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Luciene Regina Paulino Tognetta
José María Avilés Martínez
Pedro José Sales Luis da Fonseca Rosário

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Luciene Regina Paulino Tognetta
Universidade Estadual Paulista
José María Avilés Martínez
Universidad de Valladolid
Pedro José Sales Luis da Fonseca Rosário
Universidad do Minho

Abstract

Understanding and evaluating the scope of psychological aspects in actions of violence called bullying can contribute to the discussion of educational interventions that promote the type of moral education desired by educational institutions to overcome the problem in question. Therefore, This paper analyzed the possible relationships between the participation of adolescents in bullying, their self-representations, and the way in which they self-regulate to morally connect or disconnect (to judge situations where a moral content is at stake). 2,600 students aged between 14 and 15 years attending public and private schools in the state of São Paulo, Brazil participated in this exploratory research. Students responded to a questionnaire that sought to identify their involvement in bullying; learn what representations they admire, identify engagement and disengagement pertaining to moral dilemmas of everyday life regarding bullying. Finally, the correlations between these three were analyzed. The results show that victims of bullying are not the most morally disengaged even though they have engagements and disengagements. They also show that subjects whose choices lack ethical values disengage morally in bullying situations, and, though with

significant differences, are themselves bullies. It was also found that subjects who hold less value in their self-representations, have more moral disengagements. Thus, we conclude that the representations that subjects have from themselves, whether admiring ethical values or not, correlate with engagements or disengagements in moral scenarios of violence. The educational implications suggest public policies that consider bullying as a moral problem and invest in ethical training of individuals to overcome it.

Key words: bullying, moral, self-representation, moral disengagement, self-regulation

Resumen

Comprender y evaluar el alcance de los aspectos psicológicos presentes en las acciones de la violencia llamada bullying, puede contribuir para a discusión de intervenciones educativas que promuevan la formación moral deseada por parte de las instituciones educativas con el fin de superar el problema en cuestión. Por lo tanto, en el artículo se analizan las relaciones que existen entre la participación de los y las adolescentes en el bullying, sus representaciones del yo y la forma por la que se autorregulan para conectarse o desconectarse moralmente, (juzgar momentos en los que están en juego contenidos morales en situaciones de bullying). En esta investigación de carácter exploratorio, participaron 2600 estudiantes entre 14 y 15 años de escuelas públicas y privadas del Estado de São Paulo en Brasil que contestaron a un cuestionario que pretendía constatar su participación en el bullying; conocer sus representaciones de lo que admiran; identificar las conexiones o desconexiones morales a partir de dilemas cotidianos referidos al bullying, y las relaciones entre esos tres constructos. Los resultados muestran que las victimas de bullying no son quienes más se desconectan moralmente, aunque presentan conexiones y desconexiones. Muestran también que los sujetos cuyas elecciones (sus representaciones del yo) carecen de valores éticos se desconectan moralmente en situaciones de bullying y son, con diferencias significativas, autores de acoso. Se encontró también que los sujetos que conservan menos valores en sus representaciones del yo tienen más desconexiones morales. De este modo, se concluye que las representaciones que los sujetos tienen de sí mismos, admirando valores éticos o no, correlacionan con sus conexiones o desconexiones morales en situaciones hipotéticas de violencia. Las implicaciones pedagógicas resultantes hacen pensar en políticas públicas que consideren el bullying como un problema moral e inviertan en formación ética de los sujetos para superarlo.

Palabras clave: bullying, moral, representaciones de sí, desconexiones morales, autorregulación

Introduction

Bullying has been subject to different researches that intend to understand its nature and the psychology mechanisms which allow the actions. This article's intention is to analyze the relation among three elements which could explain bullying apparition – as the individual's moral connection or disconnection between the blokes who are involved in bullying cases and how those values (morals or not) are in self-representation.

Why do the researches seek this phenomenon? The first answer to this question is because it is a kind of violence caused repeatedly, hidden from the Authorities eyes and covered in laze periods or when children are playing. That supposes the bullying victim would like to be someone normal, according to the times he/she tastes the scorn flavor and the devaluation to others eyes. At this repeatedly act, a chose happens, even unconsciously, of who might be attacked. As whom attacks as who is attacked are under the eyes of their equals, these ones participate on building their identities, and the definition of who they are and how they see themselves face others.

In this exactly relations plot where are we try to understand someone who lays under others and, by the way, the reasons because the ones attacked allow others to overmaster them. And, including, why don't the bystanders feel indignity, when seeing those scorning scenes every day?

The act of scorning or attacking has a substrate of violence and disrespect, what indicates bullying is a moral problem. On the other hand, if the moral is an individual's construction, which are the values integrated in a person who act good or act bad? Which choices do those individuals do to morally connect or disconnect in a violence environment? Could these choices explain why girls and boys put themselves in bullying situations? Finally, will there a connection between the self-individual's representations, their participations in bullying scenarios and the ways how they are connected or disconnected to such violence? The answers to these questions, which north the research will get the colleagues closer to understand the siege phenomenon

The Bullying Phenomenon

This study intends to increase the already given discussion about the psychology mechanisms present in intimidation actions, which we denominate bullying (Avilés, 2006; Olweus, 1999). It is about a kind of violence, once it puts force and power to other's liberty and, in many times, it happens in an aggressive way. Bullying is also featured by these actions repetition or, how Olweus would say, by an expression act "several times and in a huge space of time" (Olweus 1999, p.11). His first investigations (Olweus, 1993, 1994, 1997, 1999) spread in others around the all world (Avilés, 2002; Ortega, 1990; Whitney and Smith, 1993).

Actor, Victim and Bystander are the characters implicated on the scene. As actors, the aggressors may have difficulties in school to adapt or obey the rules. They lean to take medicines and present psychiatric disorders (Fekkes, Pijpers and Veroloove-Vanhorick, 2005). This may hide something even more important and it allows to value his performance to locate in social relation with peers (Bentley and Li, 1995; Bosworth, Espelage and Simon, 1999; Olweus, 1997), according to the few social abilities that some of them have (Avilés, 2006), that may represent a necessity to be the center of attention or a fear of not being accepted.

Among who is bullied, the violence is found in difficulties to make friends, loneliness, physical or psychological suffer, submission, depression, social anxious and negative self-estimate (Eslea et al., 2004; Masia-Warner, 2003; Olweus, 1993; Rigby, 2005; Schwartz, 2000). Recently, Fisher et al. (2012) found out that 2,9% of victims used to self-hurt themselves. From these, more than a half was victim of frequent moral violence.

Others investigations show the victims are usually so vulnerable, they usually accept to be underestimated by others, even unconsciously, because they don't believe themselves deservers of value. Nevertheless, others researches (Ortega et al., 2001) highlight that the aggressor finds difficulties to recognize the intention to make damage to others. This point becomes the according in academy society even harder (Bansel, Davies, Laws; and Linnell, 2009) and allows us to question until where that could be truth. The answer is not simple and take to the plot one participant more: the bystanders. Others studies (Bastiaensens et al., 2014; Caba and López, 2013; Thomberg and Jungert, 2012) discuss the reasons why a child decides or no to help the victim when he recognize a Bullying

scene. The results point that the decision to help depends on how bystanders evaluate the scenarios and his self-action in respect to your relation with the victims.

Leading from this, that bystanders don't do a moral evaluation, when individuals act as aggressors or do not get disgusted with violence would be something to consider, wouldn't? Would this same violence be incorporated as a value to people (what would prove that other awareness should be needed to consider affective natural and moral aspects)? These look line perspectives which justify new studies (Ortega et al., 2001; Thomberg and Jungert, 2012).

One of the ways to understand the kinds individuals use to value the actions is to comprehend how they get morally connected or unconnected in violence situations, in other words, until which point who participate in Bullying consider the violence as a value positive or something wrong to do.

Moral engagement or disengagement

Bandura (1999, 2002) purposes himself to study moral individuals and discuss the role from the ones who obtain their moral choices. The individual would be, to Bandura, a judge to himself, that is activated when evaluating in specific situations. Activities that operate in a subject is free of self-blame and, so, they act with such detachment for other's problem. That is what Bandura named *"Disinhibidor Power of Moral Disengagement"*. A moral engagement, at this point, is a mind mechanical act to justify a denial in moral approach. It doesn't matter of an less moral answer presented by a person that things slower than others, to the author, 'to the immorality, the reasoning more sophisticated or simple are enough' (Bandura, 1986, p.25).

Bandura, Caprara, Barbaranelli and Pastorelly (2001) reviewed a huge quantify of investigations which show the presence of certains ways of they called "moral disengagements", that would be heteronym judgments in a Piaget logic, what represented that the involvers couldn't feel empathy or move themselves by others pain[1]. As thou, Bandura writes eight big kind of situations where good people could make bad choices (Bandura, 1999, 2002). In an analogy, that is possible to think in a "photograph of moral heteronym development" - there are eight "poses"

in which the individuals maintain their minds centered in themselves and could act in a good way: 1- They minimize, ignore or distort the impact of the injuries caused; 2- They blame the victim for the demage; 3- They consider the victim's reasons a moral cause purpose; 4- They choose words that can't describe well what happens (euphemisms); 5- They compare victim's problems to others more serious, showing the victim still has an advantage; 6- They minimize or cover the responsibilities from who acts in a bad way; 7- They head off or transfer the responsibilities to an authority; 8- They point the victim as deserters of these inhuman acts (victim dehumanization).

Even the cognitive procedures associated to bullying issue had been important (mind thinking, self-efficiency beliefs), otherwise the emotional and moral social aspects, as the self-actions responsibilities have been missed away and not investigated enough at this violence kind (Almeida et al., 2010; Menesini and Camodeca, 2008; Pornari et al., 2010). Those same studies signalize the need of a better comprehension to moral engage and disengage the individuals, something others issues pointed as a parallel way to aggressive comportments (Gini, Pozzoli and Hymel, 2014).

So, Manesini et al. (2013) looked to students in Spain and Italy to investigatve how bullies, comparing with victims and bystanders in bullying situations, shown emotions related to moral responsibility (fault and shame) and moral disengagement (proud and indifference). The results put moral disengages emotions closer to bullies and further the bullying victims. Thomberg and Jungert (2013) found a relation between moral sensibility missing and been a bully, relating moral disengagement and bullying actions. Wachs (2012), when studied traditional bullying and cyberbullying concluded who participates in virtual medias has a bigger moral disengagement. Even others investigations also realize that (Sonja & Gutzwiller-Helfenfinger, 2012).

Bystanders actions in bullying scenes also have been investigated (Avilés, 2006; Obermann, 2011; Salmivalli and Voeten, 2004) offering various profiles: a- The ones who are only viewers; b- The ones willing to help the victim; c- Who feel guilty for doing nothing; d- Who is indifferent and sees everything, but has no feeling about it (Obermann, 2001). The indifferent bystanders showed a moral disengagement bigger than the others who are willing to help or the ones who feel guilty. That also happened this way when talking about the self-named 'bullies' or who is defined like that in bullying relates.

Looking closer to different bullying profiles appear various related to moral disengagement. So, Almeida, Correia & Marinho (2010) show there is a relation between moral disengagement and playing the bullie role, as thou a smaller moral disengagement when playing the victim's hero role. Also, they examine how moral disengagement, empathy and moral beliefs are related with actions token facing bullying. They even found a relation on smaller beliefs in collective efficacy (while students and teachers' capacity to act collaboratively to decrease peers aggression) and one aggression even more frequency and in highest levels of moral disengagements (Barchia and Bussey, 2011).

The biggest way of these investigations point to a need of new questions that could relate bullying and moral disengagement better (Almeida et al, 2012; Oberman, 2011; Turner, 2009), as thou get deeper in psychological dimensions of interpersonal regulation in school environment (Sagone & Licata, 2009). These las writers investigate the relation among interpersonal adjustment, mechanical use of moral disengagement, moral accusation and social pro actions, demonstrating there is a relation between impulsivity and smaller capacity in social abilities, bigger moral disengagement and implications to bullying. They also agree that victims suffer more bullying and are more worried about their self-image faced to others.

Wouldn't these conclusions, beyond considering the reasons how the children are moral engaged or no in such situations, interest in valuating the relating happens with children's partners when seeing themselves? Let's talk about this question.

Bullying and self-representations

The presentation of a personal identity is all about a group of feelings, representations, knowledge, dreams and projects related to the individual himself, from the psychological point of view. That is defined by a system where all the personal references are stake up in others and organized on this idea (Bariaud et al., 1980). These way are raised what we can name "Self-Representations". We may understand the self by analyzing its identify references. If we ask people what you should do to be admired, we are certainly going to listen a description of an ideal image. This is because people feed important values and not so much in their own

standards. We would say that we indicate values associated to this personality. Smith (1999) says "love and admiration we standard to others, which personalities and actions we approve and incline ourselves to it, because we are predisposed to wish and become individuals with the same feelings and to be as loved and admired as they are" (p.143).

It's right that recognize self-representations allow us to understand values which are associated to the identity of an individual: if these are selfish values that don't consider others; if they are usually stereotyped that only play the role to be an inspiration to others, and so they are associated to small social conventions; ori f they really are values which includes the self-representation and the others people, who have admirable, wishful and respectful moral values (justice, generosity, tolerance).

In Brazil it has been organized investigations which objective is getting to know the Representations from different kinds of subjects and which kind of values would be a part in these representations (Tognetta and La Taille, 2006; Tognetta, Marcon and Vinha, 2012; Tognetta and Bozza, 2012). These researches point there is a bridge between the self representations and the ethical values and the action to feel other's pain (Tognetta and La Taille, 2006); the duty to moral obligation is felt and recognized for everybody and it does not matter which self-representations they have; but, the injured feeling people are always part of self-standard to the ones who has some ethical baggage. Including, they conclude there is a kind of correspondence between the ciberbulling author and his individualist self-representations (Tognetta and Bozza, 2012).

So, this issue is based in literature and is included in the study of moral disengagement relations and the bullying and it justifies, given the analysis of relation between this three profiles, we could get deeper in knowledge of the studied phenomenon.

Method

The following question guided our researches: Would be a correspondence between the participation in bullying, the ways its applied sees themselves (the self-representation) and the social engagement or disengagement?

Scope

To answer this question, it was realized in which participated voluntarily 2600 adolescents from ninth grade of the Fundamental Brazilian School. They are students from public and private schools from São Paulo State, boys and girls equality divided. The students are 14 years old. All them participated voluntarily in the study with an authorization given by their parents and by schools principals.

Tools

The tools used to each element described and compared were:

The Self-Representation: It was used a tool validated by Tognetta and La Taille (2008), composed of two questions: What does a person who you admires do? Three categories were chosen to the admiration list (see Tognetta and La Taille, 2008): 1- Selfish answers, without mentions of moral values, otherwise stuff like "mi hair" or "I admire a person who plays soccer". Because of that, the "other" is not involved at these answers, even so, there is no moral content. 2- The answers already have moral content, but it is also stereotyped or directly involves closes relations, as we see in "I admire the beauty and the intelligence of people" or "I admire sympathy and my mother's goodness". At these answers, there are no intentions to includes a Global kind of person, as the third category. 3- There are ethical content, as moral values – as generosity and honesty – as other general, for example: "It's necessary to be honest and to know how respect other people as they are!".

The method is built to find a new combination in which the two answers given by the subjects could be included in the same category, so we had the following possibilities: CA – Answers that includes an A, with selfish contents; CB – Answers where there are a B, present stereotyped character; CC – answers that are included in C have ethical contents; and finally NC – answers which are not included in the same category to two admiration questions. These answers don't preserve the same values. same category to the others two questions.

Implication in bullying situations: Three items from the questions were organized to show the participation in bullying situations (1- Have you been injured, humiliated, missed away in front of others or some

colleague at school have make fun from you?, How often have these situations happened this year?; 2- Have you injured or made fun of someone at school to irritate him or her? How ofter have it happened this year?; 3- Have you seen someone who have been insulted, injured, submitted, mistreated, intimidated or whom someone has made fun with others support at school? How often have you been at these scenes in the presented question?).

The three items had these alternatives: No, Never, Yes, Once it happened; Yes, Once or twice a week it happens or have happened; Yes, It have happened even more than twice a week or Yes, It happens every day. The results were divided in "Total Bullie", "Total Victim" and "Total Bystander". It was scored "1", when the actions happened more than once and "0" when there was no repetition.

Moral Engagement and Disengagement: an specific tool was used, ad hoc, created to this study, with two stories: the first of them, the main character was a constant victim of bullying, caused by his colleagues, who underestimated and injured him, but he has never reacted. Intimidation had consequences at this story: the bullies obligated him to pay their drinks. In the second story, intimidation and aggressions happened with a victim considered "provocative", because, he used to reacted abruptly to the violence and constant attacks to others. The consequence of these acts, in this case, was not material, but the exclusion from the group.

To each small story, 14 alternatives were created. Among them, eight corresponded exactly to eight disengagement moral profiles purposed by Bandura (2002). As an example, we give the following choice to the first story: *"The Asian Guy excluded himself of the group of boys" / "At least, this way, nobody would beat him, because if they catch him, it would be much worst!" / "There are people who takes from others!" / "The boys only wanted to joke with the Asian Guy!"*.

The others answers were about a Moral Engagement Decision. These alternatives used to say the disrespect and ethical absence at the characters interactions, which happened with the main character of the story. At Japinha's Story, we indicate some examples: *"Nobody can be under this situation" / "These guys are not polite at all" / "Didn't they see how bad Japinha is? What if it happen to one of them?"*. The participants in the study should indicate the alternatives that better describe how they value the situations in the stories.

Results

What do relations could contribute and explain the characteristics of these violence way – Bullying – that affects youth and kids? To find answers to this questions, we are going to indicate the described analysis by elements pairs.

Self Representations and the participation in Bullying

Total bullies, victims and bystanders were defined among the ones who indicate that often used to participate on Bullying Situations. To cruze that with others variables, as self-representation, as an example, it was analyzed describing each one of the roles assumed, no matter which one on this study, that the same subject could be considered total Bullie, Victim or Bystander.

About the self-representations, searching a bigger quality on analysis, it was verified the grade according to two extern judges, if he/she got 89% according to these evaluators, in their distribution of his/her answers in each of categories.

The study of associations between self-representation and the total victim act or total bystander in Bullying situations, there was no meaningful differences.

$\chi^2(3, N= 2460) = 1,039$, $p> 0,79$ to victims and $\chi^2(3, N= 2460) = 1,247$, $p< 0,74$ to bystanders

Such results indicate as bullying victims as bystanders can participate with individual self-images, stereotyped or with ethical values. We could say that as for bullying bystanders or victims, it doesn't matter what kind of self-representations they present as individuals. Otherwise, it is between the self-representations with bullies where we find expressive differences $\chi^2(3, N = 2462) = 32,570$, $p< 0,01$), as we can see at the table 1:

TABLE I. Relation between self-representations and being a Bullie

Self Representations	Total Bullie		Total
	0,00	1,00	
CA	72,0 (317)	28,0 (123)	100,0
CB	83,6 (811)	16,4 (159)	100,0
CC	87,2 (190)	12,8 (28)	100,0
NC	81,1 (676)	18,9 (158)	100,0
Total	81,0 (1994)	19,0 (468)	2462

Legends: CA- Individualists Self-Representations; CB – Stereotyped Self-Representation; CC – Ethical Self-Representations; NC – Answers that were not included in the same category in both questions about admiration.
Note: numbers in parenthesis are related to the total of each category.

That is possible to conclude that between Bullying Attackers 28% mantain Self-Representations included in individualists answers, 16,4% present stereotyped contain and only 12,8% ethical self-representation.

And how would the Bullies, victims and bystanders act in situations that could morally regulate them?

Bullying and Moral Engagement and Disangagement

Data from answers indicates the moral engagement or disengagement was submersed to a factorial and explorer analysis, pretending to identify the dimensions agglutinated. The factorial structure that resulted represented 2 factors which explained the variously of 36,2%. We may observe a first fact explaining a variously of 22,1%. This factor was denominated Moral Engagement and the second factor, explaining 14% of variously named Moral Disengagement. By the KMO metrics are confirmed the model is the adequate (0,818), and applying Bartlett's test, we verified such significant differences (p< 0,001) between the dimensions. The intern consistence (Cronbach Alpha) in the Moral Engagement dimension was 0,77 and 0,85 in Moral Disengagement dimension.

Associations to participation in Bullying Situations of victims and their ways to engage or disengage morally, don't sign significant differences

$F(1,1034)=1.731$, $p=0,188$) y $F(1,1034) = 0,006$, $p=0,939$) respectively, which explains that could happen or no Moral Engagement. On the other hand, the bystander is more Moral Engaged and this differences are significant ($F(1,1035) = 6,359$, $p<0,01$). So, they are less Moral Disengagement ($F(1,1035) = 0,120$, $p< 0,729$).

In last point, the Bullie is more Moral Disengagement (their media is positive 0,37 to the Disengagement) and less the Moral Engagement (their media is negative -0,14 to the Engagement) and this difference is significant to the two dimensions: Engagement ($F(1,1035) = 4,993$, $p< 0.02$) and Disengagement ($F(1,1035) = 34,267$, $p<0.01$), comparing with those who are not Bullying authors (positive media to Engagement -0,33 and negative to Disengagement -0,85).

Self-Representations and Moral Engagement/Disengagement

The Engagement and Disengagement Measure, obtained by factorial analysis (each question that composes the dimension is multiplicity by a factorial valor), we have got a number that is the most positive possible: as much positive, bigger is the engagement or disengagement. The most negative value represents a minor practicing of engagement or disengagement. So, we have obtained the following results considering Factor 1 as Engagement and Factor 2 Disengagement as it appears on Table 2:

TABLE II. Self-Representation and Moral Engagement or Disengagement

	Moral Engagement	Moral Disengagement
	M (DT)	M (DT)
CA	-0, 22 (1,01)	0,34 (1,27)
CB	0, 16 (0,79)	-0, 01 (0,89)
CC	0, 19 (0,88)	-0, 03 (0,54)
NC	-0,07 (0,99)	0,07 (1,04)

Leyenda: CA- Selfish Self-Representations; CB – Stereotyped Self-Representations; CC – Ethical Self-Representations; NC – Answers that didn't include the same cathegory to both admiration questions.

Observing table 2, we note that CAs (Individualists Self-Representations) practice more Moral Disengagement (0,34) and less

Moral Engagement (-0.22). We also observe that CC (Ethical Self-Representations) engage themselves more (0.19) and practice less Moral Disengagements (0.38). To compare if these two are really distinct, among the Self-Representations categories, it was applied an ANOVA, followed by The Tukey Test, to check the differences. ANOVA demonstrated a significant difference to two components ($F(3,977) = 7,657$, $p< 0,001$) and ($F(3,977) = 12,535$, $p< 0,001$) respectively.

It was applied a Test of Tukey (Post Hoc) to check in which Self Representations would be the differences, so it accused that talking about Moral Engagement, CAs (Individuals Representations) are different from CBs (Stereotyped Representations), but not significant different from the ones who are included in answers who gave two different answers in admiration questions (the NCs).

To see it in a better way, we show it in Graphic I, about Moral Engagement.

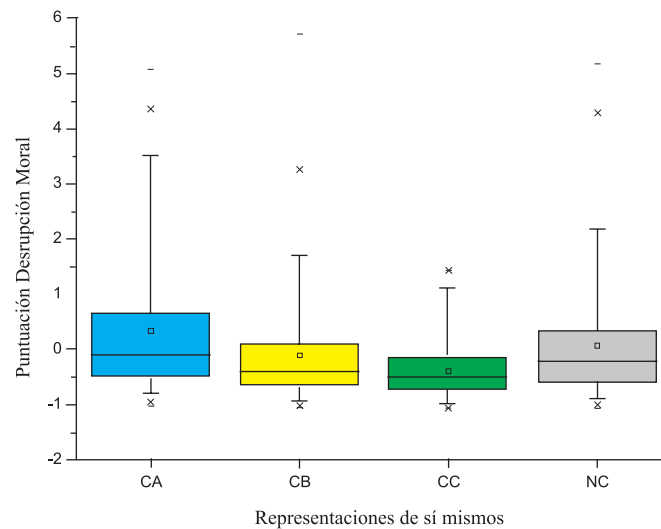**GRAPHIC I.** Moral Engagement observations to Self-Representation
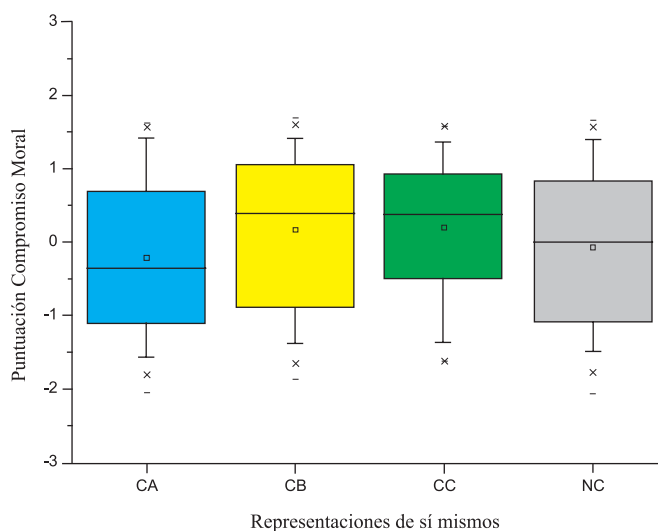
Legend: CA- Individualists Self-Representations; CB – Stereotyped Self-Representations; CC – Ethical Self-Representations; NC – Anwsers that were not included in the same category in both questions about admiration.

We conclude the subjects with Self-Representations included in Ethical Values (CCs) have a small variability in punctuation, what shows they are more consistent in the answers group that point Moral Engagement. These ones are always up to 0,00, what means more Engagement. We also observe those whose social stereotypes are more active (los CBs) various, demonstrating they were not so consistent when choosing their answers with a higher Moral Engagement. Those who are included in the same admiration category, the NCs, are also under 0,00, signalizing a smaller Moral Engagement, and also bigger variety. The CAs are different from CCs and CBs and look like NCs. So, the CAs show smaller Moral Engagement with those that are not included in their responses in the same category (NCs).

Even so with Moral Disengagement, after the Tukey Test (Post Hoc), we have got the CAs (with individualists Self-Representations) present themselves different from CBs (with Stereotyped contains), because of a more Moral Disengagement (0.342) comparing to CBs (-0,13). In Graphic II, we can see these results.

GRAPHIC II. Pointing Moral Disengagement to Self-Representation

Legend: CA- Individualists Self-Representation; CB – Stereotyped Self-Representation; CC – Ethical Self-Representation; NC – answers that are not included in the same category to both admiration questions.

The CAs show results different of others (even closer to NCs). The variety of their Moral Disengagement is also bigger. Their Moral Disengagemented is also bigger. They is more Moral Disengagemented (more positive results) even the CCs, which Self-Representations are Ethical, are the ones who have smaller Moral Disengagement (the results appear negative.

Discussion

The results found at these studies, more than a diagnostic, may sign some characteristics about Bullying and impulse us to go even deeper in emotional and moral dimensions that are on the scene (Caravita, Gini and Pozzoli, 2012; Ortega, Sánchez and Menesini, 2010), and to consider the components from that dynamic (Avilés and Alonso, 2008), to planting the necessity of explaining education and step in on sign constructions (Avilés, 2015), that explain the affective and moral dimensions when the subjects judge their relation among peers.

It was possible to agree the bullying is a moral problem (Avilés, 2013; Caravita, Gini and Pozzoli, 2012; Gini, Pozzoli and Hymel, 2014). When correlating the Self-Representations and Kinds of Moral Engagements, for an example, we conclude, that the subjects who do not maintain the same way of admiration are more inclined to Moral Disengagement. This happens because the morally conduction supposes maintains the values in every situations, as Piaget have highlighted (1932).

At the same way, the correlations between Self-Representations and Acting in Bullying Situations show that Bullies have more Individualists Self-Representations (28%, while 16,4% presents stereotyped contain and only 12,8% moral actions). They need more "Moral Sensibility", because they don't use to include the peers in their value universe and can't get out of their own perspective (Ortega, Sanchez and Menesini, 2002). They also are more Moral Disengaged (Fonzi and Vanucci, 1997; Oberman, 2011).

When the discussions come to correlates Bullying and Moral Engagement, the victims are not the ones who are more Morally Disengaged; even they present engagement and disengagement. It doesn't happen the same which Bullies. These last ones are the most Disengaged and unrelated to moral situations (their media is positive, 0,37, to

disengagement and negative to Engagement, 0,14). The Bullies have more capacity to deactivate their control selecting a bad Moral Behavior and re-signifies the reproachable act justifying it morally.

Exculpation, minimization and provocation are some of their arguments (Avilés, 2008). The Moral Disengagement incentivizes such actions, which would be morally incorrectly and let them without fault or self-censure (Ortega, Sanchez and Menesini, 2002). That is usual from these situations of moral heteronomy.

That is also conclusive that to establish a correlation between Moral Disengagement and Self-Representations, those who admire individualists contents (CAs) might be more Disengaged (More disengagement –0,34– and less then Engagement, 0,22) from those who admire ethical contents (CCs), but they are not enough different from the ones who doesn't have the same admiration profile in their Self-Representations (both under 0,00). Such individualists such the ones who don't maintain a value present themselves as Morally Disengaged. Anyway, it's relevant to say that in the punctuation of Moral Engagement (see Figure 1) is shown a bigger variety of answers because of CAs (individualists restrained in their Self-Representations) and of the NCs (don't talk about the same value), the respect to who have ethical representations. Even these last ones show more Moral Engagement (more positive) their answers don't vary too much. This result is repeated in when we talk about Disengagements. How the figure 4 shows, los CAs (individualists restrained in their Self-Representation) present more Moral Disengagements than CBs (Stereotyped Restrained), and the CCs (Ethical Restrained), and they are almost equals the NC (those who don't have the same answers category about admirations). Again, the variety of content in answers of those who have ethical values still is not so big.

Certainly, all these data together show us the moral position faced a Bullying situation that could explain the kinds in which the actors make his decisions. The correlation of these three points allows us to affirm injures between peers need to be seen as a problem in which ethical is necessary. It takes us to think in Bullying Superation and its relation to interventions that look to the injured subjects moral (Avilés, 2015; Avilés, Irurtia, Gª-López and Caballo, 2011).

Education Limits and Implications

It is necessary to investigate more, pretending to ask this theme, considering this issue has limitations, when talking about analyzing the statistic data, which claim for other more, completes Works. Even so, just with the numbers described here and covered by the analyze made is possible to conclude the relation that exists between the Bullies who has a role to play on a Bullying scene, to have Individualists Self-Representations and Moral Disengagement face a moral problem.

There are different educative implications beginning with those results. It is right that to the institution of education the Bullying Presence supposes an indicative that its idea of pacific convivence, and tolerance and respect to others ideas are not been raised.

Unfortunately, otherwise, there are many schools, mainly in Brazil, that do not recognize Bullying problem as something to worry about. This is because in those institutions the convivence at school is far away to be some of their objectives. Certainly, it has been the "Aquilles' heel" to many educative institutions. Not only because of the Bullying presence, but also for so many others micro-violence that challenge teachers to consider something that has been thought a long time ago, moral education to our youth and kid. Yes, the building of an ethical personality happens in a raising process of the individual himself – the self-regulation – boys and girls at schools in these teaching institutions need space to become aware of others pain, to prepare themselves to correct their mistakes and to say what they feel in injuring situations.

Probably there are spaces where it could happen. In 1932, Piaget defended that cooperation is the only way to go over the heteronymous condition, in which various Moral Disengagements appear. Even so, the acceptance and cooperation must be comprehended in a psychological dimension; it is not only about mutual support, but a coordination of perspectives. We need to believe in spaces in which subjects like convivence could be treated by the ones, by right, as part of a determinate convivence group, which can think their own actions, in solutions to their problems and where they can learn to make right their mistakes with people they could have caused some damage to and no by punitions that allow the Bullies to be free to do others mistakes, after he save out some punishment.

We go even further. It is the institution obligation to give tools moments and spaces thought to come and reflect education with their students, by strategies and activities planned intentionally and inserted in the school's Schedule. This should be applied by the teachers in educational subjects to move even the family and society. That is a collective action. It's time to put in practice projects anti bullying and eradicate abusing in schools environments, by adopting the moral education as the final destination (Avilés, 2015; Avilés, Irurtia, Gº-López and Caballo, 2011).

One Word: the alternatives to win bullying are those that put students as main characters or agents, as Bandura (2002) would say, when he tells us the concept of agency: "May the students be part of the solution and not the problem" (Avilés, 2013).

The results in relations established showed show much sensibility our children need – even the aggressors. So, it's necessary to give them opportunities to realize others' feelings (Robinson and Maines, 2003). Many times, Bullies didn't know others ways to relate to each other than aggression, violence, inattention, injuries or humiliation, which makes hard to make them understand there is, in their own world, tools to sort out problems without this ways (Hoover, Oliver and Hazsler, 1992). Because of that, it is necessary to help them to listen to the ones who suffer aggression. It is necessary to incentivize them to go out there own point of view and think how would be in a situation closer to their victims.

Beginning at the victims' point of view, we would get right that his worst enemy is himself, behind the list of attacks to him identity. Data obtained by the convivence with his peer would show the thoughts that are on his minds and get him guilty by it. Girls and boys bullying victims need to get better by themselves with adults and equals help. They need us to help them to feel indignity by the injuries they did.

Data of this investigation show is necessary that equals become part and act in the institutions they are. They can't be bystanders that wait the adults' actions. They need to become main characters, because, on this way, they could decide and help, choose, decide and replace the peace. In meeting coordinated by teachers, in actions that could help to understand and to regule the dynamics and the interpersonal relations, which could allow them to collaborate with what they think.

The correlations established allow us to think, in the need of an understanding of the phenomenon and the moral decisions since their beginning to its resolution. To us, it stays the hope that such understanding could become public policy that could, in Brazil an all around the world, go on, with less punishments and more formation actions of the educational agents (family and teachers) so these could act as an argument to convivence as an objective to be supplied at school, and so, values as justice, tolerance and respect could be part of daily relations at schools.

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Contact address: Luciene Regina Paulino Tognetta. Universidade Estadual Paulista (UNESP). Faculdade de Ciências e Letras, Campus Araraquara, Departamento de Psicologia da Educação. Rodovia Araraquara – Jaú, km 01, CEP 14800901- Araraquara – São Paulo, Brasil. E-mail: lrpaulino@uol.com.br