ABSTRACT: The COVID-19 pandemic brought changes in the ways of human relationships, strengthening ties of friendship, study and work; it brought us the fear of the unknown, of the unstable, and at the same time, a new meaning of what is really fundamental to our life: spiritual capital overlapping social capital. In postmodern times, adapting according to the environment, without being affected physically and mentally, has become essential to survival in society. Relationships that previously referred us to safety, health, relationships and quality of life guarantees, today have become liquids and fluids capable of escaping without any emotional responsibility, so rethinking old customs will define our resilience, reverting to the ability to aggregate skills, knowledge and practices; focused on the concept of humanization in increasingly technological educational environments.


RESUMO: A pandemia de COVID-19 trouxe mudanças nas formas de relacionamento humano, estreitando laços de amizade, estudo e trabalho; trouxe-nos o medo do desconhecido, do instável, e ao mesmo tempo, ressignificação do que realmente é fundamental para nossa vida: o capital espiritual sobrepondo-se ao capital social. Em tempos pós-modernos, adaptar-se de acordo com o meio, sem ser afetado física e mentalmente, passou a ser essencial à sobrevivência em sociedade. Relacionamentos que antes nos remetiam à segurança, saúde, relacionamentos e garantias de qualidade de vida, hoje tornaram-se líquidos e fluidos capazes de escapar sem qualquer responsabilidade emocional, então, repensar antigos costumes definirá nossa resiliência, revertendo em capacidade de agregar habilidades, conhecimentos e práticas; voltadas para o conceito de humanização nos ambientes educacionais cada vez mais tecnológicos.


1 University Center Unifacvest (UNIFACVEST), Lages – SC – Brazil. Tutor of the Distance Learning Course of Special Education. Master in Cross-Cultural Practices - Letters. ORCID: https://orcid.org/0000-0001-6556-1958. E-mail: ana.wilske@gmail.com
RESUMEN: La pandemia del COVID-19 trajo cambios en las formas de relacionamiento humano, fortaleciendo lazos de amistad, estudio y trabajo; nos trajo el miedo a lo desconocido, a lo instable y, al mismo tiempo, un nuevo significado de lo que es realmente fundamental para nuestra vida: el capital espiritual superpuesto al capital social. En tiempos posmodernos, adaptarse al entorno, sin verse afectado físicamente y mentalmente, se ha vuelto esencial para la supervivencia en sociedad. Relaciones que antes nos daban garantías de seguridad, salud, relaciones y calidad de vida, hoy se han convertido en líquidos y fluidos capaces de escapar sin ninguna responsabilidad emocional, por lo que repensar viejas costumbres definirá nuestra resiliencia, volviendo a la capacidad de sumar habilidades, conocimientos y prácticas; centrado en el concepto de humanización en entornos educativos cada vez más tecnológicos.


Introduction

The year 2020 was marked by major technological transformations that influenced the educational and social contexts in the face of the COVID-19 pandemic. Due to social distancing, many professions needed to reinvent themselves and adapt, however, in this article we will emphasize specifically, the teacher and his working relationships with the school community. Consequently, social and work relations also have significant changes, defining postmodernity as the era of consumerism, physical distancing, cyberspaces, seen as virtual connection space, driven even more at this time thus, children, young people, adults and the elderly sought new cyber knowledge according to their objectives, such as study, work, friendships, etc.

Thus, this article aims to provoke reflections under the positive and negative aspects related to the use of technologies as an interaction tool, and thus, to understand the relationships of the school community, its concerns and limitations in the face of the use of ICT's (Information and Communication Technologies), increasingly necessary for academic life. In this context, reflect on the social behavior of these individuals in the period of postmodernity, highlighting some daily attitudes to know: the link between students and teachers, access to technologies, functionality of technological tools, families with reduced living time, facilitated friendships and diversity of behaviors before the use of social networks, all as influencing factors for identity formation.

As a methodology, this research is characterized as bibliographical and quantitative, to the extent that it takes, as a data source, available records from previous research, in print or digital, in the form of scientific articles, credible sites, bibliographies, dissertations or theses.
The texts of these studies are sources of data that the researcher uses for her work. The graphs refer to statistical data researched by the Lemann Foundation at Datafolha, 2020.

Based on a convergence between data and texts, this work aims to contribute with reflections pertinent to the resignification of attitudes towards adversities. In this sense, since the birth of the individual, it is possible to question: What does the meaning of human life consist of? What is the most appropriate educational format? Have the bonds of affection narrowed or increased in times of pandemic? What will educational tools be like in the coming years?

It is assumed that everyone seeks meaning of life and that everyone desires academic quality, however, how is learning happening effectively, and this period has highlighted social inequality and, consequently, access to digital educational platforms is not the same for all students and teachers? Thus, quality of life should be related to spirituality, financial and mental stability, having good health, enjoying leisure, having a balanced diet, making adequate use and consistently using ICT, having family harmony and access to quality education, even in time of education in the remote modality.

**The era of liquid education in the face of social capital x spiritual capital**

The use of technologies has ceased to be a luxury, to present itself from now on as a tool of work, study and social relations. Thus, almost inevitably, individuals are inserted in a social network, formed by family, friends, school, etc. These relationships are extended to cyberspace through digital social networks. This "liquid" proposal permeates a certain insecurity, since we enter the unknown, "never seen before", so there is even more the need for belonging, self-knowledge and identification in relation to our peers with whom we live, even with more intensity in physical and social distancing.

Bauman (2005) apud Lima (2019, p. 52, our translation), "uses the term 'liquid modernity' to describe contemporary society and to counter what he called solid, which was the existence of more consistent family ties, traditional communities, stable religion, regulatory state with well-defined functioning". Thus, moments before routine games, conversations between groups of teenagers, families gathered at the table during meals, among other occasions, have become increasingly rare.

In this diverse environment, each individual plays roles, which Bauman (2005) *apud* Santos, Ribeiro e Silva (2015, p. 6), describes as a multiplicity of possible identities, facilitated by social networks, which on the Internet transform the subject, framing it into a liquid
modernity, thus no longer being "compromised" in relation to the other due to the fluidity and uncertainty caused by the distancing, thus, easy to interact at a distance and disengagement from emotional and affective bonds.

However, there remains the human need to belong to a group, to interact in order to feel an integral part, approved and the sceptic is resonating by others; it builds the diversity of identity, whether individual or collective, because for Bauman (2005), apud Faria e Souza (2011, p. 37, our translation), "there are a multitude of identities to choose from, and others still to be invented".

The essence of identity is constructed in reference to the bonds that connect people to each other and considering these stable bonds. The habitat of identity is the battlefield: it only presents itself in turmoil. One cannot avoid its ambivalence: it is a struggle against dissolution and fragmentation, an intention to devour and a refusal to be devoured. This one-time battle unites and divides, its intentions of inclusion and segregation are mixed and complemented (BAUMAN, 2005 apud FARIA; SOUZA, 2011, p. 37, our translation).

Recuero (2012a) apud Santos, Ribeiro e Silva (2015, p. 3, our translation), describes that "social networks expand the construction of values, called social capital, from the capitalist perspective, composed of reputation, social support, access to information and etc.". Thus, with the increased use of technologies, digital platforms inevitably divided and classified students and teachers with greater or lesser access to technologies, involving handling skills, internet quality and technological devices, as well as discipline and motivation for work and study. The success of quality education at this time depends heavily on equal access to all, however, this is not our Brazilian social reality, representing educational results even more negative than functional illiteracy so present in Elementary, High School, or even, in graduation, causing even more social problems.

Scientific and technological progress that does not respond fundamentally to human interests, to the needs of our existence, loses its meaning to me. Every technological advance would correspond to the real commitment to respond immediately to any challenge that would jeopardize the joy of living for men and women. The technological advance that threatens thousands of women and men to lose their jobs should correspond to another technological advance that was in the service of the care of the victims of the previous process. As it turns out, this is an ethical and political and non-technological issue (FREIRE, 2019, p. 127 apud GOMES; PIZA, p. 325, our translation).

Therefore, in modernity, technology "tries" to replace man. However, this exchange is not that simple, despite the rapid technological advance. According to Teixeira (2020), in this case, "they are even able to make decisions", but, automated, predicted by the human being, so
they cannot overcome human intelligence and thought. In fact, the use of technologies can bring us many doubts and professional insecurity, especially how will the teaching of this and future generations.

Zohar and Marshall (2006, p. 39-49, our translation), emphasize the importance of spiritual capital, a new paradigm that requires us to change our certainties in relation to capitalism that has been imposed by modernity for possible human identities. Far from being related to religion or theological beliefs, the spiritual word derives from the Latin spiritus, which means "that which gives life or vitality to a system", and this is not dominated by "simple technological machines". So

The values of this capital are the most visceral human values: saving life, increasing quality of life, improving health, education and communication, meeting basic human needs, sustaining global ecology, reinforcing a sense of excellence, pride in work, etc. (ZOHAR; MARSHALL, 2006, p. 50, our translation).

Therefore, resilient attitudes depend on the conscious use of sustainable resources, leading to awareness of the "fundamental human values" that demonstrate the "generation of profit that feeds the richness of the human spirit and widespread well-being" require positive reactions in the face of adversity. Zohar and Marshall (2006, p. 50). We must thus seek new and positive motivations that do not allow us to be discouraged in the face of the obstacles we encounter in our lives. Enriching one's own spiritual capital provides quality of life and values that give meaning and meaning to life and the richness that having this awareness motivates us to improve our relations with the world and the other.

Likewise, seeking to innovate and resignify our educational practices is what can differentiate us from the automation of machines and robots. Therefore, we differentiate ourselves from these, because we are defined by intellectual, emotional capacity, thoughts, sensations proper to the human being, autonomous in wisdom. Thus, the ability to think properly to each situation, solve complex interdisciplinary problems, interact and make decisions are human characteristics that presupposes diverse knowledge. These changes are inevitable, since there is no possibility of going backwards; human beings have the ability to restructure skills in order to transform information into knowledge.

The world has changed, and it's changing quite unpredictably. Artificial intelligence advances in all devices, everyday objects connect to the network, augmented reality invades everyday life, robots begin to have intelligence to work in creative areas, before only humans. There are robots or apps that write stories, that draw new buildings, that adapt to each student and teach them languages (MORAN, 2017, p. 65, our translation).
Starting from the assumption of the difference between human and robot; the human being is able to learn and be moved, while the robot is inanimate; programmed by a person and his performance is limited to this programming. Thus, humans learn, because they are able to "get emotional", seeking meaning in what they access, generating learning. Within emotional intelligence, this "enables us to manage emotions in order to live with others, there is interpersonal intelligence", thus, emotions and quality interaction, are closely linked to functional learning, which according to Goleman (2007, p. 63, our translation):

It is the ability to understand other people what motivates them, how they work, how to work cooperatively with them [...] Interpersonal intelligence [...] is a related aptitude, inward-facing. It is an ability to form an accurate, true model of something and be able to use it to act effectively in life.

Therefore, the ability to learn, develop other skills and strategies, develop perception, critical thinking, choose the best decisions, solve internal and external conflicts, have ethics and compassion, know how to make learning practice from the information we have, can differentiate us not only from robots, but also from other professionals who, often do not know or do not wish to transform knowledge into practical information and attitudes. Due to the increasing need for these skills, interpersonal intelligence, unfolded by Goleman (2007, p. 62), in four distinct aptitudes: leadership, ability to maintain relationships and preserve friends, to resolve conflicts and social analysis ability to resolve conflicts.

Therefore, the proposal of resignification does not aim to replace the teacher with technology, however, it is impossible for the professional to reinvent themselves, develop their creative potential, experiment, manage their time, seek the differential through an action plan in order to take new attitudes regarding pedagogical practices and, during the period of social isolation, it is the best time to seek meaning in good practices and educational methodologies. Bauman (2005, p. 11), sees Liquid Modernity as "a 'great transformation' that affected state structures, working conditions, relations between States, collective subjectivity, cultural production, everyday life and relations between the self and the other.

This transformation through which relationships of all kinds permeate and make them "liquid", according to Bauman (2008, p. 24, our translation), "individualized society is characterized by the loosening of social bonds, this foundation of solidarity action. It is also notable for its resistance to solidarity that could make these bonds durable – and secure." Soon, the changes in the forms of bonding will gradually become habitual and "normal", stiffening
the human heart by distancing itself from hugging, kissing, shaking hands and being able to approach.

Thus, at this moment, it is essential that we be resilient and able to adapt to this new educational reality, both to the remote modality and to the hybrid teaching modality (technological modality parallel to the face-to-face teaching) from the year 2021. Starting from the certainty that education is constantly evolving, as well as ourselves, after the period of social isolation, we will not be able to go back to the old model, even because digital culture is one of the competencies of the National Common Curriculum Base (BNCC, 2018). It is up to the educational system to maintain and update the new proposal, because the old one no longer realizes the knowledge and want to know expanded from the multitude of information to which we have access at that time.

Understand, use and create digital information and communication technologies in a critical, meaningful, reflective and ethical way in the various social practices (including school children) to communicate, access and disseminate information, produce knowledge, solve problems and exercise leadership and authority in personal and collective life (BNCC, 2018, our translation).

The development of skills such as "know how to" will occupy educational space for the purpose of "learning by doing" in practice, an active methodology in which the student is a developer of his own knowledge from, according to Moran (2017, p. 70-71, our translation), "in the 'maker' culture: learning from real projects, significant problems, life stories, games. Greater relevance is attributed to multifunctional laboratories, maker laboratories, where students test their ideas, develop programs, games, applications, engage with the notion of gamification etc.

Education is more complex because it has to prepare for autonomy, so that we can make more complex decisions at all times, creatively, entrepreneurially and in a creative way. To prepare for autonomy, we need another school proposal, much lighter, open, flexible, student-centered, with significant activities, active methodologies, intense use of digital technologies (MORAN 2017, p. 67, our translation).

According to Moran (2017, p. 69, our translation), "the curriculum becomes increasingly transdisciplinary, with a humanistic and integrative vision". Surely these practices will draw much more attention from students than traditional practices hitherto known, that is, we are leaving a well-known methodology behind in order to seek the breadth of knowledge provided by the "unknown" technological challenges we have from now on.
In this professional and personal moment so complex, in which even education has acquired a "liquid" character, which may mean that we no longer have responsibility for each other or adaptable to any medium, so this definition is very subjective to us, depending on the resilience of each individual. As a result of this subjectivity of understanding liquidity, we know that many may be lost along this path, so it is essential that teachers motivate themselves in order to seek these adjustments not only in the quantitative but also qualitative form, thinking also of their students and the practical acquisition of knowledge from the efforts of the school community to that education covers everyone, regardless of class and social capital. Thus, maintaining the performance of the activities is synonymous with keeping the brain active, participant and the individual, adapted to the new reality.

"We have to fight this feeling that the year is lost. Non-face-to-face teaching activities do not replace the classroom, but can minimize the damage of school closures until a gradual and safe return is possible. The figures show that public networks are making a great effort to adapt to this moment," says Daniel de Bonis, director of educational policy at the Lemann Foundation.

Therefore, seeking motivation through spiritual values is still our best support in order to keep the mind and body healthy and stable. Therefore, families should try to maintain the bonds and values, in order to become cultural, the fact that when we keep good thoughts, dialogues, emotions, we visualize significant images etc. And these positive factors are able to change our style and meaning of life, increasing our ability to manage time and our relationships.

Inequality of access, in data

Thus, when there really is no possibility for students to access the digital platform, throughout Brazil, classes have also been made available in remote mode via printed materials so that everyone has access to the contents. According to Datafolha research, "the percentage of students from public networks who receive some type of non-face-to-face pedagogical activity during the pandemic has gone from 74% to 79%. The finding results of the first and second wave of Datafolha research, carried out in an interval of about one month", referring to May and June/2020.

These data reveal that there is a constant effort on the part of teachers, students and families to seek the academic achievement of the year, despite the pandemic. Thus, each State
invests in the platforms according to the current possibilities. Despite this, in many places, there is still no viable access to this suitability and low educational statistics still worry.

The indexes in June, by Brazilian regions, show 60% access in the North region, 70% in the Northeast region, 80% in the Midwest region, 87% in the Southeast and 93% in the South.

According to the Lemann Foundation/ Datafolha (2020, our translation),

The percentage grew more in the North and Northeast regions – the two, in the first stage of the research, had presented the lowest results in the country. The teaching range that showed the most growth were the initial years of elementary school (1st to 5th grade). While there was a variation of around 2 percentage points in the Southeast, South and Midwest regions, in the Northeast it was 9 points and, in the North, 8 points. In the initial years, the offer of activities increased from 70% to 79%, while the final years (6th to 9th year) increased from 73% to 76%. In high school, the variation went from 86% to 84%.

One of the roles of the school is to socialize, attenuating social inequality, to train citizens capable of interpreting the world and the reality they experience. To achieve this goal, the school must develop this critical and resilient thinking, capable of transforming conflicts into strategic tools of survival in a still unequal society.

"The results of the research reinforce the need to be aware of social inequalities, because the most vulnerable populations are precisely those with less access to non-face-to-face education. We note the effort of the educational networks to expand the offer of these activities in a comprehensive way, but we emphasize the importance of a fair and integrated look with families, who are unfolding to accompany students", says Patricia Mota Guedes, Itaú Social Research and Development Manager.

In addition to the problem of inequality, students have faced a phase of demotivation in performing the activities, an aspect that also discourages many teachers who, even with technological skills, know that many of their students will not have access to the contents. It is noticeable that there is a "lack of meaning" in the performance of the activities, given the "educational liquidity" of this year.

**School dropout in the face of fear and educational liquidity**

The lack of meaning of life in this period in the face of fear of not knowing what can happen. The COVID-19 pandemic has brought up countless fears that we did not or did not know before, such as fear of going out on the street, going to the market, going to school, going to work, hugging a friend, etc.; thus, turning into "fear of what is to come", at the risk of confinement evolving into neurosis, depression, panic and often, in suicide.
It is noticeable that many of us are afraid and saddened by the fact that we are distant from work and friends, having to follow strict recommendations of health surveillance. According to Bauman (2008, p. 8, our translation), "fear new dangers are discovered and announced almost daily, and there is no way to saber how many more, and of what kind, managed to escape our attention (and that of the experts!) – preparing to attack without warning." This situation aggravates the risk of school dropout, and many families, for many reasons, cannot have access to activities in remote education.

The perception of risk of school dropout by parents and guardians remains the same as in the first survey, at 31%. But among those with three or more students at home, this rate reaches 38%. The fear of dropout is aggravated by new data collected by the research: the increase in students' lack of motivation for activities at home, which went from 46% to 53%; and the rate of those who perceive difficulty in the routine of activities at home, which rose from 58% to 61%. In families with three or more students at home, this rate reaches 67% (FUNDAÇÃO LEMAN/ DATAFOLHA, 2020, our translation).

To seek solutions to the problem of "fear" of not knowing, of not understanding, of what is to come, of what we cannot change, cannot mean an escape from our responsibilities, because this does not necessarily make us safer. However, knowing how to respect our individual time and seek resilience to resume activities can help our lives in various ways, including, with the purpose of finding the meaning of living in the midst of all this liquidity in which we feel abandoned by those who create family, labor and student bonds.

Given the negative numbers related to the stress generated by isolation, and fear of contamination, we can see numbers very close to the results of the affliction of this period, and in girls, the rates are even higher, possibly due to them expressing their emotions more and now, due to social isolation, they are feeling limited in this aspect.

This situation of stress is aggravated, especially, in families with three children or more, in which they probably have only one or, often, no technological apparatus for carrying out the activities, making it even more difficult to carry out these and, further, they are and aspect can influence the quality of relationships. Therefore, even if it is challenging, especially at this moment, it is fundamental the role of the family in organizing the schedules of each one regarding the access of the technological tool and with targeted and creative activities, capable of physically involving them and seeking the resolution of conflicts, in addition to adding spiritual capital, overlapping the social capital, which keeps them emotionally well.

For Zohar and Marshall (2006, p. 169, our translation), effective and quality communication has an influence on relationships, "dialogue being a very different attitude from
seeing one another, others, knowledge, problems and relationships", providing equality and respecting the contribution of all family members or any other social interaction.

According to Zohar and Marshall (2006, p. 80-81, our translation), according to the Maslow Motivations Scale, which defines human survival needs in five categories: physiological, safety, affection, esteem and self-realization; fear (-4) is one of the negative motivations, "is associated with anxiety, distrust, feeling of being threatened or being too vulnerable". The person driven for this reason will always live on the defensive, trying to protect himself and see the other as an enemy. Thus, he will live in the tune of escaping the challenges believing himself to be incapable, generating more and more insecurity.

On the other hand, according to Zohar and Marshall (2006, p. 80, our translation), the opposite of fear is mastery, which results in behavior change, that is, when this motivation is achieved, we find "a wide range of interpersonal skills and values. Thus, to use this motivation requires "disciplines such as meditation or prayer, or through the constant practice of an art or skill". Therefore, we cannot allow ourselves to be controlled by negative emotions, since they make us people with negative motivations.

Thus, for Zohar and Marshall (2006, p. 98), adaptation is seen as a landmark of spiritual intelligence, helping usto behave in a way that fits thegroup with which we identify and want to belong. That is, the attitude of recombeing ourselves in the face of adversity, becoming knowledgeable of ourselves, helps us to be able to resolve our internal and external conflicts.

An evasion of this proportion would be dramatic for the country, so it is very important that the schools strengthen the links of students with the school, even at a distance. The role of the teacher in maintaining this bond is very important, and special attention to the mental and physical health of these professionals will be necessary, in the midst of so many challenges," says Daniel de Bonis of the Lemann Foundation.

However, students and families who manage to maintain the bond with the teacher, who is well emotionally, able to transmit the values of spiritual capital, if they remain more motivated for the activities. We take note of the importance of maintaining the affection that causes us positive emotions, capable of restoring self-confidence and trust in others, emphasizing that far from being "robots" and being defined by emotions for the construction of learning, we seek meaning in what we do and this reciprocity between human beings is able to maintain the humanization of education.

As a counterpoint to the fear of evasion, the research points out that proximity to the teacher can stimulate students in studies. In general, 82% of students dedicate more than one hour a day to study and 29% more than three hours.
Among those who have frequent contact with the teacher, there is a tendency of greater dedication, being 31% for those with more than three hours, contrasting with 26% among those who do not have this contact in this same workload.

Thus, ensuring the performance of the activities and the bond with the teacher suggests that it is possible to decrease the rate of dropout and evasion. Thus, students feel safer, having an attention and maintaining a secure relationship external to their family members.

Therefore, maintaining the bond and contact with the teacher will be decisive for the student's stay in the school in the coming years. The teacher does not need to just care about the content, but to encourage emotional bonds and conversations that help the student to overcome this moment with greater resilience, especially since the family does not always have this type of attitude.

For Adorno (1974, p. 25-26) apud Bauman (2008, p. 163, our translation), the precept of the task of critical thinking "is not the conservation of the past, but the redemption of the hopes of the past", and this maintenance of what is significant to us brings results and has not lost the present. Changes scare us, especially when they are abrupt, so it is necessary to develop our resilience in order to suffer less impacts. However, people who seek values that are part of spiritual capital are not immune to stress and demotivation or are free from contamination, but have greater emotional support to remake themselves faster physically and mentally.

Despite the inevitable changes, maintaining and improving critical thinking needs to be a task of each of us, in order to achieve the balance of relationships and technological advances, without technology taking the human place, but be its tool of work, without our existence depends on it.

**Final considerations**

Given the need to resignify our attitudes and practices in the multiplicity of relationships and identities, it remains to adapt the technological use in the best way in order not to be the social basis, but to be a tool to support our needs. From now on, technology will be even more present in our daily life; therefore, among the challenges faced by teachers, the adaptations of the building structures of schools and transdisciplinary content will also be re-meant, but they will make practical sense to new educational trends.

Therefore, spiritual capital must be part of the change in motivations so that they become more positive, tuning minds to the level of resilience and adaptation in the face of adversity. Finally, education may become the new trend from next year, and it is expected that, although
still unknown, it will increase the teaching and student curiosity, which goes far beyond the school building; so that it meets the autonomy of the constitution of knowledges.

REFERENCES


How to refer to this article

WILSKE, A. A. Challenges and educational perspectives in times of net modernity x reassignment of interrelationships. Revista @mbienteeducação, São Paulo, v. 15, n. 00, e022022, 2022. e-ISSN: 1982-8632. DOI: https://doi.org/10.26843/ae.v15i00.1151

Submitted: 30/03/2022
Required revisions: 28/06/2022
Approved: 13/09/2022
Published: 29/12/2022

Processing and publication by the Editora Ibero-Americana de Educação.
Correction, formatting, standardization and translation.