THE NEW POST-PANDEMIA SCHOOL CONTEXT AND THE PEDAGOGY OF COEXISTENCE

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Abstract

The interaction between the subjects involved in the contexts of schools, as well as the development of social-emotional skills of children and adolescents, by itself, constitute an arduous and challenging task for education professionals. This text, therefore, constitutes an approximation for the formulation, in theoretical and conceptual terms, of a pedagogy model aimed at providing answers to this great problem that today represents the coexistence at school, which involves interpersonal relationships and the bond between students and teachers, especially after the confinement caused by the new coronavirus pandemic, COVID-19. The general objective of this investigation, carried out with 115 teachers from a private education network made up of thirteen school units in ABC Paulist and Greater São Paulo – Brazil, is to analyze the professional challenges caused by the COVID-19 pandemic. As a hypothesis, there is a need to have a pedagogy consistent with the possibilities of change, with the proposed research problem: How teachers adapted to the new working conditions, their uncertainties, forms of adaptation and, mainly, how to established the school life? The instrument used for the research was specially composed for this study, which follows the theoretical conceptions of authors in the field of Moral Psychology, Educational Psychology and Ethics and Democratic Coexistence in Schools.

Keywords: Coexistence – School – Pandemic – Learning – Changes

Introduction

A quick look at the current social context is enough to verify a complex scenario of changes, permeated by flashes of uncertainty, lack of motivation and discredit for the future. Some describe society as "technologized", globalized, democratic, highly changeable and now, in the years 2020 and 2021, dangerous and unstructured. However, more skeptical authors had already highlighted the contradictions of an unfinished modernity, which generates societies without universal ethical references, with a disaggregated diversity and incapable of integrating people in a participatory way or of giving meaning to social and technological changes, generating a coexistence dissociated, frustrating and aggressive.

All of this results in a crisis of meaning (La Taille, 2009), in a partially disenchanted society, with weak or deficient interpersonal relationships, common to most of the population, intensified exponentially from the beginning of this year of 2020, with the spread of pandemic caused by the new coronavirus – COVID-19 – originating in China. Therefore, not wanting to address this context, not dealing with this contradiction, not accepting it or simply ignoring it represents a great danger for our society.

Thus, concerned with education and working with teacher training and guidance for some years, we conducted a survey with teachers[1] from a private education network, consisting of thirteen school units (schools and colleges) in ABC Paulista and Greater São Paulo, which involve from kindergarten to high school, as well as a crèche. Out of a total of 482 teachers in the network, 115 agreed to answer the questionnaire with 18 questions, prepared on Google Forms and sent online, through an access link. The administrative headquarters of this network of schools is located in the South Zone of the capital of São Paulo. The objective of the questionnaire applied, specially designed for this study, was to analyze the professional challenges caused by the COVID-19 pandemic. It was our interest to be able to understand how teachers adapted to the new working conditions, their uncertainties, ways of adapting and, above all, how the school coexistence was established? This is the research problem that guided the quanti-qualitative analysis, so with the most significant indices we could establish some conclusions.

We were able to suppose, in that context of the beginning of confinement, a social scenario that admitted the recognition of the existence of two rationalities, or logics, in permanent interaction - will and discouragement -, with which a better understanding of the problem of coexistence would be possible. in society and at school. Modernizing proposals for education in the last decade, for example, have not been easy, as they inadvertently contain dichotomous demands, resistant to integration. The same is reflected in the problem of coexistence at school. In this sense, the transformation of education cannot ignore the importance of values and attitudes that are permanently in focus, and, to this end, this study of prevalence on the perceptions of teachers in the current moment of education in the midst of the pandemic crisis raises the question about the school life, which tries to harmonize the components of a technological order with those of a socio-emotional order.

Faced with this uncertain panorama, which impacts educational institutions, there is an insistence on the didactic-pedagogical process, represented in the figure of the teacher and the need to provide new models of pedagogical practice centered on coexistence and diversity as a valued response, with a strongly formative and transforming sense. According to Souza (2012), "values have the property of regulating behavior, from an affective point of view, allowing the subject to make choices" (p. 146), and the hierarchical and different evaluative tendencies of individuals are essential in the field of morality that underlies the discussions about coexistence presented here.

This pandemic crisis did not bring change itself, but it highlighted the need for changes, illuminating coexistence and diversity, assuming that current pedagogical practices, as well as the school context in which they occur, cannot continue as they are, being the transformation of school an urgent need (Abramovay, 2003). The demand for inclusion, educational purposes, the formation of a new educator arises, as a response to this new global order.

In this critical perspective, and at the same time of hope, everything is potentially an object of questioning, given that social reality is the product of constructions generated by historical subjects, belonging to a certain social structure, with subjective appreciation of the world. Therefore, the legitimation of a pedagogical knowledge of its own and concerned with

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[1] All consented to participate in the research and the Maintainer gave us a statement authorizing the application of the questionnaire and data collection.

coexistence and diversity is possible, but only through reflective thought processes clearly characterized by dialogue, intersubjectivity, democratic participation and conflict mediation.

Addressing the problem of coexistence at school in times of crisis refers to the logic of social transformation and the participatory and deliberate search for new meanings for human coexistence. This purpose aims, finally, to dignify the individual, understanding that innovating to improve coexistence is equivalent to enabling the development of basic skills - in children, young people and teachers - to live interpersonality, to manage and assume conflicts and to obtain adequate levels of empowerment and emancipation.

We are interested in suggesting that the hypothesis for the aforementioned research problem is related to the need to have a coherent pedagogy, with an integrated and reflective view of education and its possibilities for change. This is not a simple topic, if we consider that the school is an institution that is stressed when it is required to show efficiency – performance and productivity – and, at the same time, when it is asked for the formation of values in ethical coexistence. The controversy revolves around the school itself, which has repeatedly shown an insufficient and inappropriate relationship with the social, ethical-cultural, political and economic problems of today's society (Goergen, 2005), becoming much more an institution reproducing society than in a proactive instance of social change.

Ethical and political dimensions of coexistence:

In objective terms, the term "dissociated diversity" refers to a disintegrated society in which there is a coexistence of different age, social, cultural, political, religious and other groups and interests, like any society, but between them there is no integration, not even recognition, just mere juxtaposition, because of distrust. This concept could be extended to insecurity and fear, aspects that are immediately integrated into the theme of coexistence and the difficulties inherent in our Brazilian society.

We know that, politically, our society is fragmented and currently dissociated and disintegrated by the distrust of people and institutions, in addition to the fear of the future. If culture is in itself a way of living together, people feel to a large extent alien to each other, and there is a very costly effort to experience trust and friendship, as well as the recognition and affection that create the basis of social fabric. The perception of belonging in this context of confinement is very inconsistent and, as a consequence, sociability becomes impaired.

The theme of coexistence is also linked to sociocultural conditions of human development, dimensioned in three instances:

a) The first is the climate of trust within society, in which a good part of economic and political stability is deposited. If the climate of trust is low, people look to protect themselves. If the climate of trust is high, the democratic system enjoys good health and legitimacy.

b) A second factor refers to the capacity for association, for integration among all, since every society must generate forms of cooperation that range from good neighborliness to national agreements between the main political and social forces.

c) And a third factor refers to civic awareness, which is defined as a better disposition to the public interest. In this instance is the experience of ethical values throughout society, which includes health, education and shared growth.

All these considerations lead us to a direct observation: life expectancies increase thanks to the climate of trust and the quality of that trust. In other words, a society that is consecrated by inequality destroys trust and sociability, reducing hope for life. In this year of 2020, we are faced in an imposing and deterministic way with the second possibility, which increases the responsibility of professionals in the area of human sciences to think about new purposes and new ways of acting in school.

The elements pointed out in the PISA 2012 study (OECD, 2013) on school policies and practices that make schools successful, plus elements from the direct influence of social and cultural capital on human development, allow us to question the purpose of building communities in schools and universities, as well as taking seriously the desire to build a national community. Relying on a weakened society without trust in human motivation reminds us of the needs that we must face in the context of coexistence.

In the case of schools, we must ask ourselves in what sense it is possible to establish a community of pedagogical interests, a community that recognizes scientific, technological and cultural assets as formative factors, and what are the spaces in which the way of living can be resolved via dialogue and ethical agreements. Immediately, all of this leads us to specific challenges, such as the construction of educational projects for good coexistence, revision of the internal regulations of schools and establishment of school assemblies to discuss and maintain conflict resolution. To Moro (2020),

> [...] the school climate comprises the junction of different perceptions of students, teachers and managers, parents and employees, with respect to the school universe, whether about the educational institution as a whole, or about the classroom, in specific, which involves the dimensions related to the administrative and educational organization, to the relationships between those who live in that space [...] (p. 34).

According to Díaz-Aguado (2010), building communities requires the participation of actors. In this sense, participation is a pedagogical need, a requirement of educational institutions to learn to live together, and at the same time of society, to achieve better levels of coexistence and social commitment. The performance of members of the school community, at the most diverse levels, points to a legitimate factor that refers to the exercise of an active, critical and solidary citizenship in the economic, social and political life of the entire national and global community. The commitment that comes from active participation in the understanding of a community of pedagogical interests, as in the case of a school, can be understood as a moral contract, which refers to teachers committed to the effective exercise of their profession, which implies putting into play both a knowledge in a determined scope of knowledge and an attitude always open to dialogue, in order to create "bridges" and encourage the participation of students, who, in turn, are expected to progressively reach conditions for the self-regulation[2] of your conduct. Hence the importance of working with them, so that they assume attitudes of empathy and participation.

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[2] Self-regulation is the control of behavior, emotions and cognitive processes, with which the person is aware and is able to control their behavior and emotions in a rational way. With self-regulation, there is metacognition, which is self-awareness that concerns one's own cognitive processes and strategies. It is the ability of human beings to be self-reflective, not only being able to think, but to think about their own thoughts. That is, it is that ability to reflect

According to Cortina (2001), the moral contract is based on a sufficiently grounded argumentation, with the modality of an ethics of coexistence expressed as a closed scheme between a dialogic morality and a democratic education. The idea of a moral contract presupposes agreements that reach conditions between all those on whom these agreements fall, that is, members of the school community – teachers, administrators, students and families. The notion of agreement for the author is different from the concept of pact, in the sense that it does not seek consensus on an argumentative basis, which is coherent, since the pact refers to private or private interests, not susceptible to generating a discussion process.

It is emphasized here that it is necessary to propose as a fundamental condition that the decision made between interlocutors in school environments always meets the requirements inherent to the tradition of dialogue, expressed in certain conditions of symmetry or respect between all, as well as the recognition of the strength of the greatest argument, that is, that there is a distance from any coercion resulting from power or aggressive imposition. If decisions can be taken within these conditions, the rules adopted will not have an absolute and definitive character, as they result from the obligations of the participants, adopted in the principles and rights inherent to the dialogue. In the current context, it is necessary to be alert to the modes of interaction that we were compelled to exercise, so as not to lose sight of the basic condition of the democratic social contract that is dialogue.

In relation to rights, the participating subject undertakes to comply with the norm only if he considers it to be morally correct (La Taille, 2009). Among the attitudes is the willingness to practice dialogue based on argumentation, which implies the recognition that, in dialogue, interests are generated that are established and recognized as general interests common to all who participate in the discussion.

- School coexistence:

The school life involves multiple processes that are articulated and succeed each other in a continuous way. A large number of elements and interactions that are not subject to precise measurement, due to the presence of uncertainties, indeterminacies or random phenomena, intersect in this network of meanings. Furthermore, it is necessary to recognize that people and social groups evolve in the context of multiple options, not all of them necessarily positively oriented, but the constant presence of some uncertainty forces us to make an effort to better understand the processes of school coexistence that goes far beyond relatively stable schemes.

We can assume, then, that every effort to optimize coexistence processes requires the simultaneous development of methods of self-knowledge, both personal and institutional. Currently, we use the concept of metacognition[3] to refer to the processes of self-knowledge and self-regulation (already mentioned above), in this case linking metacognition with the issue of

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on our actions, on our thoughts and that will interfere with our behavior. It is the self-reflective capacity of man (PIAGET, J. A genetic epistemology. São Paulo: Abril S. A., Cultural and Industrial, 1983).

[3] Metacognition was defined by John Flavell (Stanford University) in the 1970s as the knowledge that people have about their own cognitive processes and the ability to control these processes, monitoring, organizing, and modifying them to accomplish concrete goals. At: https://www.psicologiaexplica.com.br/o-que-e-metacognicao/.

coexistence, as living together brings conflicts to be resolved, which demands the reflective behavior of members of a given community and of the whole society as a whole.

Speaking now about the cultural dimensions of coexistence, we see that recently, thanks to modernization resources, the teaching-learning process takes on an institutional character through the instruction and training of young children who find their main nucleus in school, leaving behind the family and community participation in the educational process. All that changes with the onset of the pandemic. Families are called to intense participation.

If before, families were removed from the process because, to resort to teaching a curriculum that focuses on developing instructional skills that improve the individual in terms of instruction, wanting in the background normative and formative aspects that traditionally a society, or a social segment, methodically and systematically takes charge of involving the younger members, now parents and the community are asked to work on these issues with the children. That is, the elements belonging to a cultural field of its own and which was systematically being renewed and which constantly incorporated new elements into this cultural matrix, which was never static, but, on the contrary, dynamic and changing, present a rupture in the general process, obliging to review patterns and models implemented.

For La Taille (2009), the concept of culture "receives at least two meanings. The first is evaluative [...] and the second definition, which we can call the anthropological definition: everything that was created by a given society is culture [...]" (p. 40).

If we start from the principle that all education is always emerging from a culture, then we should ask ourselves what we are observing in the current educational system. The answers we deliver will be the cultural reflections of our own cultural construction, which shows the urgency of establishing new mechanisms to face the new context, using different methodological strategies for this.

Saldivar (2003), a Mexican researcher, explains that cultural environments and fundamentally the links established with the social, historical and cultural environment are the factors that enable an adequate internalization of cultural elements that will allow for better and greater development and social integration. of children and young people in their own processes of coexistence and learning.

The investigation of the context to think about a "coexistence pedagogy":

The central idea of this text, in addition to understanding the perceptions of teachers in a context of confinement, also refers to the need to value and build a pedagogy of coexistence, that is, to carry out a psycho-pedagogical and systematic reflection on education whose emphasis is on living together in school, considering the associated socio-educational problems that already existed before the pandemic and after it, its effects and incident factors, with a view to transforming the school institution and achieving quality learning.

This proposal for a pedagogy of coexistence represents a critical articulation and integration of the notes of recent studies on the theme of coexistence and school climate (Vinha *et al*., 2016; Vinha *et al*., 2017; Thapa, 2012; National School Climate Council, 2009) that are basically nourished by the inputs that the different understandings of education point to, witnessed in the current training of teachers crossed by conflicts and new paradigms.

With the results collected in the virtual questionnaire of the 115 responding teachers, we established five categories of answers that are, at the same time, five considerations for thinking about the "pedagogy of coexistence".

a) The social character of the pedagogical relationship:
We bring here the questions related to this category:

Table 1 – Question 1

Question 1	*How much time did you have with the period of adaptation to the new reality?*
49,6%	We didn't have time to adapt
29,6%	From 5 a 10 days
13,9%	From 1 a 3 days
7%	From 3 a 5 days

From the author

Table 2 – Question 4

Question 4	*On a scale from 0 to 5, what is the level of change in your dedication to the development of activities suitable for this adaptation period?*
0,9%	Level 1
0%	Level 2
7%	Level 3
18,3%	Level 4
73,9%	Level 5

From the author

Table 3 – Question 6

Question 6	*During the adaptation period, were you able to visualize the difficulties that could be faced in advance?*
57,4%	Yes
42,6%	No

From the author

It can be seen that the professors who responded to the survey, for the most part, did not have time to adapt to the changes, despite recognizing that they were quite significant in their daily teaching practices. This sudden change did not allow a good portion of respondents to visualize the difficulties that were to come.

The school, understood as the main modern educational institution, has, at the same time, a reproducing and transforming role in society, in fact experiencing the tension generated by the

existence of social functions, in many opposite directions. On the one hand, a pole of adaptation necessary to maintain the traditions and essentially valued aspects of society and, on the other hand, a pole of transformation and innovation, required to ensure the construction of a better society, prepared to face and solve its challenges, and to offer everyone sufficient opportunities for personal development. A more developed, more pluralistic and more democratic society.

In these questions answered by the teachers, we could observe how much they were affected by the new pedagogical condition. In addition, in recent years, we have observed that coexistence is a problem for the school, as we have witnessed a distance between it and society, as this institution has become increasingly impervious to social processes and their derived problems that are a product from the pedagogical relationship contaminated by the reproductive and transformative dimensions, we basically confirm that coexistence is also a problem for society.

b) The technical/technological character of the pedagogical relationship
The related questions are:

Table 4 – Question 2

Question 2	*Did you need new tools to assist you at this time?*
99,1 %	Yes
0,9%	No

From the author

Table 5 – Question 7

Question 7	*Did they ask for your opinion for the elaboration of strategies in the face of difficulties?*
68,7%	No
31,3%	Yes

From the author

Table 6 – Question 18

Question 18	*With regard to technical support, did the distance affect the return of your requests made to your managers?*
31,3%	Yes
68,7%	No

From the author

With the new context imposed, the data collected in the questionnaire showed that the teachers, almost entirely, needed new technological tools, but that they were not consulted on which technical-didactic course should be adopted, despite not feeling great distance from the managers.

Traditionally, educational institutions have publicly highlighted their most successful purposes, contents and practices, with the ways of being and feeling that post modernity and Western culture have shown us that the explicit curriculum is coupled with the hidden or latent curriculum.

With the teachers' answers, it is clear that the daily interaction, configured in the relationship of teaching authority, along with aspects not evidenced by the actors of the pedagogical relationship, intensifies with the increase of technological mediation, and thus the latent curriculum brings a new aspect that was not detailed before: media communication.

In this way, the learnings are broadly raised to the competitive level, rather than being shared among all, and result from the perspective of working individually, valuing evaluations and results more than the learning itself, and the act of creation it turns, among many other elements, to the presence of technologies.

c) The intersubjective character of the pedagogical relationship
For this item, the selected questions are:

Table 7 – Question 8

Question 8	*In your work environment, did you notice or feel any financial insecurity?*
68,7%	Yes
31,3%	No

From the author

Table 8 – Question 9

Question 9	*What was the degree of emotional instability during this adjustment period?*
3,5%	Level 1
7,8%	Level 2
29,6%	Level 3
23,5%	Level 5
35,7%	Level 6

From the author

Table 9 – Question 10

Question 10	*Em algum momento percebeu que a equipe gestora poderia ter negociado com você algumas solicitações?*
72,2%	Yes
27,8%	No

From the author

Table 10 – Question 11

Question 11	*Did you feel that your autonomy was curtailed at some point?*
55,7%	Yes
44,3%	No

From the author

Table 11 – Question 16

Question 16	*Can you see a new policy on working hours in educational organizations from this context of confinement?*
61,7%	Yes
27,8%	Has no opinion
10,4%	No

From the author

These data are related to the perception of teachers in relation to changes in coexistence, and it can be seen that the highest rates revolve around the manifestation of financial insecurity, emotional instability and inhibition of autonomy. In addition, teachers are able to perceive that their routines will no longer be the same, since, in general, a new policy in the working hours in organizations has been established.

In this context, it is extremely important to accept and understand that the pedagogical relationship is a conventional and intersubjective act, a meeting of subjects with different styles, histories and personal meanings who need to establish agreements and norms of coexistence through dialogue and mutual understanding.

d) Coexistence as a pedagogical purpose
The questions related to this item are presented below:

Table 12 – Question 12

Question 12	*Did you have a calm and pleasant home-office environment during this period?*
46,15	Yes
42,6%	No
11,3%	Has no opinion

From the author

Table 13 – Question 13

Question 13	*Did you have the support of colleagues even from a distance?*
94,8%	Yes
4%	No
1,2%	Has no opinion

From the author

Table 14 – Question 14

Question 14	*Regarding communication between everyone, were you able to follow the messages sent in the media groups during the confinement?*
80%	Yes
20%	No

From the author

Table 15 – Question 17

Question 17	*In relations with superiors, did the distance favor the good relationship?*
68,7%	Yes
31,3%	No

From the author

The answers found here show that the changes did not bring conflicts for communication between peers and between professors and managers, as they indicate that the respondents received support, who followed the messages sent and, despite the confinement, the coexistence of professors with their managers established itself in a healthy way. Of course, there are no deeper elements to analyze these indices, but the teachers seem not to want to cause controversy and, for the most part, claim that communication has not been interrupted.

Coexistence is not only functional in terms of quality learning, but rather, it is a formative purpose that enables the construction of critical, creative, reflective people capable of contributing to the challenge of transforming society. Coexistence is a pedagogical purpose, as it awakens in children and young people a capacity for autonomous thinking related to the complexities, conflicts and contradictions of the educational experience. Thus, it is considered that the school is a privileged institution for learning to live together and living together to learn.

e) Formative attitude and skills development

The training attitude required, to be possible a pedagogy of coexistence, must understand the presence of a reflective and self-questioning process in the teachers that allows them to critically and purposefully situate themselves in the face of the problems of coexistence in the school and in society. In order to define and guarantee the content of this new formative attitude, it is necessary to identify the existence of a set of reflective and communicational skills that underlie this new formative attitude, in order to advance more safely in the intentional development and transformation of the school and throughout the school community that lives in diversity and coexistence.

For this item, the following questions were selected:

Table 16 – Question 3

Question 3	*In relation to the time dedicated to the elaboration of classes and activities, did you keep the same, or was there a change?*
97,4%	There was a change
2,6%	There was not

From the author

Table 17 – Question 5

Question 5	Regarding the adaptation periods with the new tool, what was the level of charge during this period?
7%	Level 1
4,3%	Level 2
5,2%	Level 3
23,5%	Level 4
45,2%	Level 5

From the author

Table 18 – Question 15

Question 15	Do you feel more productive working from home?
49,6%	Yes
50,4%	No

From the author

The collected data show that the training for the development of technological competence took place in an unsystematic way, that is, each teacher organized themselves in their home-office and sought their own preparation, dedicating more time to it.

A model of school coexistence from the perspective of communicative action assumes a process of social relationship centered on ethical commitment that can make room for school life and that recognizes the resources needed to resolve conflicts. If there is a breakdown in communication in a particular school community, there may be obstacles to the construction of this living space, and the actors in that community would have difficulties in having interactive access. Thus, proper signs of conflict would emerge that are inherent to the coexistence itself, which would be considered communicative distortions in the context of the tension between the communicative action and the educational action. This would appear as an obstacle to coexistence, due to explicit purposes, thus emerging communicative distortion as an indicator or symptom that could refer to the need for systemic articulation, to prevent the deep void in the social integration project.

In short, these five points evidenced the construction of a "coexistence pedagogy" to value the teaching profession in this scenario, and have a teacher capable of questioning the reality that surrounds him, as well as his own thought and reflection processes that they must ensure success in the demands of professionalization and epistemological training. The idea is that it is possible to exercise a pedagogical practice that is expressed in a new didactic and training attitude of the teacher (Araújo *et al*., 2019) based on the construction of a pedagogy of coexistence that recognizes the unstable and insecure contemporary society to face the its greatest challenge in terms of diversity and coexistence, as a condition and direct consequence of the options for development and modernization in the Western world.

Some conclusions...

Given that the problem of coexistence is finally a social and pedagogical problem, and that the COVID-19 pandemic has radically changed the conception that educators had about the school

space and about education, in general, this requires improving the permeability of the school and turn it into a metacognitive institution capable of morally and politically discerning the flows of the cultural and curricular order in which it lives. Along these lines, we think of a school that enhances the coexistence of diversity through the responsible incorporation of the following focuses:

• the tension between productivity and coexistence – both the school and its surroundings are characterized by being part of a modern commitment to the articulation of instrumental and value rationales, that is, the challenges of productivity and coexistence. Productivity and coexistence correspond to two ways of being in the world, two ways of reading the reality that we have to integrate and assume it responsibly.

• the tension between traditional methods and new technologies – this tension is recognized in the framework of the emergence of ICTs. Educational institutions have dedicated great efforts to be at the technological forefront, expanding the resources for internet access, online educational modalities or the massive use of new and multiple pedagogical formats. However, with the confinement due to the pandemic, we found that all this increase seemed insufficient, and this is explained not so much by an economic problem, but more by the presence of a certain technological gap that presents habitual resistance to changes. What is important in this tension is the fact that the school must responsibly assume the pedagogical sense of ICTs, guiding the uses and understanding of these new didactic means in terms of a formative attitude that results from the deep need to value diversity and enhance the mutual understanding among members of the entire school community. Insertion in ICTs is a problem associated with living at school, with absolute certainty.

• the tension between political neutrality and citizen education – the school experiences this tension, above all a school institution that possesses, generates and transmits cultural elements, contextualized in a society that assumes globalization as the only path to development. With the confinement that brought significant changes in the didactic-pedagogical relationship, the new form of coexistence forces the school to ask an ethical-political question about which values should be taught, based on the conviction that we are facing unquestionable universal values, with no alternative remaining other than putting these values into practice. The greatest challenge for coexistence is given, therefore, in the moral formation of the subject from an ethical foundation of an intersubjective and dialogical order, to enhance the formation of critical and active subjects who represent the basis of the formation of a citizen committed to transformation of society and the construction of a democratic and plural community.

School life is, according to La Taille (2009),

> [...] essential to the development of moral judgment, and we note that it is also essential for the affective dimension of morality. It is also essential for the affective dimension for a very simple reason: working with the virtues can allow students, in the secret of their intimacy, to think about their own feelings and about their own representations of themselves, but how feelings are also expressed on a daily basis, and are expressed in social life, he must take care so that those pertaining to morality are welcomed, directed and can bear fruit (p. 300).

In summary, returning to the general objective of the research, it appears that the investigation carried out was relevant and consolidated what we proposed to evaluate, as well as the research problem that was verified positively.

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