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Active Minorities in School Indiscipline: Social Representations of 9th Grade Elementary Students[1]

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ABSTRACT

This article analyzes the social representations of 9th grade elementary students in relation to undisciplined students with indications of active minorities. The theoretical framework used was the approach of social representations and active minorities. The methodology is quantitative-qualitative, with content analysis. The data were collected through a questionnaire (N=567) in 6 public state schools of Basic Education in Ponta Grossa-PR. The analysis of the obtained information suggested that undisciplined students with indications of active minorities: a) exert influence on disciplined students; b) are rejected; c) are popular and cool; d) present behavioral styles based on consistency and fairness. It is concluded that there are two antagonistic social representations: a conformist one, based on the rejection of undisciplined acts, aligned with dominant precepts, and a dissident one, which considers undisciplined acts with strong innovation, identity, and social recognition.

KEYWORDS: Social psychology. Classroom discipline. Education.

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Minorias ativas na indisciplina escolar: representações sociais do 9° ano do Ensino Fundamental

RESUMO

O artigo analisa as representações sociais de alunos do 9° ano do Ensino Fundamental em relação aos alunos indisciplinados com indícios de minorias ativas. O aporte teórico utilizado foi a abordagem das representações sociais e minorias ativas. A metodologia é quanti-qualitativa, com análise de conteúdo. As informações foram coletadas por meio de questionário (N=567) em 6 colégios públicos estaduais da Educação Básica de Ponta Grossa-PR. A análise das informações obtidas sugeriu que os alunos indisciplinados com indícios de minorias ativas: a) exercem influência nos alunos disciplinados; b) são rejeitados; c) são populares e legais; d) apresentam estilos comportamentais baseados na consistência e equidade. Conclui-se que há duas representações sociais antagônicas, uma conformista, pautada na rejeição dos atos indisciplinados, moldada aos preceitos dominantes e, outra dissidente, que considera os atos indisciplinados com forte inovação, identidade e reconhecimento social

PALAVRAS-CHAVE: Psicologia social. Disciplina na sala de aula. Educação

Minorías Activas en la Indisciplina Escolar: Representaciones Sociales de Estudiantes de 9° Grado de la Educación Primaria

RESUMEN

El artículo analiza las representaciones sociales de los estudiantes de 9° grado de la educación primaria en relación con los estudiantes indisciplinados con indicios de minorías activas. El marco teórico utilizado fue el enfoque de las representaciones sociales y minorías activas. La metodología es cuantitativa-cualitativa, con análisis de contenido. Los datos fueron recolectados a través de un cuestionario (N=567) en 6 escuelas públicas estatales de Educación Básica en Ponta Grossa-PR. El análisis de la información obtenida sugirió que los estudiantes indisciplinados con indicios de minorías activas: a) ejercen influencia en los estudiantes disciplinados; b) son rechazados; c) son populares y simpáticos; d) presentan estilos de comportamiento basados en la consistencia y la equidad. Se concluye que existen dos representaciones sociales antagónicas, una conformista, basada en el rechazo de los actos indisciplinados, alineada con

preceptos dominantes, y otra disidente, que considera los actos indisciplinados con fuerte innovación, identidad y reconocimiento social.
PALABRAS CLAVE: Psicología social. Disciplina en el aula. Educación.

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Introduction

School indiscipline, the subject of study considered on an international scale (Estrela, 2002; Parrat-Dayan, 2008; Aquino, 2011; Vieira Pizzi, 2010; Boarini, 2013), analyzed by different theoretical and methodological approaches (Aquino, 2016), goes beyond the processes of teaching and learning, reaching the media (Ferreira; Rosso, 2016), with subjective, intersubjective, and transsubjective social representations (Jodelet, 2009).

As a social representation, indiscipline permeates interpersonal relationships in the educational environment from the perspectives of students (Ferreira; Rosso, 2014), teachers (Ferreira; Santos; Rosso, 2016), the pedagogical team (Ferreira *et al.*, 2019), and management (Evans, 2005), currently presenting itself as "one of the greatest pedagogical obstacles" (Aquino, 1996, p. 07), uncertain in its conceptual multiplicity (Aquino, 2011), lacking investigative work, with a limited academic production of samples, as well as insufficient and imprecise methodological aspects (Ferreira; Rosso, 2019).

Indiscipline is usually related to disobedience to school rules; however, "it can signify a rich source of information about how students experience school" (Fortuna, 2006, p. 89). In this case, the variable and polysemic nature allows for rethinking the school environment in its didactic-pedagogical failures (Parrat-Dayan, 2008) and in the teaching and learning processes (Aquino, 2016). While an object of analysis of social representations, indiscipline has been debated in social psychology by different researchers, but there are still few studies conducted in the area. Social representations as common sense

knowledge (Moscovici, 2012) value cognitive activities in the performance of action, while also relating them to the construction of meaning and reality.

Beyond its conformist idealization, indiscipline can be interpreted innovatively through the theoretical lens of active minorities (Moscovici, 2011). Through this approach, it is possible to understand the actions of undisciplined students from the perspective of "rejection" and the propagation of a discordant school agenda that does not only serve the interests of the majority, endowed with power—teachers, administration, and the pedagogical team—but by the minority represented by undisciplined students and for the (in)disciplined students.

But who are the active minorities? They are groups or individuals who disagree with the norms socially imposed by the majority, that is, they "fight for the right to contest different forms of thinking and innovation, challenging dominant viewpoints and knowledge" (Hernandez *et al.*, 2013, p. 386). These groups propose conflicts of ideas to raise questions and bring about changes in the solidly and organizationally established structure (Moscovici, 2011; Mugny; Pérez, 1991).

With this clarification regarding active minorities, the article proposes to analyze the question: how can an undisciplined student "dismantle" the class as a whole? In other words, how can some students influence the class and promote "indiscipline" in the classroom? It is understood that there are active minorities in the classroom represented by undisciplined students, who manage to exert influence, potentially being influencers and authors of norms divergent from the majority (Moscovici, 2011).

Functionalist Perspective: The Influence of the Majority

Research related to social influence has long prioritized social conformity (Sherif, 1936; Asch, 1955; Milgram, 1963), focusing on obligation, majority consensus, control, stability, and standardization (Moscovici, 2011).

In Sherif's (1936) studies, the starting point was the concept of the "frame of reference," which is based on how people tend to organize their experiences through internal or external stimuli that, at some point, follow boundaries, delineating what is and is not permissible in the meaning of the situation. The study participants were placed in a situation lacking "learned standards of conduct as objective consistency" (Garcia-Marques, 2000, p. 230). Using autokinesis, individuals were placed in a completely unfamiliar and dark location, where they needed to define the beam of light on a wall and produce a frame of reference. When in a group, the same individuals, when exposed to an ambiguous situation without previously applicable information, used the behavior of other people in the group as points of reference. These behaviors were also used when the individuals were alone (Garcia-Marques, 2000). This view became known as "social sleepwalking," where there was no social change, only the permanence and continuity of the same frames of reference.

In Asch's (1955) study, non-ambiguous stimuli were explored using a pair of cards on a table. The card on the left side of the table contained a standard reference line (S); the card on the right, three lines of different lengths (A, B, and C). Six participants sat around a table in rounds; only one was not a confederate of the experimenter, while the rest were instructed to give the answers the researcher wanted. The non-confederate subject was always the second-to-last to respond to visualize the confederates' responses. The task was to compare which of the lines on the right was equal to the standard line (S). Some considerations derived from the study were: a) it would be impossible to ignore the group's responses; b) attributing the reason for divergence to oneself; c) effort to solve; d) attention to the object of judgment, i.e., paying attention to the lines, looking closely again; e) increasing self-doubt.

For Milgram (1963), with the prerogative that little was known about punishment in learning, a study was conducted with 40 subjects, divided into teachers and learners. There was a confederate of the researcher who was always punished. One participant would be the teacher who punished the learner. Each "teacher" was subjected to 45-volt shocks to test the

generator. The learner was taken to a room and strapped to an electric chair. For each wrong answer, the learner would receive shocks that could reach 450 volts. The intensity of the shocks increased with each error. In reality, the generators were fake, except for the 45-volt shock. Of the 40 subjects, 26 went to the maximum shocks, and 35 exceeded 300 volts. The conclusion was that a large proportion of individuals considered the command of authority simply by obeying the given order.

From the described research, some points about the functionalist view can be established: a) social influence is unequally distributed, unilateral, and verticalized by the majority; b) the function of influence is to maintain social control; c) dependency relationships determine the direction and amount of social influence exerted in a group (Moscovici, 2011). Thus, the functionalist view "was thought of unilaterally, from the source to the target(s), only the numerical or power majority and the group could be presented as sources, and only the numerical or power minority and the individual were the targets" (Santin, Wolter, 2023, p. 880) with characteristics of social conformity, obedience, and submission to orders, ignoring conflict and rejection.

Genetic Perspective: The Innovation of Active Minorities and Behavioral Styles

Opposing the functionalist view, Moscovici (2011) proposed social innovation, also known as the genetic perspective or theory of active minorities. The author analyzed the blue-green paradigm, a method consisting of the interpretation and chromatic discrimination of blue-green colors.

Students participated in the research and were subjected to prior tests to detect possible visual problems. In the first test, a group of six slides, all blue, with three more luminous, was presented to the individuals. Before showing the slides, they were asked to state the color, green or blue, and a scale ranging from very dark (0) to very luminous (5). Each group consisted of six people: two confederates—always responding that the slides were green—and four naive

participants. Thirty-six blue slides were presented. In the second test, in relation to a set of slides, the responses were given individually. Finally, in the third test, the participants underwent the same tests, but the confederates were inconsistent; the first subject responded green, and at another time, the other confederate responded blue (Mugny; Pérez, 1991).

In summary, the research revealed that a consistent minority, which tenaciously repeated, changed the majority's opinion, while the inconsistent minority did not alter the majority's opinion. Thus, it was concluded that: a) a minority depends on the adopted behavior style and the commitment to the task; b) when the minority can cause conflict, it interferes with the majority's uniformity; c) the minority's opinion not only affects the group externally but internally provokes changes (Barboza; Camino, 2014). Active minorities propose an alternative, allowing for reflection on decision-making and causing individuals to reexamine their impressions (Mugny; Pérez, 1991).

For social influence change to occur by minority groups, certain behavioral styles are necessary, "intentional systems of verbal and/or non-verbal signs that express the significance of the present state and the future evolution of those who use them" (Moscovici, 2011, p. 118-119). Five behavioral styles can be described in understanding active minorities: effort, autonomy, consistency, rigidity, and fairness.

Effort reveals the commitment in individuals' actions, in the free, confident, and insistent choice of ideas. It lies in the ability to perform tasks for social influence so that the goal is achieved and satisfactory or "highly valued, to the point of voluntarily causing personal sacrifices" (Moscovici, 2011, p. 120).

Autonomy implies acting according to one's principles, an independence of attitude and rigor, without being swayed by subjective interests; the minority is self-assured and responsible for its opinions. It is a value that, when manifested, elicits positive reactions, as there is no interference or deviation in actions (Moscovici, 2011).

Rigidity can facilitate or hinder influence if the person or group "wishes to establish a distance between themselves and another individual

or group, or make them take an extreme position opposite to theirs, they must adopt a rigid behavior style" (Moscovici, 2011, p. 142).

Consistency is "a sign of certainty, as an assertion of the will to adhere without exception to a given point of view and as a reflection of commitment to a coherent and inflexible option" (Moscovici, 2011, p. 129). Thus, there are few distortions, and it "plays a decisive role in the process of information acquisition and organization" (Orfali, 2002, p. 130).

Finally, fairness is close to consistency, with the concern of considering others' positions, that is, being open to new situations. In this case, the minority listens to the majority and equally intends to be heard; social influence would be based on mutual interaction (Orfali, 2002).

The group or individual adopting a particular behavior style aims for social recognition and, to achieve this, must fulfill three functions: a) feeling secure about their viewpoint to be defended, "being aware of the relationship between the internal state and the signs they will use" (Barboza; Camino, 2014, p. 246); b) facilitating understanding and avoiding misunderstandings; c) ensuring that their viewpoint remains stable during social interaction with others and is not altered.

Methodology

The research is multi-methodological with an exploratory-descriptive character, adopting an "intermediate perspective between the quantitative and qualitative approaches, the quanti-qualitative approach" (Camargo, 2005, p. 20).

A questionnaire (N=567) with semi-open questions was administered in six public schools in Ponta Grossa, PR. The research followed ethical standards, with authorization from the guardians through informed consent forms, and was registered on the Plataforma Brasil. The profile of the students presented varied characteristics (Table 01).

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TABLE 01: Characteristics of the Research Subjects from the Questionnaire

Variables	Subcategories	Freq.	%
GENDER	Male	264	46, 5
	Female	263	46, 3
	Did not respond	40	7, 2
SCHOOLS	School A	132	23, 2
	School B	146	25, 7
	School C	89	15, 6
	School D	80	14, 1
	School E	79	13, 9
	School F	41	7, 2
RELIGION	Practicing religious	158	27, 8
	Believes in God	313	55, 2
	Atheist	14	2, 4
	None	11	1, 9
	Did not respond	79	13, 9
FAMILY INCOME	1 minimum wage	86	15, 1
	2 minimum wages	150	26, 4
	3 minimum wages	78	13, 7
	4 minimum wages	109	19, 2
	Did not respond	144	25, 3
WORK	Working	57	10, 0
	Not working	457	80, 7
	Did not respond	53	9, 3
LIVING WITH	Mother and father	347	61, 1
	Only mother	123	21, 6
	Only father	15	2, 6
	Other relatives	22	3, 8
	Did not respond	60	10, 6
	Totals	**567**	**100,0**

Source: The authors (2019).

The questionnaire was analyzed in two stages. In the first stage, a *corpus* of analysis was created from the responses to two questions in the questionnaire: a) Why do students who have always been disciplined "*go with the flow*"[4] the undisciplined students? Explain; b) Have you ever been accused of being undisciplined when you were not? Or have you seen a situation where a peer was accused of indiscipline without reason? This second question allows for the analysis of students' reactions towards teachers (majority).

[4] In Portuguese, the term "vain a onda" is generally used to describe students who follow the majority's behavior either due to influence or to conform to the group. We opted to translate it as "*go with the flow*", as this term captures the idea of going along with a situation or behavior without resistance.

In the second stage, another textual *corpus* was created from the responses to a different question in the questionnaire, which asked students: "In what moments does an undisciplined student manage to influence the disciplined ones?" This question aimed to understand behavioral styles.

The analysis of the information was facilitated using the ALCESTE software through four stages: a) reading and organizing the corpus of analysis, decomposing it into elementary context units (ECUs[5]); b) calculating data matrices and performing descending hierarchical classification (DHC); c) forming classes and correlations, arranging the dendrogram, and conducting correspondence factor analysis; d) finally, forming the most important ECUs of each class and utilizing other additional resources of the software (Camargo, 2005).

Results

As a result of the analyses and aided by the Alceste program, a *corpus* was formed from the first stage, resulting in a total of 567 Initial Context Units (each corresponding to one student's response in the questionnaire) and 654 ECUs, with an 86% utilization rate. The program developed the DHC, indicating two intersecting classes (Figure 01).

FIGURA 1: Indisciplina e influência no contexto escolar. Classes realizadas a partir do *software* Alceste.

[5] ECUs is a segment of a text with meaning. It is based on the inclusion of words from a text in a UCE that the program establishes matrices for classification (Camargo, 2005).



Classe 1, Influência indisciplinado/disciplinado, 291 u.c.e, 38.61 %

Palavras	N	X²
Onda	64	67,19
Vão	62	66,96
Achar	76	40,9
Influência	39	26,42
Alunos	208	22,18
Burros	15	19,15
Cabeça	17	18,7
Disciplinados	89	16,59
Populares	14	14,83
Fraca	16	12,5
Seguir	9	11,38
Querer	52	10,23
Vai	29	8,76
Algazarra	6	7,55
Mostrar	6	7,55
Nerds	6	7,55
Quiser	6	7,55
Tongos	6	7,55
Pessoa	26	6,34
Legais	9	6,31
Ajuda	5	6,29
Cansar	5	6,29
Ficarem	5	6,29
Maria	5	6,29
Torna	5	6,29
Mente	11	5,17
Certinho	4	5,02
Futuro	4	5,02
Bola	6	4,87
Fácil	6	4,87

Classe 2, Acusações injustas, 363 u.c.e, 61.39 %

Palavras	N	x²
Professor	147	89,19
Conversa	130	80,97
Aula	82	42,72
Atenção	65	37,42
Sala	67	35,08
Colega	46	29,2
Chamar	50	19,08
Falar	49	16,79
Fazer	49	16,79
Assunto	17	13,99
Explicação	20	13,87
Atrapalhar	32	13,46
Hora	42	13,16
Acusar	40	13,15
Prestar	16	13,15
Puxar	14	11,47
Situação	14	11,47
Passado	16	10,54
Bolinha	12	9,8
Tirar	27	9,74
Dia	14	8,9
Sai	10	8,14
Virar	13	8,08
Meio	12	7,27
Quieto	17	7,27
Começar	55	7,25
Culpar	19	7,09
Menina	14	6,8
Jogar	16	6,53
Ano	8	6,49
Distração	8	6,49
Gritar	8	6,49
Pedir	8	6,49
Perder	8	6,49
Tentar	8	6,49
Diretora	11	6,47
Papel	11	6,47
Muita	10	5,68
Prova	10	5,68
Dar	7	5,67
Exemplo	7	5,67
Gracinha	7	5,67
Piadas	20	5,03
Lado	9	4,89
Acusar	6	4,85
Carteira	6	4,85
Colar	6	4,85
Direção	6	4,85
Olhar	6	4,85
Perguntar	6	4,85
Veem	6	4,85
Atividades	13	4,4
Explicar	13	4,4
Disciplina	8	4,12
Acontece	22	4,05
Alta	5	4,04
Desconcentra	5	4,04
Discutir	5	4,04
Livro	5	4,04
Matéria	5	4,04
Paralelas	5	4,04
Sair	5	4,04
Teve	5	4,04

Source: The authors (2019).

On one hand, Class 1 (38.61%), "*Social Influence of the Undisciplined*," stands out with subjects "students" and "people"; verbs: "think," "follow," "want," and "show"; adjectives: "cool," "popular," "disciplined"; nouns: "influence" and "weak." From the set of words, it can be deduced that social influence occurs in two ways. Initially, when peers "*go with the flow*" with the undisciplined, labeling them as "followers"[6] and having a "weak mind." According to the students, the disciplined are aware of what they do, conforming socially. Perhaps, by simple student denial, a unilateral view, blaming the peer for being easily influenced.

> When a person has a weak mind, they are influenced (Subj. 05).
>
> Students are influenced because they have a weak mind (Subj. 118).
>
> Because they're all "followers" and don't have their own opinions (Subj. 539)
>
> Because they're "followers", because if a person is disciplined, they know what's right and wrong (Subj. 541).

In this segment of the class, students' statements follow a functionalist basis, meaning they go along with what the majority decides without dissent. For the students, those who are influenced seem to present a "flaw" in having a "weak mind," as they know what is right or wrong and are influenced by the desire to gain confidence and popularity from the undisciplined. The students' responses referring to a "weak mind" elucidate the absence of otherness and that there is no work being done in terms of moral education that values democratic schooling (Vinha; Tognetta, 2009).

[6] In Portuguese, the term used by the students was: "*Maria vai com as outras*". The phrase means a person who follows the opinions or behaviors of others without questioning or forming their own opinion, in other words, someone who is easily influenced and does not act independently. In English, we opted for the translation that best maintains the essence of this expression: "*follower*".

In another part of Class 1, justifications appear where peers justify following the behavior of the undisciplined to be seen as "popular," "well-known," and "cool." It can be deduced as a sense of belonging to a social group of youths, undergoing the creation of "semiotic systems (slang, dress styles, and hairstyles, for example) that are incorporated into the so-called youth culture typical of each generation" (Oliveira, 2006, p. 433). Despite depreciative positions, the disciplined risk "following" the undisciplined for the popularity of their actions. This demonstrates that minority social influence may be occurring, as identity and social recognition within a group can favor social influence (Moscovici, 2011). Somehow, the undisciplined manage to influence the disciplined, either to fit in or to divert from class content. Thus, within the same class, there is a representation of minority influence.

> For fun, sometimes, to change the routine in class (Subj. 43).
>
> Some students are isolated, without friends, "*go with the flow"* the undisciplined to become well-known (Subj. 64).
>
> Really because most of the disciplined strictly follow the rules. When others start to unwind, the rest like it and join in (Subj. 101).
>
> Students "go with the flow" to avoid being excluded (Subj. 141).

The statements are anchored in "identity," popularity, and protection. It is an intersubjective sphere (Jodelet, 2009), where the subject's belonging derives from interpersonal relations, "particularly pointing out the negotiated and jointly established elaborations through direct verbal communication" (Jodelet, 2009, p. 697). Thus, the same class presented ambiguity in relations, with both negative and positive opinions regarding the social influence of the undisciplined.

On the other hand, Class 2 (61.39%), "Unjust Accusations," contains subjects: "teacher," "student," "principal," and "peer"; verbs: "call," "speak," "do," "disturb," "accuse," and "blame"; nouns: "conversation," "attention," "explanation," "distraction," and "activities." Students reported unjust situations from teachers, who exceed the limits of authority towards authoritarianism, with accusations and threats. In this case, the power of the majority overrides the minority. Acts that deviate from school norms are punished by the teacher with insults or referrals to the pedagogical team.

> I was accused of knocking over a desk and the teacher cursed at me, a lot of swearing, but it was a peer next to me who had knocked it over (Subj. 11).

> When my peer was talking in class and I was accused instead of the student (Subj. 34).

> I've seen a situation where a friend was just asking for an explanation and the teacher simply said the student was disrupting the class and sent them to the principal (Subj. 119).

> When I'm talking and during the paper ball throwing. I was between two students, and they threw paper balls, and the teacher sent me along to the pedagogues (Subj. 301).

The reported situations are linked to moral issues of justice and deviation from school activities. These conditions permeate the three types of justice defined by Piaget (1994): retributive justice, distributive justice, and immanent justice. The first is linked to sanction, where the transgressive act needs to be correspondingly corrected. The second is the opposite of sanction, meaning the act or grievance can be understood by conditions and intentions, but not by the outrage itself. Finally, immanent justice is characterized by the coercion of an authority invested with power. Largely, the sanctions that

occur most in schools are of a heteronomous nature, where punishment is for the act itself, without questioning.

The responses largely demonstrated that heteronomous actions reflect a school environment of injustices, as referenced in Beluci and Shimizu's study (2007), which revealed that over 76% of teachers commit injustices with students, such as: a) punishing the entire class due to one student's behavior; b) punishing a student who did nothing; c) giving low grades for indiscipline; d) insulting or humiliating students.

Teachers end up punishing students in various ways, but "on the other hand, peers themselves are also pointed out as unjust in their relationships with each other and disrespectful towards their teachers" (Carbone; Menin, 2004, p. 268). The reports in school life, besides presenting moral situations, also favor resistance actions by the undisciplined, which can lead to recognition by the disciplined in face of unjust situations.

Another group of student statements justified a certain tiredness of "being perfect," as undisciplined students supposedly get the same grades and are always promoted at the end of the year. In other words, these students do not find it fair – again the notion of justice – the grades that undisciplined peers receive throughout the year or the fact that they are not willing to follow the rules and norms correctly.

> Sometimes, students find it cool because it's not always good to be perfect (Subj. 04).

> I can't explain it well, but I kind of "*go with the flow*" because it gets tiring to be perfect and see others goofing off and getting the same grade, it's frustrating (Subj. 73)

> Because some classes are extremely boring and talking is fun (Subj. 95)

> Because they want to have different experiences and got tired of being perfect (Subj. 102)
>
> Because there's a point where they get tired of being the perfect ones, the nerds (Subj. 451).

One notices the acceptance of the undisciplined by their peers and a rejection of those considered "perfect" or "nerds." In this school environment of typologies, there are distinct groups and types of conduct that segment students and "allow for the construction of territories of recognition of the other in the everyday world of interactions: the lazy, the stressed, the nerds, the popular ones" (Sposito; Galvão, 2004, p. 373). Students try to escape stereotypes and seek an aligned vision of rebellion, as they do not see the reason for being in school as something that limits and subjugates them. Faced with the dynamics of the school environment, the youth seeks recognition and popularity, while the "tiredness" from studying shows a broader social situation that does not guarantee the "perfect" student a morally correct behavior. Somehow, doing the right thing is no longer satisfactory, as it no longer guarantees high grades, which would be a bargain for disciplined behavior. Thus, the student opts for escaping school tasks to maintain an identity more inclined towards indiscipline.

We can analyze the situation of undisciplined students by drawing a parallel with the curriculum, as a form of creative rebellion (Garcia, 2015). This rebellion has a defined orientation, an intelligent and proactive resistance to the disciplinary power of the teacher. Various rebellious tactics are adopted: the present-absent tactic, intriguing questions, and unexpected creative actions to evade control rules. In the first tactic, students end up neglecting the class, not participating when the teacher requests, maintaining silence to avoid being present, prompting the teacher to rethink their teaching methods. The second tactic aims to "stir up" the class, but in a positive way, aiming to change the pace and transform the communication in the class. Thus, students question

and interrupt the class towards more creative paths. The last tactic is unexpected and can take the form of an assignment given by the teacher, where the student seeks alternative means like the internet to respond, causing the teacher to reconsider how to address such tasks.

In the second *corpus* of analysis, which examined responses to the question of how undisciplined students influence disciplined ones, we observed that students' opinions stood out for behavioral styles of consistency and equity, associated with deviating from class norms through conversation and play. On one hand, consistent behaviors reveal stable and inflexible values and attitudes that undisciplined students possess: conversation, fun, and forming friendship groups. The consistency of these values causes undisciplined students, even as an active minority, to be seen as popular and "cool" by other students, as illustrated by the following statements:

> Undisciplined students think it's cool to draw attention, to be funny because most undisciplined students are always more popular. (Subj. 97).
>
> Because sometimes, that's how you make new friends (Subj. 108)
>
> Because students start talking and see that it's cool. (Subj. 146).
>
> Through conversation. Because undisciplined behavior influences and they say it's cool. (Subj. 176)
>
> In conversation. Because it's cool to be undisciplined. (Subj. 210).
>
> Because it's cool to be undisciplined. (Subj.263).
>
> In play, when others help with laughter and because students think it's cool to be undisciplined. (Subj. 267).

> Disciplined students find what undisciplined students do "funny". (Subj. 471).

In the classroom, the social influence of undisciplined students arises from certain identity attributes, such as "being cool" or "funny", combined with conversation and mischief, used to attract disciplined students' attention, contrasting with the majority logic of silence.

The consistency in undisciplined behavior causes disciplined students to follow their lead, establishing a new "noise" rule. Thus, students seek to avoid isolation in the classroom to form affinity groups among themselves. Being cool and popular integrates a moment of social approval "signifying the relationship between an age of self-elaboration, of reconstructing identity" (Sposito; Galvão, 2004, p. 367) and the self-promotion of their image before themselves and others. In addition, acts of "indiscipline can even contribute to the vitality of a class by relaxing students and dissipating the strong tension and fatigue generated by school routine" (Silva; Matos, 2014, p. 717). However, the great dilemma lies in balancing this measure of what is considered indiscipline.

As mentioned, in Moscovici's studies, deviation in social influence began to be thought of in a different way. In this case, undisciplined students are seen by the majority as a problem, out of sync, causing the classroom to lose its mainstream (Aquino, 1996). Thus, undisciplined students will either be completely rejected or admired for their actions, which are counter-normative to the school system and are also not well-regarded by other students. Therefore, for disciplined students to be accepted by the undisciplined group, they need to act or accept some premises related to the group or individual, such as conversation and play, in order to possibly be "accepted" and "popular" like the undisciplined students.

Disciplined students directly and indirectly aspire to be undisciplined in order to gain recognition and social approval from students with indications of active minorities, thus presenting purposes in their actions (Garcia, 2015). In

this way, minorities seek to be visible to promote social innovations (Moscovici, 2011), since a minority that "disturbs" what until then was based on solid foundations is not initially viewed with much empathy, but they can ascend "admiration for their value, sincerity, originality" (Moscovici, 2011, p. 80). Minorities seek to create an identity; influence others to follow this identity; and finally, cultivate conflict to stimulate social change (Guerra *et al.*, 2014).

Undisciplined students may be rejected and excluded, but if we think in terms of society, "the groups in which we find ourselves daily are full of individuals who disagree with others in the group (even challenging the main group norms)" (Jetten; Hornsey, 2011, p. 05). Similarly, undisciplined students cannot be expelled merely for showing acts of indiscipline. Therefore, by disagreeing with group and institutional norms, they do not intend to end them, on the contrary, it may signify a questioning that something needs reform or more engaged and close actions from students.

On the other hand, the behavioral style of equity allows for a reservation in the actions of minorities, not being an extremist option in the actions of undisciplined students. Relationships do not aim for total disagreement with the majority; informants show an ability for dialogue and negotiation (Moscovici, 2011), considering and detailing situations, making it clear that not all instances of indiscipline occur at all times.

> Students think it's cool and do what undisciplined students do and, most of the time, not to be teased. (Subj. 134).
>
> Because sometimes, it can seem cool to be undisciplined. (Subj. 143)
>
> Because it seems cooler to be undisciplined. (Subj. 145).
>
> Because sometimes, other students call them "nerds" or something, so disciplined students want to be cool and avoid duties. (Subj. 152).

> Because some students think it's cool to be undisciplined. (Subj. 169).
>
> Undisciplined students seem cooler and "*go with the flow*". (Subj. 477).

Opinions are softer, with mild options and less emphatic. Unlike other behavioral styles that present consistency and rigidity in negotiation and conflicting actions, the equity style is dialogic. This behavioral style does not try to force a situation, "it is open to all possibilities" (Moscovici, 2011, p. 148).

The equitable minority can modify "not only the opinions of those who were already well disposed towards it, but also those who were initially opposed" (Moscovici, 2011, p. 155). In external relations to the group, the equitable style presents a better influence in the social environment, unlike the dogmatic minority that exerts a more direct influence on the opinions "of those whose convictions were more or less the same as theirs" (p. 155). Therefore, the actions of undisciplined students in diverting the course of the class influence peers and create an atmosphere of discord that limits teachers' actions (Ferreira, 2014).

Students have informal powers and achieve a more active participation in negotiating school activities (Monteiro, 2009). The students' rebellion "may be giving signs that dissatisfaction is being produced within the institution, even if they are individual manifestations" (Boarini, 2013, p. 129). Therefore, disobedience, impulsiveness, and originality are some of the attractions of minorities. All of these, combined with nonconformity, symbolize something that cannot be ignored. They are dissenting means to the mainstream, in which adolescents try to use and that teachers may not be able to achieve and provoke in class with their students (Aquino, 1996).

The analysis conducted on behavioral styles demonstrates that some subjects use consistency and equity to explain school indiscipline. These

situations reveal the influence capacity of undisciplined actions to "move" the classroom, opening possibilities for new insights that envision change in relationships between teachers and students, as well as transforming roles constructed and instituted between them.

Final Considerations

The social influence exerted by undisciplined students occurs in the school context in two ways. On one hand, it disturbs and harms students, having a negative impact; on the other hand, it serves as an escape valve from anti-pedagogical and unjust school practices, presenting itself in a positive form. Thus, the social representation of 9th grade students appears in a dualistic manner: a conformist, heteronomous representation that is majority-oriented towards school rules and exclusive towards the undisciplined; and another dissident, autonomous, and minority representation, in which the relationship with undisciplined students is collaborative through identity, popularity, and social recognition.

These forms were evident in the first corpus with the class formations, analyzed through the Alceste program. In the first class, students pointed out that many disciplined students "*go with the flow*" because they are "stupid" and "dull," which demonstrated a negative view but at the same time a positive view towards undisciplined students mentioned as "popular" and "cool." In the second class, students reported misguided actions by teachers that exceeded the limits of authority with punishments and threats. Additionally, students try to escape labels like "goody-two-shoes" and "nerds," aiming for a view more aligned with questioning teaching practices and school rules.

The second corpus also highlighted that undisciplined students exhibited characteristics of active minorities, questioning and proposing new ways to act against heteronomous rules. All of this runs counter to actions of autonomous moral development, questioning ideas, opposition, and change.

The behavioral styles that stood out in the analysis were consistency and equity, demonstrating the diversity of active minorities in the school context and contributing to answering the article's question. The behavioral styles used reinforce the actions of undisciplined students and the possibility of disrupting the class and causing indiscipline more broadly. Active minorities in the school context contribute to a new school agenda focused on conflict with a more consistent vision; they can cause disruptions in the classroom by drawing attention to topics deviating from the school content. Equity demonstrates an ambiguous character in students' relationships with undisciplined students, sometimes negative, requiring silence and explanations, and at other times positive, even humorous, as it removes the weight of obedience in the classroom.

The research results demonstrate the importance of paying attention to undisciplined leaders, as they act as active minorities that change the dynamics of the classroom. A teacher attentive to this scenario will have more elements for reflecting on their pedagogical practice and will thus have many suggestions for altering their pedagogical practices.

We argue that thinking about indiscipline does not limit itself to complying with an order issued by an authority, but rather in the dissidence of students as a way to question and confront the world around them. Therefore, we suggest further research to ascertain the limits of punitive and intimidating bias. In this case, we would be on the path to thinking about an education that liberates and promotes autonomy in the face of challenging situations in the majority context.

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