlight the main AT resources used in the education of students with visual impairment, which include: screen reader software for computers and cell phones, concrete materials, tactile graphic materials (with different textures and texts in

Braille and large print), and the soroban for recording and performing calculations. Besides these, adequate conditions for reading and writing in the Braille System are considered indispensable, as this is the resource that enables access to literature, culture, information, and scientific knowledge (Bernardo; Garcez; Santos, 2019). In other words, the authors point out the use of AT resources as a condition to promote accessibility, which is the condition that best enables students with visual impairment to participate more actively in school.

Accessibility in Its Multiple Dimensions

Inclusion is a process that has been developing and consolidating over recent years as the paradigm supporting education. Understanding this process as the possibility of being together, of having access to, we advocate for the removal of barriers and the transformation of society in order to promote accessibility in its multiple dimensions (Sassaki, 2009), as an urgent condition for this process.

In addition, Sassaki (2009) also emphasizes the importance of organizing not only schools but society as a whole according to the principles of Universal Design (UD), in order to enable the participation of all people in social spaces. Thus, he states that accessibility "is a quality, a facility we wish to see and have in all contexts and aspects of human activity. If accessibility is (or has been) designed under the principles of UD, it benefits all people" (Sassaki, 2009, p. 2).

In this context, accessibility is the driving word when we think about the school inclusion of people with visual impairment. It is not the student who must adapt to the school, but rather the school that must adapt to the transformations society has been going through in recent years, especially regarding diversity. For this, it is important to have professionals trained in Special Education, with knowledge about the specificities of visual impairment, and multifunctional resource rooms that guarantee the

complementation and/or supplementation of the activities proposed in the regular classroom (Bernardo; Garcez; Santos, 2019).

Many of these factors fall within the political dimension of education and do not depend on the choices or actions of teachers. Nevertheless, we cannot avoid the commitment we assume as education professionals, doing what is possible within the reality of each school to serve our students, since inclusive education is a right.

Still within this inclusion movement, Cobo, Rodríguez, and Bueno (2003) highlight that a person with visual impairment does not have less capacity to learn than people without disabilities, but they do need accessibility. In other words, appropriate paths must be offered through motivation to use other senses, whether by methodologies or accessible resources. Students with visual impairment need to be recognized for their skills and potentialities, not for what they lack. Sassaki (2009) thus defines six dimensions of accessibility that, according to him, are essential for the process of school inclusion: 1) Architectural – without physical barriers. 2) Communicational – without communication barriers. 3) Methodological – without barriers in methods and techniques, work, education, etc. 4) Instrumental – without barriers in instruments, tools, utensils, etc. 5) Programmatic – without barriers embedded in public policies, legislation, regulations, etc. 6) Attitudinal – without prejudice, stereotypes, stigmas, and discrimination in societal behaviors.

In summary, promoting accessibility means giving each individual the opportunity to participate in society, with conditions and possibilities for inclusion with equity, as an inalienable right of all people.

Education in Ethical Values

The term *ethica* was coined by the philosopher Aristotle of Stagira, who lived between 384–322 B.C. in Ancient Greece, to address matters of character, leaving in his work *Nicomachean Ethics* a set of postulates on this

subject. From that time until today, many thinkers have concerned themselves with the ethical question as part of Philosophy, which deals with reflection on human behavior.

According to Morin (2005), ethics is a moral demand imposed by each person upon themselves through three pathways: internal conscience, social culture (an external factor), and biological/genetic factors. Thus, the ethical act goes beyond objective reality, as it connects the individual, transcendently, to society and the human species, as a moral duty toward everything and everyone, aiming at solidarity (Morin, 2005).

Freire (1996) states that, as historical-social beings, we become ethical beings because we are capable of making choices. Therefore, educational practice must go beyond "technical training" and the teaching of content. Education needs to have a formative purpose, and in educational practice there must be "decency" and "purity," as the experience of ethics and aesthetics.

It is important to consider that, regardless of the approach to the genesis of ethics, critical reflection and the construction of values concerning our actions in the world and in social and environmental relations is a necessary and urgent demand in social coexistence for the dignification of life. Hence the importance of school education to remind us of the duty that unites us as people and as a society, despite the differences that enrich and distinguish us.

Given the urgency of adopting a universal responsibility of one toward another and toward the Planet, in 1992, in Rio de Janeiro, the United Nations Conference on Environment and Development, or Rio 92, was held. During the event, the first version of the Earth Charter (Brasil, 1994) was drafted and later ratified in 2000 by UNESCO, with the adherence of over 4,500 organizations worldwide.

The Earth Charter consists of a declaration of fundamental ethical principles for building a just, sustainable, and peaceful global society. It seeks to inspire peoples toward a new sense of global interdependence and shared responsibility, aimed at the well-being of all and future

generations. As the Charter itself states, this is an adversity that concerns all people (Brasil, 1994).

Thus, we must join forces to create a sustainable, global society based on respect for nature, universal human rights, economic justice, and a culture of peace. To reach this goal, it is imperative that we, the peoples of Earth, declare our responsibility toward one another, the larger community of life, and future generations (Brasil, 1994).

Although the Movement began more than 30 years ago, much remains to be done regarding awareness and attitudes toward the cause for the Planet and ourselves. It is along these lines that the Didactic Sequence approach presented in this research was planned, aiming to contribute to the development of this philosophy based on the integral formation of the being directed toward a humanistic, reflective, critical, and responsible education. Thus, to talk about ethics is to talk about our behavior in relation to others, who also have rights and duties. It is to seek to understand how we are acting concerning other people, the environment, and ourselves. In the school setting, this topic opens possibilities for open dialogue of viewpoints that should be defended with arguments.

We believe that, as teachers, we have a commitment to provide moments for reflection and to inspire ethical awareness in our classrooms, regardless of the subject we teach. It is important to consider that the *Base Nacional Comum Curricular* – BNCC (Brasil, 2018), the document guiding Basic Education, presents ethics as a transversal theme and present in some of the competencies to be developed by students. The BNCC highlights the importance of attitude formation and the development of ethical values in interpersonal relationships, relationships with oneself, and with the environment. According to the document *Contemporary Transversal Themes in the BNCC – Proposal for Implementation Practices* (Brasil, 2019), its approach "is a valuable tool to overcome the fragmentation of knowledge and to foster the integral formation of the human being with the development of a broad worldview" (p. 24).

Previously, in the 1990s, the *Parâmetros Curriculares Nacionais –* PCN (Brasil, 1998) presented Ethics and Citizenship as one of six transversal themes guiding education. The PCNs propose that ethics, expressed in the construction of principles of mutual respect, justice, dialogue, and solidarity, be a reflection on diverse human actions, and that schools consider school coexistence as the basis for learning, with no gap between "what is said" and "what is done." From this perspective, the transversal theme Ethics proposes that schools carry out work that enables the development of moral autonomy, which depends more on favorable life experiences than on speeches and repression. In school coexistence, students can learn to resolve conflicts through dialogue, learn to be supportive by helping and being helped, and learn to be democratic when given the opportunity to express their views, submit their ideas to others' judgment, and listen to others' ideas (Brasil, 1998, p. 5).

Given the above, it is observed that there is global concern and interest in the formation of ethical attitudes and stances for the common good. In this direction, ethical values are considered extremely relevant for the development of foundational education, in accordance with what we previously mentioned. The proposal here presented is to develop lessons in which the theme "Ethics" is always present, aiming to form citizens aware of their actions in society.

Methodological Pathway

The research, of qualitative nature, aligns with collaborative action research, a proposal that enables the researcher, together with the participants, to seek solutions for "problems" that affect them in practice, and for these participants to be heard, thus enabling transformative actions in reality (Thiollent, 1986). According to Jesus *et al.* (2014), collaborative action research involves researchers and other collaborators, such as participants or partners. The collaboration begins

with a problem or issue that needs to be addressed/investigated involving an interested researcher. The objective is to produce new knowledge and useful tools for those involved.

The authors further argue that collaboration has been a triggering element for participatory training and change, as it inserts teachers into the process, changing their position from investigated to investigator. It was within this context that the teacher in charge of the investigated class was involved; she revealed that she was unfamiliar with Active Methodologies and that she had used games as pedagogical tools only in Mathematics classes. Jesus *et al.* (2014) mention that this methodology mixes investigation, action-reflection-action, collective movements and attitudes in the face of lived experiences, which can create the possibility for the researcher to understand reality and, simultaneously, produce new/other knowledge, as well as constitute training spaces with the subjects involved in the study.

Collaboration was established in the search for strategies that would enable discussion and reflection on the transversal theme Ethics with fifth-grade students. According to the teacher, it is not a theme that is part of her planning, although ethical attitudes and collective social values have always been explored in her classes.

The work with games was presented to the teacher in charge, who showed interest in the theme and agreed to participate in the investigation concerning its application with students and evaluation. Thus, our research problem rests on reflections and discussions about ethical principles and values, supported by Children's Literature, through an accessible game. Although we also seek to evaluate the contributions of an Active Methodology, in our case, Station Rotation, we will not focus our attention on these analyses.

The research was submitted to and approved by the Ethics and Research Committee of Plataforma Brasil (CAAE: xxx), and took place in a school specialized in the education of students with visual impairment, in a

fifth-grade class. The choice was made because we considered it important that the students were literate or in the process of literacy, users of the Braille System, and at an age favorable to the stimuli and opportunities offered by games and discussions about the subject "Ethics." Furthermore, at this school stage, they are better prepared to provide feedback for possible adjustments and redirections of the games.

The game was developed by the researcher, with low-complexity materials, so that it could be reproduced by other teachers and education professionals. The class was divided into two groups, entitled Station 1 and Station 2, and counted on the collaboration of a research assistant, named **Respect**, who helped us with audio recordings and photographic documentation of some specific moments. Besides the assistant, the teacher in charge of the class, whom we call **Courage**, the researcher, and five students were present, whom we named **Modesty**, **Truth**, **Compassion**, **Sense of Justice**, and **Peace**, with the following profiles:

TABLE 1: Profile of the Research Students

Students	Age / Visual Condition	Description
Peace	11 years old, low vision	Literate
Compassion	11 years old, blind	Literate
Truth	12 years old, blind	Literate
Modesty	11 years old, low vision	Not literate
Sense of Justice	13 years old, low vision	Literate

Source: Research archive, 2024.

The activities were organized into a Didactic Sequence, presented in a summarized form in Table 2 below:

TABLE 1: Didactic Sequence for Lesson Development

1. **Theme**: Kindness in Relationships
2. **Justification**: This theme was chosen due to the importance of experiencing kindness/amicability/cordiality in human coexistence and with the Planet.
3. **Objective**: To reflect on the importance of kindness in relationships with others, with the environment, and with oneself.
4. **Contents worked on**: Concepts of kindness, respect, empathy, amicability, and cordiality.
5. **Description of didactic activities**: Inspired by the Active Methodology, using the Station Rotation model, the class will be divided into two Stations to carry out the proposed activities.
6. **Methodological strategy:** Collaborative and individual activities.
Station 1: Handling and using the educational board game *Interactive Domino*.
Station 2: Exploring the story of the book *Kindness*. Discussions encouraged by the following questions: a) What is the book about? What attitude is suggested in the text? Why? What does it mean to be kind? What is kindness? Mention other positive behaviors we can have in relationships with people, with nature, and with ourselves.
7. **Skills to be developed:** Reading, reflection, socialization, autonomy, conflict resolution, respect for rules, and dialogue. Reading, textual interpretation, text and drawing construction, reflection, active listening, creativity, and dialogue.
8. **Evaluation:** Processual, at all stages, observing participation and involvement.
9. **Final considerations**: Gathering all participants to evaluate the activities and share considerations about the subject studied in this first stage.

Source: Research archive, 2024.

The data were collected through a logbook, in addition to audio recordings and photographic documentation of the activities. Furthermore, the teacher in charge responded to a questionnaire, and the students participated in a Focus Group in the presence of the teacher. These last two stages were audio recorded and transcribed so they could be analyzed following Thematic Analysis, which is structured in the following stages: 1) Familiarization with the data; 2) Generating initial codes; 3) Initial selection of themes; 4) Reviewing themes versus objectives; 5) Refinement and final

selection of themes in alignment with the research questions; 6) Written production of the research report (Braun & Clarke, 2006).

The Interactive Domino Board Game

The game was developed with low-complexity and low-cost materials, based on words from the book *Kindness* (Teckentrup, 2021). Its components are: a large, rectangular board made with kraft paper, 120 g office paper, and Velcro; and 28 rectangular pieces, each containing pairs of words (in ink, with enlarged print and in braille). The words used in the game were: kindness, tenderness, joy, smile, friendship, love, and courage. The board includes textual information in ink (with enlarged print) and in braille, featuring contrasting colors and raised textures. The game rules are available in ink and braille, as well as in audio format via a QR code provided on the game board, thus enabling access in different formats. Figure 1 below shows the Interactive Domino.

FIGURE 1: Interactive Domino Game

Source: Research Archive, 2024.

The rules are similar to those of the traditional domino game, and each round can have up to seven participants, who should each receive four pieces. If there are fewer than four players, the remaining pieces form a pile of extra tiles. The player who has the piece with the pair of words *kindness/kindness* must start the game by placing it perpendicularly to the board's path. If no player has this

piece, the game begins with the player who has a piece with the same word twice, following the sequential order of players decided at the start of the game.

From that point on, each participant must place a piece at one of the ends of the trail, respecting their turn to play. The next player must then also place on the board a piece that has one of the words at the ends of the trail. If the player whose turn it is does not have any piece with the highlighted words, they must draw from the pile of extra pieces. If they do not draw a piece that can be played, their turn is skipped, and play passes to the next participant. The game ends when all players have placed all their pieces on the board.

Results and Discussions

To better contextualize the analyses and results, we briefly present some aspects of the development of the proposed activities. Initially, I introduced myself and gave a self-description, a movement always important when working with students/people with visual impairment. We explained the details of the research, the Interactive Domino, and the idea of dividing them into two groups, which we called Stations. Then, we asked each participant to introduce themselves and say if they had played before. Quite shy, they said they had played domino and UNO (accessible to people with visual impairment) in the classroom; at home, they did not play because they did not have any games.

One of the Stations included three students, **Truth**, **Peace**, and **Friendship**, who developed the activity with the Game, while the second Station included students **Modesty** and **Compassion**, who carried out the activity based on the reading of the book *Kindness*. The book was provided in ink with enlarged print, in braille, and through audio accessed via a QR code, as recommended by Sassaki (2009), Bernardo, Garcez, and Santos (2019), who point out accessibility and respect for students' needs as essential strategies for participation in lessons.

At Station 2, the task was to become familiar with the text and work on the activity script questions received as guidance, which was done with the assistance and mediation of the teacher in charge, highlighting the importance of collaborative action research (Jesus *et al.*, 2014). Figure 2 below shows an image of the students performing the activities at both stations.

FIGURE 2: Students carrying out the proposed activities
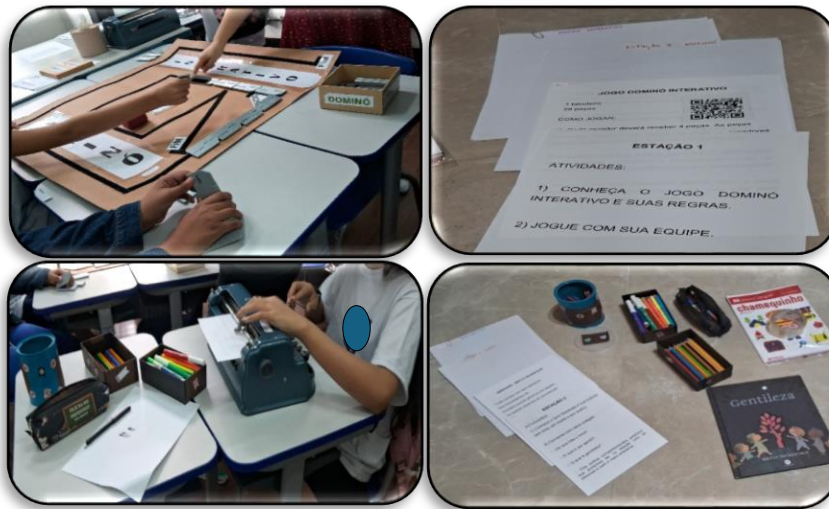
Source: Research archive, 2024.

After about 30 minutes, we switched the Stations among the teams and swapped the game and materials, so the students could remain seated, avoiding difficulties moving around the room due to their visual conditions. The activities concluded, and we moved to the third moment, a collective sharing of impressions about the activities carried out, encouraging the students to answer some questions: How can we be kind to ourselves? How can we be kind at home? In the classroom? With nature? After discussions and reflections, we planned to ask them to create a drawing or write a text summarizing what they learned from the discussions.

For this text and/or drawing production activity, the students were provided with 6B pencils, 120 g office paper, a box of colored pencils, a box of markers, a can of crayons, as well as a braille slate and stylus kit and a braille typewriter, thus meeting all their needs.

Although divided into two groups, we proposed collective work at both Stations, as from knowing the students and their prior knowledge, pointed out by the lead teacher in our planning, we knew they were at different stages in their school development. Thus, by carefully selecting the two groups and allowing them to express themselves in their own way, speaking, writing, or drawing, we followed the development of BNCC Competence 10 (Brasil, 2018), which states that the school should contribute to the development of "acting personally and collectively, with autonomy, responsibility, flexibility, resilience, and determination, learning to make decisions based on ethical, democratic, inclusive, sustainable, and supportive principles" (p. 10).

These aspects were enhanced by the game we proposed, since the rules had to be read, understood, and respected. Furthermore, winning and losing helped develop emotional balance and encouraged thinking and acting within the group.

We had a heterogeneous group, which reflects the reality of most of our schools. Therefore, the planning sought to respect individual differences by pairing a literate student (**Compassion**) with another still in the learning process (**Modesty**). This reinforces the attention to individual and collective needs of the students.

Collaborative work and strategies that place students in more active roles in the proposed activities are a way for them to learn from each other. The QR Codes, for both access to the game rules and the audio of the book, were essential. They were accessed by the phones of teacher **Courage** and the researcher while mediating the activities at the stations. Although some students had cell phones, we opted not to encourage their use at that time.

Respecting differences poses challenges to the teacher. According to Sá, Campos, and Silva (2007), besides knowledge about the disability itself, the authors argue that it is essential for teachers to identify the particularities presented by each student with visual impairment, to plan strategies, adapt curricula, and organize activities relevant to their learning development. The students showed some difficulty and resistance to reading texts (which were

long, by the way), something we had already anticipated in our planning. "*I got lazy and didn't read*" (**Truth**) and "*we listened to how to use it, so it was kind of easy*" (**Compassion**). However, reading was also an intentional act since the goal was to encourage all students (literate and in process) to share the moment collectively. The use of the Braille system, enlarged print letters, and the availability of audio are examples of actions toward barrier removal and consequent promotion of accessibility in pedagogical and instrumental dimensions (Sassaki, 2009; Bernardo, Garcez, Santos, 2019).

Regarding the words on the game pieces, kindness, tenderness, joy, smile, friendship, love, and courage, all were taken from the book *Kindness* (Teckentrup, 2021), so that both Stations, even with independent activities, were aligned by presenting values and principles that guide the theme "Ethics". Thus, in both stations, we encouraged the students to think and express themselves about kindness, cordiality in relationships, empathy, friendship, and respect, which are important values and principles for developing ethical attitudes. During the sharing of experiences in class on kindness in relationships, some students expressed their views. **Truth** said: "*About making people aware of what kindness is and what it isn't. Helping a friend, whether they are a friend or not. Helping and being nice.*" **Compassion** said: "*That's like being nice to a friend.*"

Other words and feelings emerged from the discussions and the text of the book *Kindness*, which, in summary, uses the term "crack" as a metaphor to symbolize damage caused to relationships by negative attitudes such as fights, selfishness, and hurtful words. It also addresses terms like courage and care, which can strengthen friendships, while bad or poorly chosen words can hurt and distance people. According to the text, a simple kind gesture, like a smile, can transform situations and repair "cracks".

The students' statements align with the development of different competencies and skills, as they show the importance of forming attitudes and developing ethical values in interpersonal relationships, with oneself, and with the environment. Furthermore, the PCNs (Brasil, 1998) also

indicated that the development of ethical values is expressed in building principles of mutual respect, justice, dialogue, and solidarity with others, which was observed in both Stations.

Games, at all ages, awaken competitiveness, which can affect players' emotions to some extent. We worked on the idea of collaboration at both Stations because, unlike competition, collaboration allows group growth, bonding, solidarity in relationships, respect for others' limitations, and learning for all.

Nevertheless, competitiveness, winning, and losing revealed themselves as important exercises, especially because they help with emotional control and dealing with frustration and euphoria. Losing teaches that mistakes and setbacks are part of life, helping children develop skills to face future challenges and to be ethical in adversity. Moreover, it is an important moment for the teacher to work on empathy and humility, as winning while respecting others fosters understanding of others' feelings and respect for colleagues' efforts. Below are some comments regarding this topic. **Sense of Justice** said: "*I was only sad because I lost, but I came in second place.*" **Compassion** said: "*I also liked the games. The worst part was that I came last. I just didn't like it because Peace won. He won four times in a row.*" **Truth** said: "*You are very competitive*" (speaking to Compassion).

They were encouraged not to be competitive among themselves. For example, even if one player finished their pieces, the game continued until everyone finished, demonstrating the importance of the group staying united and collaborating so learning was possible for all. Respecting each person's time was also constantly encouraged. Despite not encouraging competition, two female students expressed dissatisfaction about not finishing their turns before their peers.

Conflicts are part of the process and need to be mediated to achieve balance in actions but, above all, with respect for peers. When asked about the importance of studying the topics proposed in class, student **Truth** positively contributed to our work: "*It was useful because I learned some things that were*

being talked about, like love, gratitude, friendship. There are things that if we didn't have here, we wouldn't pay attention to them. This is teaching." And, "*But is putting yourself in someone else's place considered ethics?*"

The doubt expressed by the student shows that our objectives were understood by her and, to some extent, achieved. According to Freire (1996), ethics is the theory or science of moral behavior of humans in society. In other words, it studies human acts in relation to good and evil and is related to critical reflection on the foundations that sustain our actions, decisions, and relationships in society. By speaking about love, gratitude, and friendship, the student shows she has understood fundamental elements in building just and respectful human relationships. According to Freire (1996), in education, ethics should be guided by responsibility for others and by practice that demands action and reflection, going beyond abstract concepts and being directly connected to social transformation and the fight for equality.

Courage, the lead teacher, when asked about the ethics content, if it was adequate, and what could be improved, answered: "*It's difficult to evaluate the content because that would mean evaluating the research objectives, so it doesn't make sense. But I believe everything is in accordance; nothing comes to my mind that makes me evaluate it in any way other than positively.*"

Our goal was not to explicitly define the concept of ethics or act in terms of "knowledge transmission" because, according to Freire (1996), educational practice must go beyond "technical training" and teaching content and must have a formative purpose. In this sense, we are certain that different ethical values were explored by students at various moments of our proposal.

The topics addressed during the Didactic Sequence generated reflections, provoked debates, and mobilized feelings. This was what we intended in our general research objective: to reflect on ethical principles and values with visually impaired students in the early years of Elementary School. Figure 3 below shows some textual and image records of the students' understanding of the discussions proposed.

FIGURE 3: Students' textual and visual production

Source: Research archive, 2024.

From left to right, top to bottom, **Compassion**: "*My act of kindness on public transportation is giving my seat to another person.*" (Braille text in the figure). **Modesty**: walking towards school with a friend. In the second row, at the top, according to **Peace**, the drawing shows a boy watering plants. At the bottom, the drawing shows two girls watering flowers. In the last row, on the left, **Equality** said she drew dirty water and clean water, and **Friendship**, on the right, said she drew the sea.

The purity and delicacy evident in the students' representations clearly denote that the cultivation and development of ethical values and guiding principles are fundamentally established within interpersonal relationships, as well as in the attentive care and respect for the Planet and the environment. This ethical awareness is manifested through a variety of conscious actions and initiatives, and it unfolded in a natural and organic manner throughout our facilitative mediation process. Table 3, presented below, provides a comprehensive conclusion to our analysis by incorporating

additional valuable contributions both from the students themselves and from Teacher **Courage**, who offered insightful reflections during the evaluation of the work.

TABLE 2: Contributions from the Teacher and the Students

Teacher of the class	Students
Motivated participation in activities.	Enabled inclusion.
Provided opportunities for interaction among students.	Motivated interest in participation.
Sparked curiosity.	Facilitated learning.
Enabled exploration of reading and writing.	Enabled access to knowledge.
Encouraged effort in reading.	Exceeded expectations.

Source: Research Collection, 2024.

Final Considerations

Giving students voice and choice means allowing them to decide how to participate. One of the proposed activities was to create a text or make a drawing about the topics discussed in class. The task was carried out with ease because accessibility resources were made available and freedom was given for them to express themselves in their own way. Besides autonomy, accessibility promotes participation, which is why we consider this the guiding term when thinking about school inclusion.

Furthermore, we understand that teachers must believe in students' potential and propose challenging activities, but they also need to provide conditions for effective participation. We advocate that the use of Active Methodologies should indeed be encouraged, as student participation in class is a crucial factor for their academic development and respect for their learning rights.

Regarding the experience of "playing," we highlight teamwork because it involves collaboration and shows the importance of cooperating to achieve

common goals. Respect for the rules helps children understand the importance of norms and limits in social coexistence. The sportsmanship present in winning and losing fosters the development of positive and respectful attitudes. The activities proposed in the two stations encouraged decision-making, problem-solving, and strategy development, even under pressure. Besides boosting self-esteem, we sought to engage students in different discussions to work on developing ethical principles and values that do not end with one lesson or activity.

For teachers who will use these strategies, we reaffirm the importance of valuing the process, maintaining positive attitudes toward wins and losses, and assessing learning at every stage without worrying about measuring results. After the game, it was important to talk about feelings, reinforcing the importance of trying again and respecting others. We concluded with the expectation to encourage further research, especially using accessible games and Active Methodologies, so that the theme of "Ethics" is always present. Our contributions point toward strategies that can be applied in different subjects, with the certainty that visual impairment is not an impediment to active student participation in class. Thus, we hope to contribute to a more inclusive education that is responsive to learning rights.

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