

**PESQUISA EDUCACIONAL: DA CONSISTÊNCIA EPISTEMOLÓGICA AO
COMPROMISSO ÉTICO**

**INVESTIGACIÓN EDUCATIVA: DE CONSISTENCIA EPISTEMOLÓGICA A
COMPROMISO ÉTICO**

**EDUCATIONAL RESEARCH: FROM EPISTEMOLOGICAL CONSISTENCY TO
ETHICAL COMMITMENT**

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RESUMO: Construindo-se de uma perspectiva filosófica, o ensaio explicita as exigências epistêmicas e éticas que se põem como condições fundantes da prática da pesquisa, defendendo a igual relevância dessas duas perspectivas na construção do conhecimento científico, em geral, e da investigação específica no campo educacional, em particular. Ao abordar a pesquisa educacional, argumenta que, dada a natureza da educação como prática intencionalizada, como práxis, tanto no âmbito epistemológico como no âmbito ético, essas exigências se tornam ainda mais agudizadas, à vista do envolvimento radical com o destino existencial histórico das pessoas. Tal condição impõe ao pesquisador do campo educacional acurado rigor epistemológico em seu procedimento investigativo e compromissada sensibilidade ética à dignidade humana.

PALAVRAS-CHAVE: Pesquisa científica. Epistemologia da pesquisa educacional. Ética na prática da pesquisa. Ética na pesquisa educacional.

RESUMEN: *Construyendo desde una perspectiva filosófica, el ensayo explica los requisitos epistémicos y éticos que se establecen como las condiciones fundacionales de la práctica de investigación, defendiendo la misma relevancia de estas dos perspectivas en la construcción de conocimientos científicos, En general, y la investigación específica en el ámbito educativo, en particular. Al abordar la investigación educativa, argumenta que, dada la naturaleza de la educación como práctica intencionalizada, como praxis, tanto en el ámbito epistemológico como en el ético, estas demandas se agudiza aún más, habida cuenta de la implicación radical con la Destino existencial histórico de la gente. Esta condición impone al investigador el rigor epistemológico preciso del campo educativo en su procedimiento de investigación y ha comprometido la sensibilidad ética a la dignidad humana.*

PALABRAS CLAVE: *Investigación científica. Epistemología de la investigación educativa. Ética en la práctica de la investigación. Ética en la investigación educativa.*

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ABSTRACT: *Constructing from a philosophical perspective, the essay explicitly explains the epistemic and ethical requirements that stand as fundamental conditions for the practice of research, defending the equal relevance of these two perspectives in the construction of scientific knowledge in general, and of specific research in the educational field, in particular. Addressing educational research, it argues that, given the nature of education as an intentional practice, as a praxis both in the epistemological and ethical spheres, these demands become even more acute in view of the radical involvement with people's historical existential destiny. Such condition imposes to the researcher of the educational field accurate epistemological rigor in its investigative procedure and committed ethical sensitivity to the human dignity.*

KEYWORDS: *Scientific research. Educational research epistemology. Ethics in research practice. Ethics in educational research.*

Introduction

In spite of the existence of multiple problems posed by the technological development implemented by science, there is no denying the great contribution that it gave to the aggregation of quality to human life. Thanks to the science and technology derived from it, men were able to find ways to better conduct their historical existence, making availability and accessibility to all the material and symbolic resources they need to improve their survival conditions. How can we not recognize this with the potentialization of food production, the identification and treatment of diseases, the discovery of medicines, the improvement of housing conditions, transportation, and the viability of production and enjoyment of cultural goods. Therefore, the role of science is indisputable for the construction of civilization, for overcoming the determinations that condition and imprison man in his relation to pre-human physical nature. Knowledge in general and scientific knowledge in particular represented highly significant achievements in the development of the species, an unquestionable achievement.

Recognizing this sociocultural importance of science as a valuable instance in contemporary times, it is necessary to have a clear understanding of the implications of its construction, which leads us to the practice of research, the source of all scientific knowledge. Hence the pertinence and the need to reflect on all its aspects and procedures.

Two perspectives are essential when it comes to scientific practice and must be taken into account. On the one hand, its epistemic framework, since it is a process of knowledge; on the other hand, the ethical implications involved in it, here the results of science necessarily impact all the conditions of existence of the people.

The purpose of this brief, philosophical essay is precisely to address these two requirements intrinsic to scientific practice in the specific field of education: the epistemologi-

cal consistency of the cognitive procedure put into operation and the ethical posture that needs to be assumed by the education researcher in his practice research. As a privileged mediation for the construction of scientific knowledge of educational phenomena, research in the field of education is challenged not only by the logical-epistemological requirements of science in general, but also by heightened ethical demands, as a result of being a practical field that involves intensively and extensively the otherness, the presence of the other. As much as it is essential to follow the logical-epistemic parameters, the commitment to the ethical sensitivity is also necessary, and the researcher of the area is given permanent attention, taking into account that the results of his research directly interfere in the concrete existence of the people. In addition, they are human phenomena to a high degree, and people and their conduits cannot be manipulated as if they were mere pieces in a laboratory bench. Taking into account the presence of human reality in the investigative procedure, from the beginning the question of the dignity of the person is posed, imposing, in an acute way, the requirement of the ethical sensitivity. Behold, the human subject, when it becomes the object of inquiry, becomes another for the researcher. This affirmation of otherness in the very object of research radically transmutes the relation of the researcher to the same.

Ensuring epistemological consistency in scientific practice

The exercise of scientific knowledge is based on our subjective capacity to make explicit the meanings of the objects and situations that are given to our experience. It is a process of eminently subjective character and, as far as can be shown, quite proper and exclusive of the human species. At the same time that it allows a very differentiated relation to the set of objects, this process is also characterized by its capacity to be self-reflective, that is, it turns on itself, as if seeing its own act of seeing, when looking to a given object.

For this reason, knowledge is also practiced in our culture as meta-knowledge, through those theoretical approaches, considered and consolidated as epistemological. It is then a systematic reflection on how to proceed so that knowledge is properly practiced.

The philosophical tradition shows that for scientific knowledge to occur epistemological, methodological and technical elements are required. From the epistemic point of view, it is necessary that the apprehension of the data of the reality is always given assuring a rational cognitive consistency in all its relations of expressiveness. It is for this reason that the privileged language of science is first and foremost approximated by mathematical language.

But the scientific procedure also presupposes that we follow a systematic, disciplined way, that is, by applying a method. This means a disciplining of investigative activity that can guard against the trappings of imagination and fantasy. It is up to the method to draw a path that guarantees us access to phenomena respecting the objectivity and the autonomy of data at the same time as the lucidity of subjectivity that is then expressed as logical rationality,

But the application of the method still involves technical instruments, precisely for their valuable contribution in the more objective apprehension of the data of our experience. For example, checking the temperature of a body by the thermometer is more assured than feeling it by touching our hands. Measuring a distance with the tape is safer than a glance. (SEVERINO, 2016, p. 106-111).²

Ethical commitment in scientific practice

Regarding the premise concerning ethical sensitivity, the demand for the ethical commitment intrinsically required of the researchers is on the agenda. In fact, the reflection on the ethical dimension in scientific practice has intensified in the last decades due to the increase of researchers' bad conducts in all the institutional spaces that are dedicated to develop investigations in the most different fields of knowledge. Such facts have worried scientists and entities responsible for scientific production and the application of the technologies derived from it, which has resulted in the publication of many studies on the issue and in the elaboration of codes of ethics and protocols of good conduct in scientific research. (FAPESP, 2014; 2018; MARQUES, 2018, NÓVOA, 2017; SANTOS, 2017; ALISSON, 2014; ESCOBAR, 2019; CNPq, 2011; CAPES, 2011; ABC, 2019). In particular, the effort to develop ethics-related study and standardization in the case of research with human beings, a strongly encouraged effort, in Brazil, has been intense and extensive, thanks to the approval of Conep Resolutions 196, 466, 510 (BRASIL, 1996; 2012; 2016; SEVERINO, 2014; 2015; AMARAL F., 2017; VON ZUBEN 2000; FORPRED, 2013). With specific regard to educational research, a systematic investment has also been developed, Anped ahead, in order to discuss in depth and establish parameters for research in the area. (ANPED, 2018; MAINARDES, 2017; FARE; MACHADO; CARVALHO, 2014). An initiative to which I will return later.

² Mas a aplicação do método envolve ainda recurso a instrumentos técnicos, exatamente pela sua valiosa contribuição na apreensão mais objetiva dos dados de nossa experiência. Por exemplo, verificar a temperatura de um corpo pelo termômetro é mais garantido do que senti-la mediante o contato de nossas mãos. Medir uma distância com a trena é mais seguro do que por um golpe de vista. (SEVERINO, 2016, p. 106-111).

As in all human activities, the practice of scientific research is also deeply challenged by specifically ethical requirements in all its aspects, modalities and moments. Hence the pertinence, relevance and necessity of reflective explanation of the demand of the researcher's ethical sensitivity. In fact, the ethical problematic pervades our daily existence with the same intensity as the epistemic problematic, since all the concrete expressions of our existence are always ineluctably involved with both a conceptual meaning and an appreciation of value. There is no escape. Such a situation is a constitutive mark of the human condition. In everything we do, some knowledge is always involved as well as some value appreciation. This stems fundamentally from the condition of beings endowed with a dimension of radical subjectivity, which places us before the objects of our experience. As much as thinking rationally, ethical sensibility occupies equally central place in the territory of human subjectivity. From the simplest to the most complex act, a subjective equation that is both conceptual and evaluative goes through its concrete realization.

But what is the basis of this ethical sensibility? It is born of the position of the presence of others of us, of the force of otherness. For it is this presence that generates the demand for its recognition as such, imposing upon each one to take into account the dignity that others are equally bearers. It is worth saying that the foundation of all ethics, as well as its universality, is derived from the presence of otherness, which carries the dignity of the human person.

But who are the others? They are not abstract and ideal entities; on the contrary, they manifest themselves strongly concretized and are present at our side, always within the reach of our relations, spreading in concentric circles that surround us, circles ranging from the relation of close physical contact to a wider sphere of diffuse contact, more invisible, from the family group to the whole of humanity, passing through the social groups constituted as a result of the multiple relations that men establish among themselves in function of work, leisure, citizenship and many other interests that can become common, in the varied circumstances of historical life, even when these relations are not immediate and direct. That is why, in the broader sphere of the human species, we are all bound together and united by a solidarity of destiny.

In the complexity of real situations, all these situations often overlap, in such a way that subjects experience them simultaneously, generating implications for their options. But, isolated or interconnected, in all these situations, there is supposed to be a common sphere of ethical significance. It is this common core that defines the ethics of human actions. And in order to speak of an ethical reference, two conditions are put as a priori: the first, the presence

of otherness, the presence of the other; the second, recognition of the dignity of the human person. Thus, ethics involves dialectically the presence of one self in front of another. At the same time as it presupposes a radical posture of the more intimate subjectivity of the self, it supposes, with equal necessity, the objectivity of the other that puts its otherness in front of the self (SEVERINO, 2014, 203-204).

It should be noted that the intense and extensive presence of otherness expands the interaction between people, giving it an eminently social dimension. The recognition of otherness and respect for the dignity of the people of others also extends the perspective of ethics, making it an ethical-political dimension.

That is why the necessary consideration of the presence of the other, as a condition of any ethics, makes the philosophical meanings of ethics and politics intertwine intimately. It is an intrinsic and intimate bond. There is no way to distinguish the ethical quality of an action from its political quality. The presence of the other in every circumstance of moral action means that every action necessarily involves both dimensions at the same time, ethics and politics. Although in everyday discourse, it is common to use concepts separately, all human action from a moral perspective is ethical-political. The separate use of concepts and terms is only to emphasize the more personal aspect, when one uses the term ethical, and the more social aspect, when one uses the term political.

But what makes vivid the bond established between people in the context generated by the presence of otherness? What leads us to recognize and respect each other? It is the sharing of the same dignity. It is this dignity that bases and underlies the whole hierarchy of values, it is the basis of all valuation, it embodies and legitimizes our ethical sensitivity, always related to the presence of the other. To speak of ethical sensitivity and commitment is fundamentally to recognize and respect the dignity of the other. It is in it that we refer to the moral conscience that is imposed on our conduct, our practice. Thus, the founding value of values that ground morality is that represented by the dignity of the human person, that is, ethical values are based on the value of human existence. It is in function of the quality of this existence, delineated by its own characteristics, that the framework of the evaluative reference can be traced, to define the meaning of human action, individual or collective. That is, man himself is already a value in itself, in its conditions of existence, in its radical historicity, facticity, corporeity, incompleteness and limitation, in short, in its contingency. There is nowhere else to look for another foundation (SEVERINO, 2014, p.206).

It should be noted that in the light of philosophical understanding, human dignity is a value and not a descriptive essence of its concrete reality, as a result of which man is a natural

being like all other beings on the planet. Its differentiation comes from the ability to configure itself as the bearer of an evaluation qualification and not merely conceptual. Men then attribute a qualitative index of valuation that makes them worthy of respect, all individuals of the species becoming subjects of dignity, which cannot be battered and violated. The ethical requirements are ultimately derived from the necessary respect for that dignity.

This sensitivity to the ethical dimension, experienced by all humans, is expressed in all the spaces in which his life unfolds. It is not only in the philosophical dimension, under the solitary preoccupations of isolated scholars. It gains resonance in the most varied cultural and institutional places, producing repercussions and inducing measures that impact on the daily life of the communities, since what is at stake affects all people, without exception. It invades even the spheres of common sense. Therefore, it is very present within the scientific practice, highlighting and gaining peculiar nuances in the case of education, in general, and particularly in the case of educational research.

With regard to scientific practice in general, ethical questioning arises in three great spheres which, although seeming distinct, viewed from three specific angles, are in fact intimate and intrinsically complementary and interconnected. In all of them, ultimately, respect for the human dignity of the people involved in them is at issue.

From a first point of view, we can consider it in its interface with macro-social, when initiatives that involve societies and states are in question. In this case, we are faced with far-reaching decisions and practices, reaching the whole of humanity. As examples, we can mention, besides wars, situations such as those arising from the development and application of technologies that bring or can bring threats and damages to human societies: the use of nuclear energy, chemical and biological weapons, genetic research, environmental research. So that not preying or polluting the natural environment, not mistreating living beings become imperatives of ethical value, generating charges for public policies and standards that curb such actions and punish offenders. Peter Singer draws attention to the environment and the appalling treatment given to animals as two serious ethical challenges to humankind today. This is a perspective in which ethics assumes an eminently political connotation. (SINGER, 2013, p. 12-13). The individual's commitment derives from the broader commitment he has to society as a whole, to the *polis*.

From a second angle, we can consider those internal situations to more restricted groups, when behaviors of people, individually or collectively, hurt the rights and dignity of other people or groups. For example, in the dishonest manipulation of common resources, in the exploitation of the most fragile, in the misappropriation of results and efforts of others.

Here we are faced with more objective situations for the prevention of which codes of ethics have been created, which endeavor to describe and translate, through positive law norms, the procedures considered inadequate, ethically condemnable and legally punishable. Although more localized in smaller spaces, these situations also involve the ethical with the political, in a less embracing circle.

But the researcher is still involved in a more subjective situation, which depends more intensely on his personal choice and attitude. It is when, through their personal decisions and actions, they may be violating the rights of others, when it affects other individuals, and cheats certain ethical principles in the microcosm of their practice. Here is the personal action of each, as seen in its impact on the other people with whom it relates.

Epistemological Challenges of Educational Research

When it comes to educational research, these epistemological and ethical demands become even more acute. This is because, from the epistemological point of view, the construction of scientific knowledge in the field of education becomes even more difficult given the fact that its phenomenality is fundamentally marked by historical praxis. The fact that educational phenomena are intentional practical phenomena makes it very difficult to perceive their objectivity and, consequently, their natural determination. They are in a permanent process of creative transformation, resulting from the intervention of the subjects, and there is no way to assure them of any predictability (SEVERINO, 2012; p. 99-114, GATTI, 2002).

Hence the greater commitment of the researcher in education to strive to conduct epistemically rigorous research, taking into account the specificity that the scientific stance must take when researching educational phenomena.

Educational phenomena cannot be approached and treated as objects that break apart on the laboratory bench as if they were pieces of anatomy. This difference stems from the fact that it is a historical-social practice. Hence the demand of an epistemic modality to approach them. In fact, to know, to do science in the sphere of educational phenomena, is different not only from doing science in the natural sciences, but also from that which develops within the human sciences. For this reason, it is necessary to distinguish between the sciences of education and a possible science of education. It is one thing to seek to know the phenomenology involved in the anthropological-existential dimension, with the perspectives and theoretical-methodological resources of the human sciences; another thing will be to understand the spec-

ificity of education itself, through specific epistemological resources, that take account of this original condition of education as a human practice permanently developing.

But in spite of this remarkable peculiarity, the challenge remains to practice knowledge according to the general criteria of scientificity. It is not on the schedule giving up the parameters of science, understood as requirements of rigor, methodicity, systematicity and quest for universality, although all these criteria must be taken into account the specific characteristics of the object education, substantively historical-social practice. Of course, this demands a careful revision of the exclusivist pretensions of the presupposed paradigm in the application of the positivist method of the Newtonian scientific tradition. And the fundamental reason for this demand is the praxis of education, that is, the fact that it is an intentional practice. Its existence, its reality, its substantiality are constituted precisely by this condition of being an action of social intervention that constructs the human subjects. This is based on an intentionality, based on meanings that are not of the empirical phenomenological order of this existence, so that the approach and explanation of this meaning cannot be made via the epistemological-methodological paths of the epistemic process commonly called science.

Undoubtedly, the human subjects involved in the educational process are empirical beings, natural and social entities, historical entities, determined by objective conditions of existence, perfectly knowable by the way of science. But in acting, these subjects interact permanently with these conditions, modifying them by their praxis. In this sense, as subjects, they form historically, at the same time as they are forming, in a historical way, the objects of their relations. But the supposed laws that would preside over historical development are no longer on the plane of metaphysical determination, nor on the plane of physical-biological necessity. As a result, education is now proposed as an individual and collective process of constitution of the historical reality of humanity. As you can see, what is at stake is the deep human historicity (SEVERINO, 2012, p. 112).

But if these perspectives depart from a methodological reductionism that is positivist, they do not endorse the pretensions of theories based on a supposed paradigm of the transdisciplinarity of knowledge, which could be confined to the spontaneity of feelings, confusing the economy of desire with economy of reason. No doubt, logical rationality in no way exhausts the entirety of the territory of human subjectivity, but reason occupies a fundamental place in the construction of scientific knowledge. So much so that the science of education does not dispense the interdisciplinary contribution of the humanities of education. As I said in previous text,

Research in education should keep close and take in rigorous consideration the findings of the surveys of the various areas. It is not a question of remaking the research done by historians, sociologists, economists, anthropologists, ethnologists, and educational psychologists. (SEVERINO, 2012, p. 115).³

This would be a wrong stance. But one cannot account for the historical-social character of the educational practice, ignoring the explicit results of its meaning obtained by the scientific research carried out by the positive sciences of education.

Just as the peculiarities of the educational phenomenon require epistemological criteria with some characteristic of its own, beyond those basic of any scientific procedure, it is evident that the educational practice also imposes ethical requirements with accentuated differential marks. This requirement stems from the intentional character of educational practice, since it interferes very directly with other people, happening in the bosom marked by the reality of otherness itself. Its objective is humanization itself (SEVERINO, 2006). It is under this meaning that all mediation of our historical existence must be understood and practiced, as is the exemplary case of education as well as all other related human practices such as science and research.

Ethical Implications of Education Research

As mentioned earlier, Anped, the most representative entity in Brazil, of the group of researchers in the area, proposed a fully dedicated program to the thematic aspects in its discussions with a view to establishing not only procedural mechanisms for ethical review but also to construct a philosophical foundation of the same, to be taken into account even in the formation of the researchers. As education deals so intensely and extensively with the destiny of people, it is directly questioned from the ethical perspective, which is why research in its field is deeply challenged by this demand. For this reason, ANPED has been systematically investing in the search for parameters to deal with the research practice, also from this perspective, as it accompanies other research entities involving human beings, who have already established normative and functional references for this activity. As Mainardes reports,

most of the challenges in the area of education are shared with other fields that involve the Human and Social Sciences, due to the fact that, in Brazil,

³ A pesquisa em educação deve manter próximas e levar em rigorosa consideração, as conclusões das pesquisas das diversas áreas. Não se trata de refazer as pesquisas feitas por historiadores, sociólogos, economistas, antropólogos, etnólogos e psicólogos da educação. (SEVERINO, 2012, p. 115).

there is a single regulation of human research ethics for the two major areas (biomedical and CHS). This fact presents many difficulties for the research in CHS, despite the constant criticism of researchers and scientific associations of this area (MAINARDES, 2017, 160).⁴

The work program, which has been under development in recent years, aims to achieve a significant range of objectives in order to keep this discussion fruitful:

To foment the debate on ethical questions in the research in education in the scope of the Anped (Scientific Committee, WGs of Anped, Forpred, PPGEs, Fepae and others). • Articulate actions on issues of ethics in research, post-graduate and scientific publications in the area of education. • Advise Anped's board of directors on issues related to research ethics. • Expand the dialogue on ethical issues with other scientific associations in the field of Human and Social Sciences. • Propose policies to support research, publications and the holding of events and debates on ethics in education. Ethics in research in education • To accompany and participate in the discussions on the regulation of research ethics. • Maintain updated information on ethics in the research in the Anped Portal (MAINARDES, 2017, p. 162-163).⁵

But these objectives lie within a much broader expectation that involves the properly formative character of this ethical care in the practice of research:

In addition to concerns about the norms and procedures of ethical review, it is considered essential to design ethics in research as a matter of training, which involves the study and discussion of ethics in undergraduate and post-graduate research (principles and procedures). It is also worth noting the importance of conducting research on ethics in research, as well as the need to expand publications on this topic, including addressing critical issues of research ethics, from the research practice and the dilemmas faced by researchers (MAINARDES, 2017, p.167).⁶

⁴ a maior parte dos desafios da área da educação é compartilhada com outros campos que envolvem as Ciências Humanas e Sociais, devido ao fato de que, no Brasil, há uma regulamentação única da ética em pesquisa com seres humanos para as duas grandes áreas (biomédica e CHS). Esse fato traz inúmeras dificuldades para a pesquisa em CHS, apesar das constantes críticas de pesquisadores e associações científicas dessa área (MAINARDES, 2017, 160).

⁵ Fomentar o debate sobre questões éticas na pesquisa em educação no âmbito da Anped (Comitê Científico, GTs da Anped, Forpred, PPGEs, Fepae e outros). • Articular ações sobre as questões da ética na pesquisa, na pós-graduação e nas publicações científicas da área de educação. • Assessorar a diretoria da Anped nas questões relacionadas à ética na pesquisa. • Ampliar o diálogo sobre questões éticas com as demais associações científicas do campo das Ciências Humanas e Sociais. • Propor políticas de apoio à pesquisa, a publicações e à realização de eventos e debates sobre a ética em educação. A ética na pesquisa em educação • Acompanhar e participar das discussões sobre a regulamentação da ética na pesquisa. • Manter atualizadas as informações sobre ética na pesquisa no Portal da Anped. (MAINARDES, 2017, p. 162-163)

⁶ Para além das preocupações com as normas e procedimentos da revisão ética, considera-se essencial conceber a ética na pesquisa como uma questão de formação, que envolve o estudo e a discussão da ética na pesquisa na graduação e na pós-graduação (princípios e procedimentos). Observa-se, também, a importância da realização de pesquisas sobre ética na pesquisa, bem como a necessidade de ampliar as publicações sobre esse tema, incluindo a abordagem de questões cruciais da ética da pesquisa, a partir da prática da pesquisa e dos dilemas enfrentados pelos pesquisadores. (MAINARDES, 2017, p. 167)

From these studies and discussion occurred in the last years, a Preliminary Document that can already be found in the ANPED Portal, whose intention

[...] "is to systematize the discussion that the Education area has accumulated in recent years on research ethics, mainly provoked by the debate around the dilemmas of the current ethical review system in Brazil." [...] "in order to continue constructing a positioning of the area on crucial issues related not only to the technical-formal process of ethical review, but also to the parameters of the ethical conduct of research in Education that, in our view, imply in aesthetic and political considerations. After the debate in all areas of the Anped is intended to prepare a reference document for the area that contains the main consensus on the ethical parameters of research in Education" (ANPED, 2018).⁷

According to two scholars on the question of ethics in educational research,

Research has shown that the academic world cannot just stay within the academy, even for ethical reasons with its research objects, be it faculty, student, administrative, or any other that permeates education. Thus, the social scientist, when confronted with his "object", must develop an ethical return attitude as a way not to thank for help in his research, but also to add to that which served as research object. Therefore, in this movement of coming and going, producing scientific knowledge and giving meaning to it is not only the researcher's obligation but also the researcher's desire, either through conceptual approaches, in order to understand the object or even a dialogue that adds something in its practice (SANTOS; LOUREIRO, 2018, p. 2).⁸

Final considerations

It is never too much to repeat that the purpose of education is humanization, the formation of human persons, and more than any other social practice, it is incumbent upon it to invest in building people's autonomy, respecting and consolidating their dignity. It is the very construction of the human being that is not given as ready and finished, but as a being to be

⁷ [...] "é sistematizar a discussão que a área de Educação tem acumulado nos últimos anos sobre a ética na pesquisa, provocada principalmente pelo debate em torno dos dilemas do atual sistema de revisão ética existente no Brasil". [...] "de modo a dar continuidade à construção de um posicionamento da área sobre temas cruciais relacionados não apenas com o processo técnico-formal de revisão ética, mas também com os parâmetros da conduta ética da pesquisa em Educação que, a nosso ver, implicam considerações estéticas e políticas. Após o debate em todos os âmbitos da Anped pretende-se elaborar um documento de referência para a área que contenha os principais consensos sobre os parâmetros éticos da pesquisa em Educação" (ANPED, 2018)

⁸ Pesquisas vêm mostrando que o mundo acadêmico não pode ficar apenas dentro da academia, até mesmo por questões éticas com seus objetos de pesquisa, seja ele o corpo docente, discente, administrativo, ou qualquer outro que permeie a educação. Assim, o cientista social ao deparar-se com seu "objeto", precisa desenvolver uma atitude ética retorno como forma não de agradecer pela ajuda em sua pesquisa, mas também para acrescentar àquele que serviu de objeto de pesquisa. Portanto, nesse movimento de ir e vir, produzir conhecimento científico e dar significado a ele não só é obrigação do pesquisador como também desejo do pesquisado, seja através de aproximações conceituais, de modo a compreender o objeto ou mesmo um diálogo que acrescente algo na sua prática (SANTOS; LOUREIRO, 2018, p. 2).

constructed, in a permanent process of becoming human. For when it emerges on the surface of the biosphere, man is a being totally immanent in an existential infrastructure that holds him by strong moorings to a series of existential a priori, intrinsic to the drives of life. But the process of building the human, humanization, is not a linear and harmonious process. It is a conflict because of the journey that has to be joint with the other, which can become a threat to the very identity of the developing self. It is the conflict and the confrontation of differences, a continuous threat to all identity. Education lies in the tangle of this permanent conflict (SEVERINO, 2012).

These general ethical principles, all based on the necessary respect for human dignity, in the case of educational research, become very concrete, since this field involves the subjects' approach through technical procedures, such as data collection and personal information, interviews, questionnaires, testimony and it is then required that these procedures be applied with care to ensure the privacy and intimacy of these people. Therefore, the research must be carried out with the full consent, "free and clear" of the participants or those in charge. Equally in the dissemination of results, it is necessary to ensure the preservation of the identity and integrity of the subjects. Do not mislead the participants in any way by registering any reports under anonymity or under fictitious names. In educational research, the researcher's relationship with the subjects studied needs to be established with full respect for them, including giving them access, through an effective return, to all the results obtained with the research carried out.

Ethical care is not only a requirement of teaching and extension interventions, but also of research, because science is not only the result of purely technical and innocent practice (FORPRED, 2013, p. 4). But as much as ethical sensitivity, epistemological rigor is another ineluctable challenge for the educational researcher.

I conclude by taking up the formulation of Ricoeur (1995), when he expresses the ethical experience: "living well with and for others in just institutions", a life that would imply three demands: personal ethical sensitivity, morality and judgment, the sensitivity of the personal subject to values founded on the dignity of the condition of an autonomous person; the presence and interaction with the other, the data of otherness, in which the other is placed as equally personal subject endowed with equal dignity; the objectivity of the circumstances of life and the need of the institutional instances as a region and guarantee of the norms of coexistence with others, in a relation of justice, and finally, the need and capacity of all to formulate a situated moral judgment.

But a fourth requirement should be added here. It is also necessary that we can live in a healthy natural environment, resulting from the preservation of the planet, Singer (2014). It is as if there is still a need for a term of coexistence of men, not only with their peers, under the aegis of a social contract (ROUSSEAU, 1997) but also with a physical nature, under the aegis of a natural contract (SERRES, 1997; MORIN, 1991; 1994).

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How to quote this article

SEVERINO, Antônio Joaquim. Pesquisa educacional: da consistência epistemológica ao compromisso ético. **Revista Ibero-Americana de Estudos em Educação**, Araraquara, v. 14, n. 3, p. 900-916, jul./set., 2019. E-ISSN: 1982-5587. DOI: 10.21723/riaee.v14i3.12445

Data de Submissão: 27/02/2019

Aceite em: 15/03/2019

Publicado em: 23/03/2019