

EDUCATION IN SENSITIVE TIMES: CONTRIBUTIONS OF MORAL AND SOCIOEMOTIONAL SKILLS IN THE CONTEXT OF THE PANDEMIC AND POST COVID-19

EDUCAÇÃO EM TEMPOS SENSÍVEIS: CONTRIBUIÇÕES DAS COMPETÊNCIAS MORAIS E SOCIOEMOCIONAIS NO CONTEXTO DA PANDEMIA E DO PÓS-COVID-19

LA EDUCACIÓN EN TIEMPOS SENSIBLES: APORTES DE LAS HABILIDADES MORALES Y SOCIOEMOCIONALES EN EL CONTEXTO DE LA PANDEMIA Y POST COVID-19

Viviane Potenza Guimarães PINHEIRO¹
Danila Di Pietro ZAMBIANCO²
Adriano MORO³

ABSTRACT: This essay aims to reflect on the contributions for education of the moral and socio-emotional competences in sensitive times, triggered in the context of the Covid-19 pandemic. Based on theoretical studies that support the emergence of moral and socio-emotional competences, we propose connections that underpin the moral perspective of an educational praxis that offers possibilities to live and interact in school and in society, in an ethical and democratic way. We analyzed that the advent of the pandemic, with the sudden adaptation to the remote scenario, increased the sensitivity and, at the same time, caused an impact on the educational process, by excluding the possibilities of living with diversity, in interaction with others and in the experience of the public space. These experiences are fundamental aspects for the construction of values and the development of socio-emotional competences that are even more urgent nowadays.

KEYWORDS: Education. Values. Moral competences. Socio-emotional skills. Covid-19 pandemic.

RESUMO: Este ensaio tem o propósito de refletir sobre as contribuições das competências, que possuem centralidade nas questões morais e socioemocionais, para a educação em tempos sensíveis, deflagrados no contexto da pandemia de Covid-19. A partir dos estudos teóricos que apoiam a emergência, por um lado, das competências morais e, por outro, das socioemocionais, propomos conexões que alicerçam a perspectiva moral de uma práxis educativa que ofereça possibilidades de viver e conviver de forma ética e democrática no

¹ University of São Paulo (USP), São Paulo – SP – Brazil. Professor at the School of Education, Department of Philosophy of Education and Education Sciences. PhD in Psychology and Education (USP). ORCID: <https://orcid.org/0000-0003-4305-1089>. E-mail: vipinheiro@usp.br

² University of Campinas (UNICAMP), São Carlos – SP – Brazil. Doctoral student in the Graduate Program in Education. Researcher in the Group of Studies and Research in Moral Education (GEPÉM). ORCID: <https://orcid.org/0000-0003-3331-1078>. E-mail: danila@alumni.usp.br

³ Fundação Carlos Chagas (FCC), São Paulo – SP – Brazil. Researcher at the Department of Educational Research (DPE). PhD in Education (UNICAMP). ORCID: <https://orcid.org/0000-0001-9625-3923>. E-mail: moroadriano@uol.com.br

espaço escolar e em sociedade. Analisamos que o advento da pandemia, com a adaptação repentina ao cenário remoto, potencializou a sensibilidade desse momento e, ao mesmo tempo, impactou o processo educacional, ao excluir as possibilidades de convívio com a diversidade, na interação com o outro e na vivência do espaço público, aspectos fundamentais para a construção de valores e desenvolvimento de competências socioemocionais, que se fazem ainda mais urgentes nos tempos atuais.

PALAVRAS-CHAVE: *Educação. Valores. Competências morais. Competências socioemocionais. Pandemia de Covid-19.*

RESUMEN: *El propósito de este ensayo es reflexionar sobre el aporte de las competencias, que presentan los temas morales y socioemocionales con centralidad, para la educación, en tiempos sensibles, desencadenados en el contexto de la pandemia Covid-19. A partir de estudios teóricos que apoyan el surgimiento, por un lado, de las competencias morales y, por otro, de las socioemocionales, proponemos conexiones que apuntalan la perspectiva moral de una praxis educativa que ofrece posibilidades para vivir y relacionarse ética y democráticamente en la escuela y en la sociedad. Analizamos que el advenimiento de la pandemia, con la súbita adaptación al escenario remoto, aumentó la sensibilidad de este momento y, al mismo tiempo, impactó el proceso educativo, al excluir las posibilidades de convivir con la diversidad, en interacción con otros y en la experiencia del espacio público, aspectos fundamentales para la construcción de valores y el desarrollo de competencias socioemocionales que son aún más urgentes en la actualidad.*

PALABRAS CLAVE: *Educación. Valores. Competencias morales. Habilidades socioemocionales. Pandemia de COVID-19.*

Introduction

We begin this article by stating that we live in sensitive times. The choice of the adjective "sensitive" for the present moment is based on the ambiguities and contradictions inherent in the experience of human beings and its affective and moral implications in the context of the Covid-19 pandemic and of what we hypothesize to be the post-Covid-19 world. Although we are not yet able to ascertain the impact of the current pandemic on society at large in its various fields of development, it is known that mental health will be left with many consequences (HOLMES *et al.*, 2020; ORNELL *et al.*, 2020).

The call to "sensitive" is supported by its various meanings, among which stand out, on the one hand, a positive sense regarding the ability to perceive the world and to be in solidarity with it and, on the other hand, negative meanings, arising from the intensity with which this ability is applied, leading to a difficulty in dealing with those who manifest it, as well as the sensitivity that causes pain or suffering (FERREIRA, 2009)

Authors such as Bauman (1999) and Lipovetsky (2010) describe the postmodern context as one of accelerated, increasingly dynamic changes, reflecting in individuals a constant anxiety required by the urgency of personal satisfaction. In the field of morality and values education, the reflections turn to the questioning about the existence or not of universally desirable values present in this "liquid world" of post-modernity, in which the plurality of values is revealed (NASH, 2005), at the same time that the demands of individualization and accountability of each individual for his actions are amplified (VAN LUIJK; DUBBINK, 2010). Such reflections affect everyone, because we are immersed in the dynamics of actions, intentions, and emotions of everyday life, in which, sometimes, some moral values, such as generosity and mutual respect, are seen in crisis, on behalf of the rise of other momentary personal values, such as fame, physical appearance, image, power, and strength (LA TAILLE; MENIN, 2009), as well as others, outcomes of movements that have been gaining strength in recent times, such as lack of tolerance, extremism, and hate speech

The advent of the Covid-19 pandemic caused the disruption in daily activities, by the deprivation of our freedom, accentuating the characteristics described by these authors, by the proximity or experience with a serious disease, by social isolation and by the intensification of virtual means in interpersonal relationships (SINGH *et al.*, 2020). Thus, in a spectrum of anxiety, drastic and accelerated changes, as well as compulsory intimacy with who we are, we were thrown into a sensitive becoming, an uninterrupted flow of experiences that mobilize our emotions, feelings, and values, which caused a change of looking and feeling reality, especially taken by the intense experience of emotions and feelings interpreted as negative (LIMA *et al.*, 2020).

Education was one of the most sensitive areas to this context, having to adapt quickly to the remote scenario with the closing of schools (UNESCO, 2020; SENHORAS, 2020). The effects of the pandemic in education have been the target of concern worldwide, recognized by the possible gaps in academic knowledge that should be built by students for continuity in their school trajectories (BURGESS; SIEVERTSEN, 2020). However, educating is much more than instructing (DELORS *et al.*, 2010/1996), being equally relevant for human formation the education in values and socioemotional education, which takes place in human interaction. Thus, at the same time that the lack of face-to-face school can impact educational performance, it directly affects interpersonal exchanges, so important in the construction of identities, bringing disruptions in the possibilities of developing socioemotional and moral skills, precisely in sensitive times, in which such skills are even more in demand for the promotion of mental health (LIMA *et al.*, 2020).

We define "competence" as a set of knowledge, skills, attitudes, and values that are articulated together and manifest themselves to respond to some real demand, from a complex problem, to simpler everyday tasks (PERRENOUD, 2015; ZABALA; ARNAU, 2020). We understand, echoing Puig's (2007) statements, that in the process of insertion and adaptation of the subject to the sociocultural context, both internal abilities and external resources are required, which complement and develop each other. Furthermore, the concept of competence, addressed here, combines both perspectives, individual and social, taking into account the active role of the subject as an agent who, in interaction with various sociocultural environments, needs to select, mobilize and apply such resources and skills that provide problem solving in the complex scenarios in which we live.

In our conception, competencies are not exclusively cognitive, moral, social, or emotional, but involve a dynamic set that has as its central axis, according to Machado (2004), personal integrity, contemplating the values that each person possesses in interaction with those that are socially considered as fundamental for a fair, peaceful, and egalitarian society. We consider, however, that there are situations that require skills that place the mobilization of values, emotions, and feelings as central, leading us to classify them as moral or socioemotional.

From these premises, our goal is to understand the contribution, as an object of educational practice, of the competencies that have moral and socioemotional issues as their central axis for an education that offers the possibility of living and coexisting in sensitive times, intensified by the so-called "new normal", in the context of the pandemic and post-Covid-19.

Building values and developing moral competencies

We can understand values as positive or negative attributions made by social individuals about the existing properties of objects, events or human actions, whether they are natural or human products (VAZQUEZ, 1993). Values are always the result of the interaction of men with objects and therefore depend on who makes the attributions, when, how and in which context they are made. We can attribute value or value the functionality of an electronic device that perfectly serves the purpose for which I acquired it, or value my personal appearance, according to the standards of beauty that society sets. However, in such cases the values are not moral.

We verified in Piaget (1932/1994) that value is an affective investment that moves our actions in some direction. In this sense, for the author, moral values are affective motivations assigned to rules, principles, judgments, and actions. Piaget's theory of morality points out that, as in cognitive development, there is a psychogenetic construction of values that follows the

path from heteronomy to autonomy. Heteronomy comprises the subjection to external rules out of fear, interest or uncritical obedience; autonomy, on the other hand, concerns the capacity of an individual to subject oneself, by their own will, to the rules that regulate their actions as a function of a greater good for oneself and for any other being. Deepening Piaget's ideas, Kohlberg (1984) also understands the path of moral construction as universal, postulating hierarchical and even more descriptive levels of adherence to values coined from moral judgments expressed in the face of dilemmatic situations. For Kohlberg, the understanding of morality through its cognitive bias, in sequential and increasingly organized stages toward the principle of justice, guarded against a relativistic morality, in which values can vary according to individuals, cultures, and social classes.

As Lapsley and Narvaez (2005) point out, the paradigm built on the bases of cognitive development, founded by Piaget and widely spread and detailed by Kohlberg, has been progressively expanded by the advances and diversity of psychological theories. In this trend, the interactionist and constructivist perspective, to a great extent, has been directed to the understanding of moral values as constructs integrated to people's identity (HARDY; KRETTENAUER; HUNT, 2020; LAPSLEY; NARVAEZ, 2005).

In the course of identity formation, the human being is driven to make choices about how to live, applying them to their personal and collective life (PUIG, 2007). In this journey, values, moral and non-moral, are being built and incorporated into people's identity and the representations they make of themselves (ARAÚJO, 2007; LA TAILLE, 2002). When moral values are articulated hierarchically higher in the human psyche, they can acquire a motivational force for moral judgment and actions (BLASI, 2004), leading subjects to fully integrate their personal goals with moral ones (COLBY; DAMON, 1992).

The idea of morality integrated into human identity, generating the commitment to act morally, becomes especially relevant in the context of a plural, multicultural, and global world. According to Cortina (2010), such a context of wide moral diversity, in which attempts to define a common way of living need to encompass all the cultural and moral stances of humanity, requires both personal autonomy and social solidarity. Thus, following the reflections of Puig (2007) and La Taille (2009), it is necessary to have an ethical sense of our existence, which reveals a commitment to the collective and, at the same time, implies duties to oneself, that is, it is related to the life the person chooses to live.

It is true that moral thinking and acting are broader than what concerns the motivation for commitment to the ethical sense emanating from moral identity. In everyday situations, we do not always act in conformity with moral values that are central to our identity. Considering

the plurality of values and the individualization process of post-modernity, accentuated by the demands of recent times, as well as the understanding of the human psyche in its complexity (ARAÚJO, 2007), we understand that different forces, internal and external, conscious and non-conscious, moral and non-moral, act and regulate our thoughts, feelings, and actions in face of everyday situations. Such an understanding does not deposit in some aspects of the human psyche, such as intuitions, emotions, or social norms (HAIDT, 2007), the entire organization of moral thinking and acting, but understands that it is necessary "not only to include the full range of mental, emotional, and behavioral processes that contribute to a moral choice, but to connect them, showing how they interact with each other during human experience" (DAMON; COLBY, 2015, s/p, our translation).

Considering the complexity of moral choices, even more poignant in the *sensitive becoming* to which we have been thrown in the Covid-19 pandemic, there is an urgent need for the articulation of different capacities (PUIG, 2007) for ethical behavior in society, which seeks the well-being of the self allied to collective well-being.

We also resort to the idea of competence, already used in moral psychology to refer to the capabilities that go beyond making decisions and moral judgments (KOHLBERG, 1964). We need to develop our moral competence, which is: "the ability to make decisions and moral judgments (i.e., based on internal principles) and **to act** according to these judgments" (KOHLBERG apud LIND, 2000, p. 404, emphasis added). Although he did not deepen his studies on moral competence, Kohlberg pointed out that notwithstanding the fact that the development of moral judgment is a necessary condition to act morally, it alone does not lead to action; it is necessary to boost and make this knowledge alive, as well as mobilize beliefs, values, and concepts, in the confluence between cognition and affectivity (BATAGLIA et al., 2010; LIND, 2000).

We understand, with Puig (2007), that it is possible to develop competencies (for the author, psychomoral capacities) that, as a whole, make deliberation and moral direction possible in a broader way, allowing subjects to face issues that are posed by daily life. The development of such competencies points intrinsically to the construction of certain values, which, integrated to people's identity, increase the possibility of making moral choices connected to the self, to the context, and to the collective.

The set of moral competencies and the values related to them, which favor ethical behavior in today's sensitive times, shows its integration with the affective dimension, providing it with a sense of belonging and action in the world, as we will present later on.

The need to develop such competencies in the formation of human beings, which is even more urgent in the *sensitive becoming* we are undergoing, calls not only, but primarily, for education. In the educational context, the clamor for training in values and in the socioemotional dimension has received different responses, aligned with the purposes of various social, political and academic fields, such as the incorporation of socioemotional competencies in educational programs.

Social and emotional competencies and the educational context

The theme of socioemotional competencies in education has spread due to the idea that the role of the school is not limited to the instruction-transmission of content historically accumulated by humanity. It also meets the need to promote a comprehensive education at school, which considers, besides intellectual contents, the social and emotional ones that are necessary to live together in increasingly complex societies. Although the discourse of integral education has gained expansion in the 21st century, we find in authors such as Piaget (1932/1994; 1954/2014) that such a proposal is not in itself a novelty, however, a reality not yet reached by most of our schools. For Piaget, the intellectual, affective, and moral dimensions are in constant dialogue, supporting the construction of each other; the integration of these dimensions is present in decision making and in the construction of values.

Understandings of concepts about social-emotional competencies and how they are named are plural and follow various trends (JONES *et al.*, 2016; KANKARAŠ, 2019), as well as their provision in educational contexts. We find them as synonyms for a proposal of emotional education, moral coexistence, character formation, even being said as personality traits; we also find proposals for school programs aimed at what is called social and emotional learning, that is, they can be learned, and are not innate characteristics of the subject (GREENBERG *et al.*, 2003). In Brazil, we have had an increase in the discussion of socioemotional competencies in education, driven by the publication of the Common National Curricular Basis (BRASIL, 2017), which indicates 10 transversal competencies, called "general competencies," that should reverberate in all curricular components aspects linked to the socioemotional dimension. This positioning through the Basis declares the commitment to comprehensive education at the service of the full development of the person for coexistence in an inclusive democracy, in which all people should be considered in their singularities (BRASIL, 2017)

A literature survey showed us that school programs use various groups of socioemotional skills for work in schools, called frameworks (ZAMBIANCO, 2020). Selecting a group of competencies to be worked on at school gives focus to this development, making it possible to plan, execute and evaluate actions; this does not mean that this group is definitive, nor that it covers all socioemotional needs, but that a temporary choice of path is being made to promote these competencies. In Brazil, two frameworks used in working with socioemotional competencies at school refer to the Big Five and the Casel.

The Big Five framework originated from an assessment of personality traits that later became a theory of such traits. The Big Five reference is usually present in analyses by national and international economists, such as the OECD (Organization for Economic Cooperation and Development). In Brazil, the Ayrton Senna Institute organizes school programs based on the Big Five, in which personality traits are seen as competencies. The primary framework of the Big Five competencies comprises: Openness to new experiences; Conscientiousness; Extroversion; Amiability; Emotional stability (SANTOS; PRIMI, 2014).

Although the Big Five framework is at the center of OECD studies and Ayrton Senna Institute's actions, we did not find scientific articles that attest to the effectiveness of its use as a basis for school intervention programs that work on the development of social and emotional skills (ZAMBIANCO, 2020).

Casel (the Collaborative for Academic and Socio-Emotional Learning) takes an important place in research that seeks evidence of effectiveness in school programs for these skills, bridging the gap between schools to disseminate socio-emotional skills. Casel's goal is to establish high-quality, evidence-based social-emotional learning as an essential part of basic education, from kindergarten through high school.

Casel is the most used framework as a foundation for school programs to promote social and emotional competencies among 168 scientific articles published between 2000 and 2018 (ZAMBIANCO, 2020). The competencies that are part of Casel's framework are: Self-awareness; Self-management; Social awareness; Relationship skills; Responsible decision making.

The frameworks used by Big Five and Casel mirror a set of competencies that are close to each other, but also differ in their definitions. Therefore, when considering the theme of socioemotional competencies, it is necessary to highlight what are the meanings attributed to such concepts, because, in addition to being distant, sometimes the same term has different meanings (JONES *et al.*, 2016).

We recognize that an intentional work for the promotion of social and emotional skills in school can be of great value, even more so considering the confrontation of sensitive times, because they can collaborate to a better coexistence among people to the extent that they articulate both aspects linked to the individual psyche and those linked to being in contact with other people. However, there is a tendency to direct their learning towards the construction of "good children" (NUCCI, 2000), disciplined, who know, for example, the time to speak and to be quiet, or who harmonically pacify a conflict. Such docility may hide an unwanted submission if we opt for an emancipatory education, which aims to form autonomous people, in tune with an inclusive democracy. There is still a temptation to incorporate social and emotional competencies for the justification of favoring academic content. Research (DOMITROVICH *et al.*, 2017; FRICK *et al.*, 2019) shows that the improvement of school mood and academic performance are effects resulting from the work with socioemotional competencies; but the choice for their work in school should not follow such utilitarian purposes, because we would have a reductionist discourse when considering the power inherent in their development.

Thus, working with social and emotional competencies at school is a good in itself, for the subject to know themselves, to be able to deal with their emotions, make responsible choices, and know how to communicate their needs in a respectful manner, for example. Thus, such resources should not be used to docilize our children and young people or only with the intention of academic improvement.

We understand that the transformation that these competencies generate can promote the construction of moral and ethical values if complemented with other actions at school (PUIG, 2007). Thus, they are a good choice if allied to the work with moral education, as they can promote individual and collective well-being, as long as their development is regulated by moral and ethical values. The integration of socioemotional competencies with moral and ethical values is fundamental if their promotion is not to become utilitarian. There is an even greater danger in working with these competencies in a manner disconnected from the moral perspective. In other words, promoting the development of self-regulation, self-knowledge, and social skills without considering values such as justice, care, and solidarity, may serve to help a person become cruel, acting strategically to achieve individualistic and self-centered goals that may cause suffering to others: remember that knowing how to manage emotions is also an ability of psychopaths. Hence, an integral education indicates that the work with social and emotional competencies in school should only occur if tied to the moral perspective, because morality and the social and emotional dimension are intrinsically integrated in their manifestations.

Proposing connections between social and emotional competencies and moral values

In view of the need for education in values and socioemotional learning, which is even more urgent in these sensitive times we live in, we are betting on the curricular insertion of a work focused on the development of moral and socioemotional competencies, highlighting the importance of the ethical perspective that should permeate the educational proposals and interventions.

Therefore, inspired by Puig's work (2007), we consider that, by delimiting a set of moral competencies or, as named by the author, psychomotor skills, we are admitting that social and emotional competencies are integrated to them. The work with moral competences, which includes social and emotional learning, should, on the one hand, be contextualized, taking into account the desires, interests and needs of each school community. But, on the other hand, it cannot fall into the relativization of values, being necessary to bet on a set of moral competencies that enable the construction of universally desirable values for the constitution of just and peaceful societies.

In this way, we understand, with Araújo (2001), that universally desirable values articulate principles and values located in the democratic confluence between individual rights and freedoms and social duties. Such values, coined in the principles of the Universal Declaration of Human Rights, elaborated by the United Nations Organization in 1948, start from the premise that they are valid for most cultures, without losing reference to the limits for their universalization (ARAÚJO, 2001). Thus, these values "may be taken by our culture as desirable, but this does not give us the right to impose them on others" (ARAÚJO, 2001, p. 13).

In Chart 1, adapted from Puig (2007), we present the moral competencies integrated to social and emotional competencies, which we consider to be priorities for education and which are in line with the perspective of building universally desirable values, indicating the values related to them.

Chart 1 – Moral Competencies

Moral competences	Description	Values involved
Self-knowledge	To construct and positively value one's self; to construct and value one's trajectory; to know oneself, one's emotions and feelings; to integrate the biographical experience, projecting it into the future.	Authenticity Gratitude Integrity Honesty
Empathy	Putting yourself in the other's shoes and recognizing their feelings, needs, opinions, and arguments; mobilizing yourself to support the other; recognizing and valuing diversity.	Benevolence Tolerance Caring Generosity
Moral judgment	To identify social rules and how to act upon them; moral sensitivity and the ability to articulate thoughts and feelings in the face of moral problems in a fair and caring manner.	Justice Solidarity Generosity
Communication (Dialogical Skills)	Ability to exchange opinions and think about other interlocutors' points of life with the intention of entering into understanding; cooperating with the other and working collaboratively.	Willingness to understand Respect Cooperation
Critical comprehension	To acquire information and compare the various points of view on reality, in order to understand it and commit to improving it.	Awareness Responsibility Democracy
Self-regulation	To seek consistency between judgment and moral action; to manage emotions and feelings, adapting them to situations; to acquire desired habits and to voluntarily build one's own moral character.	Coherence Responsibility Freedom

Source: Adapted from Puig (2007, p. 115)

We understand that the development of these competencies takes place in a process throughout people's lives. This process is the result of the quality of interactions with the world, being impregnated with social and cultural meanings, enabling both the construction of values that are incorporated into people's identity and their mobilization in the face of the complex demands of everyday life.

We recall that these moral competencies simultaneously involve the cognitive, affective, and moral dimensions, so using them requires from the subject a management situated in thinking and feeling that considers the self, but also the other. We know that the world facing Covid-19 is exhausted. Research shows (FCC, 2020; GRANDISOLI; JACOBI; MARCHINI, 2020) that, especially at school, teachers and students have shown themselves with increased anxiety, irritation, sadness, and worry. The rupture of the face-to-face social bonds that were

daily extirpated the interpersonal exchanges so necessary for the construction of moral identities; little by little, these exchanges were accommodated, as was possible for each person, by the mediation of technology. However, even when there is safety and comfort, people still feel emotionally shaken by the reality caused by the virus, which extends for more than a year. This means that, at this moment, the school must necessarily consider in its pedagogical practice actions that promote welcoming, empathic listening, and make room for social exchanges amidst the school routine, much more than the academic curricular compliance.

If moral competencies are desirable at any time in our interactions for living together in democratic societies, within the pandemic context in which we find ourselves they are even more urgent. The *sensitive becoming* places us in attention at this moment, not only to the need for self-care, but in its articulation with the rest of society, because the actions present in a pandemic reveal themselves explicitly imbricated in the social web. We often find people who say they are against vaccination, an individual attitude that clearly impacts the lives of others. We have also seen other alarming social scenarios within the pandemic, such as the increase in inequality, domestic violence, the reduction in family income, and the disregard of many for the care needed to avoid contracting the virus. Social inequality, which was already worrisome in Brazil, has widened the gap between social classes, accentuating the damage to those who were already living with insufficient resources to lead a dignified life. The school scenario portrayed this moment when it showed us that private schools exhausted their students with online classes, not reviewing their pedagogical proposals due to the viral moment, while public schools began to suffer with the non-access of their students to school actions, due to the lack of minimum infrastructure, taking away from many children and teenagers the protective factor that school guarantees.

Acting to mitigate these scenarios requires an action with moral conscience, therefore, moral competencies must be stimulated in any context, however, in the school context, they are indispensable.

Final considerations

We had, in the year 2020, because of the covid-19 pandemic, a series of challenges, be it in the educational, family, and society spheres as a whole; which brought us back to sensitive times, indeed. In school, in particular, we experienced the challenge of minimizing the negative effects of the suspension of face-to-face classes due to social distance: anxiety, emotional vulnerability of students, teachers, and staff were and still are present. However, there were

countless opportunities to reflect on and experience moral and socioemotional values in the different contexts of daily life, permeated by the ethical sense of our existence, considering the other, recognizing the need to involve ourselves for the sake of the collective and, in this way, integrating morality in our actions, in our identity as human beings.

The sensibility of this context demands the rupture of a vision of education that does not consider the integrality of the full development of the person and situates the school's work in the investment of content-oriented curricula focused primarily on the intellect and dissociated from other dimensions, such as the affective and moral.

In this sense, interpersonal relationships should be a principle for the school, in order to value the ethical and democratic coexistence among all who are part of it. Educational actions can contribute to a sense of connection and belonging to the institution, which can be translated into emotional engagement. The school must be sensitively engaged in promoting social and moral values, such as justice, respect and solidarity, providing spaces for reflection, experience and collective construction of these values. In this sense, the work with moral competencies assertively meets this intent. Positive relationships among students, teachers, managers, employees, and families, characterized by active listening and respectful communication, promote motivation and a positive school climate, important aspects for quality education.

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