

**DISTANCE LEARNING, FACE-TO-FACE DIFFICULTIES: PERSPECTIVES IN TIMES OF COVID-19**

***ENSINO A DISTÂNCIA, DIFICULDADES PRESENCIAIS: PERSPECTIVAS EM TEMPOS DE COVID-19***

***ENSEÑANZA A DISTANCIA, DIFICULTADES PRESENCIALES: PERSPECTIVAS EN TIEMPOS DEL COVID - 19***

Thaís Janaina WENCZENOVICZ<sup>1</sup>

**ABSTRACT:** Because of the pandemic, Brazilian schools suspended face-to-face classes in mid-March 2020 and started looking for alternative ways to maintain the teaching-learning process during quarantine. In other words, technologies - apps and online platforms - received an excellent status in educational spaces. The study analyzes the difficulties imposed to the concretization of the teaching-learning process due to the impositions of the pandemic affecting the Human Right to education. From the methodological point of view, the time frame chosen to address the theme will be from December 2019 until May 2020, a context that will receive a critical-scientific approach, thus revealing the Human Right to education as a discourse and not just as standard. It uses the bibliographic-investigative methodological procedure with the addition of INEP's database and statistics, plus the sayings of ten educators (online interviews).

**KEYWORDS:** COVID-19. Humans rights. Distance learning.

**RESUMO:** *Por causa da pandemia, as escolas brasileiras suspenderam as aulas presenciais em meados de março de 2020 e passaram a buscar formas alternativas de manter o processo de ensino-aprendizagem durante a quarentena. Ou seja, as tecnologias – aplicativos e plataformas on-line – receberam status de excelência nos espaços educacionais. O estudo analisa as dificuldades impostas à concretização do processo de ensino-aprendizagem em razão das imposições da pandemia incidindo sobre o Direito Humano à educação. Do ponto de vista metodológico, o recorte temporal escolhido para tratar do tema será de dezembro de 2019 até maio de 2020, contexto que receberá uma abordagem crítico-científica, desvelando-se, assim, o Direito Humano à educação como discurso e não apenas como norma. Utiliza-se do procedimento metodológico bibliográfico-investigativo com acréscimo de banco de dados e estatísticas do INEP, acrescidos da fala de dez educadores (entrevistas on-line).*

**PALAVRAS-CHAVE:** COVID-19. Direitos humanos. Ensino a distância.

**RESUMEN:** *Debido a la pandemia del virus Covid 19 las escuelas brasileras suspendieron las clases presenciales a mediados de marzo del 2020 y comenzaron a buscar formas*

<sup>1</sup> State University Rio Grande do Sul (UERGS), Erechim – RS – Brazil. Full Professor in the Postgraduate Program in Education (UERGS) and in the Postgraduate Program in Law (UNOESC) and Collaborating Professor in the Postgraduate Program in Education (UNIOESTE). Postdoctoral (UNIOESTE). ORCID: <http://orcid.org/0000-0001-9405-3995> E-mail: [t.wencze@terra.com.br](mailto:t.wencze@terra.com.br)

*alternativas de mantener el proceso de enseñanza-aprendizaje durante la cuarentena. Las tecnologías TIC (tecnología de la información y comunicación) con sus aplicativos y plataforma en línea (conexión hombre maquina en internet) recibieron estado de excelencia en los espacios educacionales. El estudio analiza las dificultades impuestas a la concretización del proceso enseñanza-aprendizaje en razón de las imposiciones de la pandemia que afecta el derecho a la educación. Desde un punto metodológico y el tramo temporal escogido para tratar el tema será diciembre del 2019 hasta mayo del 2020, el contexto recibirá un abordaje crítico-científico, enfatizando el Derecho Humano a la Educación como discurso y no solo como una norma. Se usa el procedimiento metodológico bibliográfico-investigativo y el uso de la base de datos y estadística del INEP, además de la opinión de diez educadores (entrevista en línea).*

**PALABRAS CLAVE:** COVID-19. Derechos humanos. Enseñanza a distancia.

## Introduction

Education is a human right and points to a horizon of achievements. Education as a Human Right, or rights that are valid for all, arises for societies to understand the irrationality that is the trivialization of life, and the success in facing problems comes from thinking, theorizing, clarifying facts and recognizing collectivities as rights holders.

When postulating education as a right, the authors of the Universal Declaration of Human Rights were based, axiomatically, on the notion that education is not neutral in relation to values. For this reason, Article 26, in its most controversial section, determines that the right to education is linked to three specific objectives: (1) full development of the human personality and strengthening respect for human rights and fundamental freedoms; (2) promoting understanding, tolerance and friendship between all nations and all racial and religious groups; and (3) encouraging UN peacekeeping activities.

In this area, Article 26 establishes a series of educational goals, analyzed here together with the discussion that focuses on education as a Human Right in times of pandemic. The study uses the bibliographic-investigative methodological procedure, plus data and statistical bases from organizations such as IBGE, INEP, UNICEF and the Ministry of Health's Food and Nutrition Surveillance System/SISVAM.

The reflection is also developed based on studies and listening to subjects related to formal education, to build a memory about the initial decision making, which is gradually systematized, as to the ways of carrying out the pedagogical practice, which have shown weaknesses, since the substitution of face-to-face classes with 'remote education' is not enough, neither is it an organized modality in distance education, in favoring and guaranteeing the equity and quality of education. The following data are part of a research, punctually located and in

progress, on the understandings of the subjects of education: teachers. In this sense, it is noteworthy to hear and analyze the inter-places of the school's protagonists in times of pandemic. 10 educators were interviewed, five working in public schools and five in private schools.

### **Colonialism and Coloniality: specific reflections**

Thinking about the social composition of Brazil leads us to resume the historical process of social exclusions and deletions committed over the past decades. As a result of a process of occupation and settlement based on colonialism, the coloniality of power, knowledge and being, Brazil resignifies its denial of rights to a significant part of the national population at each cycle.

It is worth mentioning that the term “colonialism” is conceptualized by Quijano (2009, p. 73) as a “structure of domination/exploitation where the control of the political authority, of the production resources and of the work of a determined population dominates another of a different identity and whose central headquarters are, moreover, located in another territorial jurisdiction”<sup>2</sup>. In order to discuss colonialism and its consequences, specifically in the context of Latin America, the Modernity/Coloniality Group was formed in the late 1990s<sup>3</sup>.

According to thinkers affiliated with Pensadores do Sul Group, the relations of coloniality in the economic and political spheres did not cease with the end of colonialism and its colonial administrations, remaining in continuous reproduction by the modern/colonial capitalist cultures and structures of the world-system<sup>4</sup>, through the control of the economy, authority, nature and natural resources, gender and sexuality, subjectivity and knowledge, in a triple dimension, that is, the coloniality of power, knowledge and being (BALLESTRIN, 2013).

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<sup>2</sup> “estrutura de dominação/exploração onde o controle da autoridade política, dos recursos de produção e do trabalho de uma população determinada domina outra de diferente identidade e cujas sedes centrais estão, além disso, localizadas noutra jurisdição territorial”

<sup>3</sup> For further details on the genesis of the Latin American group Modernity/Coloniality and its relation with the debates about colonialism projected from other places (such as the post-colonial theories of authors from Africa, India, etc.), consult Ballestrin (2013).

<sup>4</sup> American sociologist Immanuel Wallerstein published, in 1974, the work “*The modern world-system. Capitalist agriculture and the origins of the European world-economy in the 16th century*”, in which he developed the theory of the world-system, defending, in summary, that, in the modern world, events began to occur on a broader stage, what he calls the modern world-system, which corresponds to the capitalist world economy (economic system that is interconnected on a global scale), whose beginning dates back to approximately the sixteenth century, lasting until today. The modern world-system would have been born with the constitution of the Americas, territories that were not incorporated into an already existing capitalist world economy, but, were, determinants for the emergence of a capitalist world economy, pointing out three fundamental elements: a) the geographical expansion of the world; b) the development of different methods of labor control for different products and different areas of the world economy (center, periphery and semi-periphery); c) the creation of state bureaucratic mechanisms (QUIJANO; WALLERSTEIN, 1992, p. 549).

Indeed, Western modernity was sustained by an “abyssal thinking”, dividing social reality into two worlds: “this side of the line”, that is, metropolitan (colonizing) societies, Law (legal or illegal, depending on the State or international official framework) and scientific knowledge; and the “on the other side of the line”, that is, colonial territories, “popular knowledge, lay people, commoners, peasants or indigenous people” (which are eliminated as “relevant or commensurable knowledge because they are beyond the universe of the true and the false”, Constituting mere “beliefs, opinions, magic, idolatry, intuitive or subjective understandings”) and “lawless territory, outside the law, the territory of a-legal, or even legal and illegal according to rights not officially recognized”<sup>5</sup> (SANTOS, 2007, p. 72-73).

According to Boaventura de Sousa Santos:

In its modern constitution, the colonial represents not the legal or the illegal, but the lawless. A maxim that was then popularized, “There are no sins to the south of Ecuador”, echoes in the famous passage from Pascal's Thoughts, written in the mid-17th century: “Three degrees of latitude subvert all jurisprudence. A meridian determines the truth [...]. Singular justice that a river delimits! Truth below the Pyrenees, wrong beyond”. From the mid-16th century onwards, the legal and political debate among European states about the New World focuses on the global line, that is, on the determination of the colonial, and not on the internal ordering of the colonial. The colonial is the state of nature, where the institutions of civil society have no place. [...] The colonial zone is par excellence the universe of beliefs and incomprehensible behaviors, which in no way can be considered as knowledge and therefore are beyond the true and the false. The other side of the line contains only magical or idolatrous practices, whose complete strangeness has led to the very negation of the human nature of its agents (SANTOS, 2007, p. 73-75).<sup>6</sup>

It was on the other side of the abyssal line, in the “hidden and essential face” of Modernity, that “the peripheral colonial world, the sacrificed indian, the enslaved black, the oppressed woman, the alienated child and popular culture” developed, that is, “The victims of

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<sup>5</sup> “conhecimentos populares, leigos, plebeus, camponeses ou indígenas” (que são eliminados como “conhecimentos relevantes ou comensuráveis por se encontrarem para além do universo do verdadeiro e do falso”, constituindo meras “crenças, opiniões, magia, idolatria, entendimentos intuitivos ou subjetivos”) e “território sem lei, fora da lei, o território do a-legal, ou mesmo do legal e ilegal de acordo com direitos não reconhecidos oficialmente”

<sup>6</sup> Na sua constituição moderna, o colonial representa não o legal ou o ilegal, mas o sem lei. Uma máxima que então se populariza, “Não há pecados ao sul do Equador”, ecoa na famosa passagem dos Pensamentos de Pascal, escritos em meados do século XVII: “Três graus de latitude subvertem toda a jurisprudência. Um meridiano determina a verdade [...]. Singular justiça que um rio delimita! Verdade aquém dos Pirineus, errado além”. De meados do século XVI em diante, o debate jurídico e político entre os Estados europeus acerca do Novo Mundo concentra-se na linha global, isto é, na determinação do colonial, e não na ordenação interna do colonial. O colonial é o estado de natureza, onde as instituições da sociedade civil não têm lugar. [...] A zona colonial é por excelência o universo das crenças e dos comportamentos incompreensíveis, que de forma alguma podem ser considerados como conhecimento e por isso estão para além do verdadeiro e do falso. O outro lado da linha alberga apenas práticas mágicas ou idolátricas, cuja completa estranheza conduziu à própria negação da natureza humana de seus agentes (SANTOS, 2007, p. 73-75).

Modernity”, affected by the “irrational act (as a contradiction of the rational ideal of Modernity itself)”<sup>7</sup> (DUSSEL, 2005, p. 29; BRAGATO, 2014).

In the words of Castro-Gómez (2005, p. 80), modernity consists of a “machine that generates alterities that, in the name of reason and humanism, excludes hybridity, multiplicity, ambiguity and contingency of concrete ways of life”, eliminating all differences. And, in the context of the “modern project”, the Social Sciences served as tools to produce alterities, managed according to the requirements of “capital accumulation”, for the formation of a “subject profile” (of subjectivity) adapted to production, that is, “White, male, married, heterosexual, disciplined, hardworking, self-owned”<sup>8</sup>. Such a “rational man” pattern was elaborated by contrasting it with the “other of reason”, that is, “the crazy, the native, the black, the maladaptive, the prisoner, the homosexual, the indigent”<sup>9</sup> (CASTRO-GÓMEZ, 2005, p. 80). Through colonialism, then, European and bourgeois man became “a subject/agent, able to decide, for public life and government, a being of civilization, heterosexual, Christian, a being of mind and reason”<sup>10</sup>, and, thus, it started to be taken as the “measure of all things” (LUGONES, 2014, p. 936-937)

In the 1970s, the Subaltern Study Group was formed in South Asia - with the leadership of Ranajit Guha, an Indian who based his studies on a critique of Indian nationalist Eurocentric historiography. In the 1980s, subaltern studies became known outside India, especially through authors Partha Chatterjee, Dipesh Chakrabarty and Gayatri Chakrabarty Spivak.<sup>11</sup>

The term “subaltern” started to be used in the 1970s, in India, as a reference to the colonized people of the South Asian subcontinent, and allowed a new focus on the history of dominated places, until then seen only from the point of view of the colonizers and their hegemonic power. Thus, the name “subalternity” would emerge, which, in the abstract name,

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<sup>7</sup> “o mundo periférico colonial, o índio sacrificado, o negro escravizado, a mulher oprimida, a criança e a cultura popular alienadas”, ou seja, “as vítimas da Modernidade”, atingidas pelo “ato irracional (como contradição do ideal racional da própria Modernidade)”

<sup>8</sup> “White, male, married, heterosexual, disciplined, hardworking, self-owned”

<sup>9</sup> “the crazy, the native, the black, the maladaptive, the prisoner, the homosexual, the indigent”

<sup>10</sup> “a subject/agent, able to decide, for public life and government, a being of civilization, heterosexual, Christian, a being of mind and reason”

<sup>11</sup> Spivak presented the group's work to the American public, being one of the most important translators for Jaques Derrida. In 1985, Spivak published an article that became another canon of post-colonialism: “Can the underling speak?”. In this article, the author criticizes the Western intellectuals Deleuze and Foucault due to the post-structuralist and deconstructionist affiliation and a self-criticism to the subordinate studies, through the reflection on the discursive practice of the post-colonial intellectual. For her, the subordinate subject is one whose voice cannot be heard; her criticism of the intellectuality that intends to speak on his behalf is the fact that “no act of resistance can occur in the name of the subordinate without this act being interwoven in the hegemonic discourse” (ALMEIDA, 2010, p. 12).

would have its meaning shifted to a certain concreteness and visibility (FIGUEIREDO, 2010, p. 2)

### **Distance learning and emergency remote education: specific issues in an unequal country**

Inequality marks Brazil's historic trajectory. Education, having the schooling process as a central function, is a factor capable of developing in individuals their potentialities by allowing the “full development of the person, their preparation for the exercise of citizenship and their qualification for work”<sup>12</sup>, as provided for in the Constitution of 1988. When disseminated universally it can be an important mechanism for the promotion of opportunities for the community. And, in countries that stand out for inequality, the responsibility of the public power becomes more prominent.

According to a study by the Getúlio Vargas Foundation (2019), inequality grew in Brazil and registered a persistent increase in the second half of 2019, surpassing the historical peak observed in 1989. Published by the Foundation's Center for Social Policies, the study evaluated changes in inequality rates in the last seven years and its relations to growth, the consequences on social welfare and poverty. According to the document, while the income of the poorest half of the population fell by about 18%, only the richest 1% had an almost 10% increase in purchasing power. In other words, not even in 1989, a year considered to be the historic peak of Brazilian inequality, was there a movement of concentration of income for so many consecutive periods.

In 2015 alone, poverty rose 19.3% in Brazil, with 3.6 million new poor. From the second quarter of the same year until 2017, the population living in poverty in the country increased 33%, reaching 11.2% of Brazilians, against the 8.4% previously registered. The study is based on IBGE's National Household Sample Survey (PNADC), and the Gini index<sup>13</sup>, global inequality meter. Concomitant with the growth of inequalities comes the increase in demands from the impoverished populations towards the State and, consequently, the distancing of access to fundamental human rights and, among them, the right to education. According to data from UNICEF (2018), 43.8% of children and adolescents aged 5 to 14 years live in households with a per capita income of up to 1/2 minimum wage.

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<sup>12</sup> “pleno desenvolvimento da pessoa, seu preparo para o exercício da cidadania e sua qualificação para o trabalho”

<sup>13</sup> The Gini index is the most popular measure of inequality, ranging from 0 (perfect equality) to 1 (perfect inequality).

The denial of the right to education arises practically with the colonization process. The exclusion of hundreds of citizens from access to school has consolidated the processes of segregation and vulnerability of thousands of citizens in Brazil. According to José Ricardo Pires de Almeida (2000, p. 37), in Colonia Brazil “there were a large number of wealthy traders who could not read”<sup>14</sup>. Proof of this is confirmed by the fact that in the Empire the illiterate's vote was allowed as long as he possessed goods and titles. In the same work, Almeida shows that in 1886, while the percentage of the schooled population in Brazil was only 1.8%, in Argentina this rate was 6%.

There were several programs to eradicate illiteracy over the years. However, social inequalities prevented many from being assertive<sup>15</sup>. In a country that has one of the worst income concentrations in the world and the income of the richest 20% is 32 times higher than that of the poorest 20%, the distribution of education and illiteracy could not be different. Thus, for the country as a whole, while the illiteracy rate in households whose income exceeds ten minimum wages is only 1.4%, in those whose income is less than one minimum wage it is almost 29%. In the Northeast, this situation is accentuated: the illiteracy rate of the poorest families is twenty times higher than that of the richest families (INEP, Mapa do Analfabetismo, 2018). It is important to say that the dropout and failure rates still remain with greater or lesser incidence in most Brazilian states. According to data from UNICEF (2018), 7.4 million children are two or more years behind school, the main cause of dropping out of school.

As pointed out, structural obstacles stand out among the obstacles of remote emergency education, that is, problems with access to computers and internet connection, the lack of appropriate space for home study and the family-school relation. If there was already a gap between the school and the family nuclei in the face-to-face modality, in the moment of singularity - social isolation - the distances increase and the difficulty for teachers to get in touch with the students' parents becomes greater. Another factor not to be overlooked is the fact that the family members have a low level of education. There are countless reports in which the parents are unable to keep up with the demands of the school.

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<sup>14</sup> “havia um grande número de negociantes ricos que não sabiam ler”

<sup>15</sup> Among the Programs we can mention: Adolescent and Adults Education Campaign (1947, Eurico Gaspar Dutra Government); National Campaign of Illiteracy Eradication (1958, Juscelino Kubitschek Government); Basic Education Movement (1961, created by the National Conference of Bishops of Brazil-CNBB); National Literacy Program, using the Paulo Freire method (1964, João Goulart Government); Brazilian Literacy Movement (Mobral) (1968-1978, Governments of the Military Dictatorship); National Youth and Adult Education Foundation - Educar (1985, José Sarney Government); National Literacy and Citizenship Program - Pnac (1990, Fernando Collor de Mello Government); World Declaration on Education for All (signed in 1993 by Brazil in Jomtien, Thailand); Decennial Education for All Plan (1993, Government Itamar Franco); and, finally, the Solidarity Literacy Program (1997, Government Fernando Henrique Cardoso). (INEP, Map of Illiteracy, 2018).

According to the ICT Household Survey, released in 2019, only 44% of households in rural Brazil have access to the internet. In the urban area, the rate is higher: 70% of homes are connected. Of this total, the largest number of connected houses is found in the Southeast Region, between 69.9 and 73.0%, and the lowest amount in the Northeast Region, between 57.0 and 60.2%. The differences are even more evident when analyzing each social class: among the richest (classes A and B), 96.5% of households have an internet signal; at the lower levels of the pyramid (classes D and E), 59% are unable to browse the network. Among the population whose family income is less than 1 minimum wage, 78% of people with internet access use their cell phones exclusively.

With regard to family accompaniment with studies, data presented by the Brazilian Institute of Geography and Statistics (IBGE) in 2017 shows a correlation between the family's level of education and the student's chance of completing university. According to the study, 69% of young people whose parents finished higher education also completed graduation. On the other hand, the probability of someone who did not attend school having a child with a university degree is only 4.6%.

Adding to social problems is also hunger and the lack of food supply - lack of lunches in the pandemic period. It is known that in many situations this food portion is crucial for the survival of children and adolescents in Brazil. According to statistics from IBGE (2019), 9 million Brazilians between zero and 14 years of age in Brazil live in extreme poverty. The Ministry of Health's Food and Nutrition Surveillance System (SISVAM, 2019) identified 207,000 children under the age of five with severe malnutrition in Brazil.

Concomitant with hunger, there is another obstacle to be faced: malnutrition and childhood obesity. Brazilian children are increasingly obese, including low-income children. Excess weight does not reveal quality food. It is, in fact, a sign of the opposite - there is a significant increase in the consumption of cheap and ultra-processed foods, rich in calories but poor in nutrients.

The impossibility of being in the school environment and not attending classes also contributes to a greater exposure to violence (sexual, physical or psychological) by students. Social isolation highlights and points to this nature of violence - inside the home and away from outside eyes - due to the absence of daily contact with the school. Usually it is the teachers who point out the hundreds and thousands of acts of violence against teenagers and children.

Between 2014 and 2016, the Coordination of International Affairs and Child Protection / UNICEF (2018) presented a report that evidenced the serious increase in domestic violence in the epidemic of the Ebola virus in contaminated countries. With the COVID-19 pandemic,



there is a need to strengthen the system for guaranteeing rights. It is important to highlight that systematic violence against children and adolescents causes trauma and the psychological consequences will be seen after the pandemic. Viewing this context, Brazil needs to improve current public policies and invest in new policies to really reach the excluded and vulnerable.

Regarding the formation of teachers to teach online classes and the difficulties in adapting syllabus, there are countless problems mentioned by educators and managers, since distance education requires a tutor and the use of different media resources diluted at different times, with synchronous and asynchronous activity. In the remote education that takes place in several states, the teacher was simply put to transfer his classroom to digital.

The education systems and networks themselves present structural difficulties with regard to technologies and, in the case of a rural school, the difficulty is even greater. The lack of infrastructure is one of the main problems pointed out by rural schools in the country to have access to technology. According to the survey ICT Education 2018, conducted by the Internet Steering Committee in Brazil (CGI.br), 43% of these schools have no internet due to the lack of structure in the region and 24% of them pointed out the high cost of the connection.

While in urban areas 98% of schools have at least one computer with internet access, in rural schools the rate drops to 34%. And, even if a computer is connected, it is not always available for students: 62% of rural schools do not have a computer for students to use, the survey points out (TIC EDUCATION, 2018).

It also urges to highlight the risk of growth in child labor, abuse and domestic violence against children and adolescents and early pregnancy in the period. Furthermore, with the economic crisis that is plaguing Brazil, it is necessary to reinforce the intergenerational cycle of poverty, accentuated by the reduction in household income, due to the fall in investment in education (by families and the government) and by the tendency of worsening conditions mental health and nutrition of vulnerable children and young people.

### **Voices of educators in times of pandemic**

Giving time and voice to one of the most significant links in education aims to organically recognize the role of educators. Thus, the speech space, or rather, the protagonism of speech, becomes necessary and significant in view of the possibility of saying, narrating oneself as a historical subject and, positioning oneself as such, that is, paying attention to who acts directly with the process in order to recognize individuals as responsible for their actions.

As for the question of speech protagonism, it is important to note that the teachers interviewed have had more than a decade of experience in schools, that is, they are directly linked to the teaching-learning process. In the period leading up to or shortly after the interview, they emphasized the importance of being heard, so that they could tell a little about their experiences, and have it recorded, since they would hardly have such an opportunity.

It is important to highlight that some categories were and remain silent (children, indigenous people, women, blacks and others). Providing opportunities for educators, and especially women-teachers to have spaces to expose their perceptions, is a way of giving legitimacy to their places of speech. When dealing with the importance of the place of speech, Ribeiro says that: “we are not talking about individuals necessarily, but about the social conditions that allow or not these groups to access places of citizenship”<sup>16</sup> (RIBEIRO, 2017, p. 61). Djamila collaborates,

[...] Speaking is not restricted to the act of emitting words, but of being able to exist. We think a place of speech as refuting traditional historiography and the hierarchy of knowledge resulting from the social hierarchy. When we talk about the right to a dignified existence, to the voice we are talking about a social locus, how this imposed place makes the possibility of transcendence difficult. It absolutely has nothing to do with an essentialist view that only black people can talk about racism, for example.

To think a place of speech would be to break the silence instituted for those who were subordinated, a movement in the sense of breaking with the hierarchy [...]

There are people who say that the important thing is the cause, or a possible “nobody's voice”, as if we were not embodied, marked and delegitimized by the colonizing norm. But, commonly, only those who always had a voice and never had to claim their humanity speak in the voice of nobody (RIBEIRO, 2017, p. 64, 90).<sup>17</sup>

In this sense, in view of the situation of devaluation and lack of social recognition of education as a whole and the profession of teacher, it can be said that the place of speech of the educator is small, inferior and subordinated in most cases. In the process of building collective

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<sup>16</sup> “não estamos falando de indivíduos necessariamente, mas das condições sociais que permitem ou não que esses grupos acessem lugares de cidadania”

<sup>17</sup> [...] O falar não se restringe ao ato de emitir palavras, mas de poder existir. Pensamos lugar de fala como refutar a historiografia tradicional e a hierarquização de saberes consequente da hierarquia social. Quando falamos de direito à existência digna, à voz estamos falando de locus social, de como esse lugar imposto dificulta a possibilidade de transcendência. Absolutamente não tem a ver com uma visão essencialista de que somente o negro pode falar sobre o racismo, por exemplo.

Pensar lugar de fala seria romper com o silêncio instituído para quem foi subalternizado, um movimento no sentido de romper com a hierarquia [...]

Há pessoas que dizem que o importante é a causa, ou uma possível “voz de ninguém”, como se não fôssemos corporificados, marcados e deslegitimados pela norma colonizadora. Mas, comumente, só fala na voz de ninguém quem sempre teve voz e nunca precisou reivindicar sua humanidade (RIBEIRO, 2017, p. 64, 90).

memories, there are many silences, oblivions and erasures, all in line with the power relations within a given society. In the meantime, the methodological perspective of listening to the protagonists in times of pandemic was based.

In the space where the research was developed, South of Brazil, ten teachers working in the School of Basic Education of the private (5 deponents) and public (five deponents) networks were interviewed. The online form (e-mail) was used as the contact mechanism. The age group of the interviewees indicates between 26 and 50 years. Regarding religion, the percentage of teachers who claim to be Catholic is higher than that of other religions, 70%. In terms of education, 90% of respondents have a degree and specialization in education. Of the deponents who work in the public network, 100% were hired through public tender.

The first question, 'Tell us about your teaching career in times of pandemic', intends to open possibilities for the interviewees to narrate themselves, to seek in their memories and experiences of that period. At this point, the interviewees spoke,

*Well, from one day to the next our daily life was abruptly changed. It took me a few weeks to understand what was needed to be done at and by the school after the first Governor Decree. The press already warned, but until it arrives at our door it seems that it is not quite like that [...] the first time I attended a meeting by computer I did not say anything. I just listened. I don't think I had anything to say. Some colleagues talked and talked, and others nothing like me. I started to think about where I would teach my classes: in the living room? In the kitchen? Then came the insecurity of speaking and not being understood and finally knowing how to access the Platforms. Ah, a detail: my computer is not so modern. I was forced to buy another one, even though I didn't program myself or had the money at that time (Deponent E 01. Private School Educator, 2020).<sup>18</sup>*

The second respondent E 02, highlighted:

*[...] sometimes I am concerned with the programmatic content. Later, when exchanging ideas with some colleagues and accompanying the lives, I think that, primarily, this is a time to learn together. From taking care of the other, looking at how the technological tool can enable access to learning and be a complement to the face-to-face meeting that is so meaningless, especially when we speak to youth. [...] we must also take into account that the teachers*

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<sup>18</sup> *Bom, de um dia para outro nosso cotidiano foi alterado bruscamente. Levei algumas semanas para entender o que seria necessário realizar na e pela escola após o primeiro Decreto do Governador. A imprensa já alertava, mas enquanto não chega a nossa porta parece que não é bem assim [...] a primeira vez que participei de uma reunião pelo computador não falei nada. Apenas escutei. Acho que nem tinha o que falar. Alguns colegas falavam sem parar e, outros nada como eu. Comecei a pensar onde daria minhas aulas: na sala? Na cozinha? Depois veio a insegurança de falar e não ser compreendida e por fim saber acessar as Plataformas. Ah, um detalhe: meu computador não é tão moderno. Fui obrigada a comprar outro, mesmo sem ter programado e dinheiro naquele momento. (Depoente E 01. Educador de Escola Privada, 2020).*

*were taken by surprise and some are fatigued and sick. This scare and worries those in schools (Public School Educator, 2020).<sup>19</sup>*

The second question was: How do you see the teaching-learning of the acting school during the period of social distance? The interviewee E 03 is manifested as follows:

*I cannot evaluate now if my classes are being of the expected quality. I struggle. I dedicate many hours to prepare classes. Sometimes more than in times of classroom teaching. Other times I think that I use more time to prepare the classes than the total period of classes that I should teach. I am insecure in many moments, because I was not formed to teach classes in a virtual way. On the other hand, we do not have advice from the Secretariat so that the adaptation of students and teachers can happen safely [...] the abandonment that we suffer is old. Government enters, government leaves and we are only part of the pre-election speeches (Public School Educator, 2020)<sup>20</sup>*

Educator E 04 also collaborates:

*The days are not easy. I'm afraid of the future. I doubt that what I teach is enough for students to learn. Support from the School's Pedagogical Sector is efficient. They help us, set up meetings, we can talk and ask for help, however, direct contact with students is between spaces where we are alone [...] students even participate. The tasks are elaborated by the majority, but everything is very uncertain (Private School Educator, 2020).<sup>21</sup>*

It is important to evaluate that both educators declare that they are not sure about the effectiveness of the teaching-learning process. The teacher who works in private education declares that she is guaranteed as a pedagogical accompaniment and emphasizes that there is the monitoring of the majority of students regarding the performance of activities. It urges to point out that when it comes to education it is not just about the transmission of knowledge. We

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<sup>19</sup> [...] às vezes estou preocupada com o conteúdo programático. Posteriormente ao trocar ideias com alguns colegas e acompanhar as lives, acho que, prioritariamente, esse é um momento de aprendermos juntos. De cuidar do outro, a olhar como a ferramenta tecnológica pode possibilitar o acesso à aprendizagem e ser um complemento ao encontro presencial que está tão sem significado, especialmente quando falamos para juventude. [...] temos que levar em conta também que os professores foram pegos de surpresa e alguns estão fatigados e adoecendo. Isso assusta e preocupa quem está nas escolas. (Educador de Escola Pública, 2020).

<sup>20</sup> Não posso avaliar agora se minhas aulas estão sendo com a qualidade esperada. Eu me esforço. Dedico muitas horas para preparar as aulas. Às vezes mais que em tempos de ensino presencial. Outras vezes acho que uso mais tempo para elaborar as aulas do que o período total de aulas que deveria ministrar. Estou insegura em muitos momentos, até porque não fui formada para dar aulas de forma virtual. Por outro lado, não temos assessoria da Secretaria para que a adaptação de alunos e professores aconteça de forma segura [...] o abandono que sofremos é antigo. Entra governo, sai governo e nós só fazemos parte nos discursos pré-eleições. (Educadora de Escola Pública, 2020)

<sup>21</sup> Os dias não estão fáceis. Tenho medo do futuro. Tenho dúvidas que o que ensino seja o suficiente para que os alunos aprendam. O apoio do Setor Pedagógico da Escola é eficiente. Nos auxiliam, marcam reuniões, podemos falar e solicitar ajuda, porém, o contato direto com os alunos é entre espaços que ficamos sozinhos [...] os alunos até participam. As tarefas são elaboradas pela maioria, mas tudo é muito incerto. (Educadora de Escola Privada, 2020).

talk about everyday life, life, opportunities and the integration of subjects in the environment in which they live.

The third and fourth question focused on questions of the use of time in preparing classes and technologies. Educators E 05 and E 06 said:

*It is not common for me to spend a lot of time in front of the computer, much less on the phone screen. Now I was pushed into that 'normality' imposed by the school. Unfortunately, we cannot give an opinion. From one week to the next we were informed by the Direction and Coordination that we would change the way of teaching. A 30-hour course was offered. A lot of information and the promise of having advice [...] passed the time and, we even had advice, but it was insufficient. Doubts arise when we are alone. Well, now we're never alone. We have children, the house and other tasks [...] but, how can I call someone from the Coordination if the difficulty arises at 22:00? (Educator E 05, Private School, 2020).<sup>22</sup>*

*There are many demands, and almost no support and formation. You see, I did my graduation at a time when few teachers who taught at the university had a computer. Imagine what the students' reality was like (me in this case!). Then, after graduating, you focus on passing in a tender, fulfilling responsibilities with the tasks of the act of educating and so time passes and you can't keep up with everything. Another issue is the teacher's remuneration. Today it is almost impossible to invest in technology when not even wages are paid on time. And the worst thing is to see the managers and even the governor present the new 'ways of teaching' with the use of technology in communication networks. What technology in a context that many children do not even have what to eat? Another difficulty is the individual's perception of learning. They know they have difficulties and need education, but they do not prioritize studying, simply because they live in a logic of survival. When you don't know what you are going to eat or how you are going to spend the day, the study is in the background (Educator E 06, Private School, 2020).<sup>23</sup>*

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<sup>22</sup> Não é comum eu ficar muito tempo em frente ao computador e muito menos na tela do celular. Agora fui empurrada para essa 'normalidade' imposta pela escola. Infelizmente não podemos opinar. De uma semana para outra fomos comunicados pela Direção e Coordenação que mudaríamos a forma de ensinar. Foi oferecido um curso de 30 horas. Muita informação e a promessa de termos assessoria [...] passou o tempo e, até tivemos assessoria, mas foi insuficiente. As dúvidas surgem quando estamos sozinhos. Bom, agora nunca estamos sozinhos. Temos os filhos, a casa e outros afazeres [...] mas, como vou chamar alguém da Coordenação se a dificuldade surge às 22:00? (Educadora E 05, Escola Privada, 2020).

<sup>23</sup> São muitas as exigências e, quase nada de apoio e formação. Veja, eu realizei minha Graduação em tempos que poucos professores que ministravam aulas na Universidade tinham um computador. Imagina como era a realidade dos alunos (eu no caso!). Depois ao terminar a Graduação você centra em passar em um concurso, cumprir com responsabilidades as tarefas do ato de educar e assim o tempo passa e você não consegue acompanhar tudo. Outra questão é a remuneração do professor. Hoje torna-se quase inviável investir em tecnologias quando nem sequer os salários são pagos em dia. E o pior é ver os gestores e até o governador apresentar em redes de comunicação as novas 'formas de ensinar' com o uso da tecnologia. Que tecnologia em um contexto que muitas crianças não têm nem o que comer? Outra dificuldade é a da percepção do indivíduo em relação à aprendizagem. Sabem que tem dificuldades e precisam do ensino, mas não priorizam estudar, simplesmente por viverem numa lógica de sobrevivência. Quando não se sabe o que se vai comer ou como se vai passar o dia o estudo fica em segundo plano. (Educadora E 06, Escola Privada, 2020).

In both statements of the educators, it is possible to see the lack of opportunities in continuing education to work with technologies, as well as the economic difficulties - low wages - in order to purchase equipment for personal and work use. It also highlights the social inequalities observed in the Brazilian school context. The chances of a black or brown and illiterate<sup>24</sup> patient dying as a result of the new coronavirus in Brazil are 3.8 times greater than that of a white patient with higher education, pointed out an analysis of almost 30 thousand cases of hospitalizations by Covid-19 made by the Center for Health Operations and Intelligence at PUC-Rio, highlighting the impact of social inequalities on the lethality of the disease in the country.

The study points out that the higher the level of education, the lower the lethality, and this effect is linked to social-racial inequalities, income differences, which generate disparities in access to basic sanitary and health services. According to data from the Ministry of Health (May 2020), whites represented 51.4% of the total number of hospitalized patients by Covid-19 in the country until May 18, while blacks and browns were 46.7%. In terms of deaths, blacks and browns represented 54.8% and whites 43.1%.

The fifth question related to the guarantee of the right to education. Educators E 07 and E 08 state:

*A large part of the Brazilian population is aware that education is a right. A Human Right. It is in the Constitution, however this right is often denied or neglected. I have been a teacher for more than a decade and I experienced moments of calling students to school because they had to work. Others because the school itself excluded them. If it is an indigenous or black child, the problems increase [...] part of society collaborates with this process of expelling these children from school when they affirm that the place of the poor is to work and not to study. It is very disheartening to hear that today. Sometimes I think that people cannot see themselves as having rights. When I say having rights it is everyone, not just some classes. Another issue that concerns me is the post-pandemic. If before the isolation we already suffered the most diverse cuts in the budget, imagine now (Educator E 07, Public School, 2020).<sup>25</sup>*

<sup>24</sup> The study also indicates that among hospitalized patients, when the analysis is made by education level, people with higher education represented 22% of the deaths analyzed, while those without education reached 71.31% (PUCRJ, 2020).

<sup>25</sup> *Grande parte da população brasileira tem conhecimento que a educação é um direito. Um Direito Humano. Está na Constituição, entretanto em muitas vezes esse direito é negado ou negligenciado. Eu sou professora há mais de uma década e vivenciei momentos de chamar os alunos para escola porque tinham que trabalhar. Outros porque a própria escola os excluía. Se for uma criança indígena ou negra os problemas aumentam [...] parte da sociedade colabora com esse processo de expulsão dessas crianças da escola quando afirmam que lugar de pobre é trabalhar e não estudar. É muito desanimador ouvir isso até hoje. Às vezes acho que as pessoas não conseguem se ver como portadoras de direitos. Quando eu digo portadora é todos, não somente algumas classes. Outra questão me preocupa é o pós-pandemia. Se antes do isolamento já sofriamos os mais diversos cortes no orçamento, imagina agora. (Educadora E 07, Escola Pública, 2020).*

*Being in a school is a right for all children. This is already a consolidated thought, but there are many denials imposed on Brazilian education that we sometimes ask ourselves to what extent the Right to education is for everyone. It is important to be described in the Federal Constitution and in the International Conventions: education is a human right, but to what extent is this accomplished? Right now we are frightened by the possibility of the end of Fundeb [...] (Educadora E 08, Escola Pública, 2020).<sup>26</sup>*

Of the ten interviewees, all said they were aware that education is a human right. However, they highlight the countless variables that inhibit the full development of this right in most schools. The concern with cuts and contingencies are also among the daily concerns. The probable and potential financial and fiscal impact of the Covid-19 pandemic on education is reported as an understanding that educational financing in Brazil is fundamentally characterized by having as its main source a set of taxes with a constitutional link.

According to the Federal Constitution, in its art. 212, States, the Federal District and municipalities need to invest in maintenance and development of education (MDE) at least 25% of their revenues resulting from taxes and transfers. The Federal Government, in turn, must invest at least 18% of its tax revenue - a rule temporarily modified by Constitutional Amendment (EC) No. 95/2016. The linked resources finance expenses in both Basic Education and Higher Education and represent 72% of the total public investment in education (HOOGERBRUGGE, 2020, p. 9).

The main taxes and transfers linked to education are the State Tax on Circulation of Goods and Services (ICMS), with a fraction of a quarter of the revenue distributed to municipalities, the Municipality Participation Fund (FPM), the Participation Fund of States (FPE), the Services Tax (ISS) - of municipal competence - and the aforementioned Salário-Educação (Educational-Wage). Together, its links to education totaled R\$ 196 billion in 2018 (SECRETARIA DO TASSOURO NACIONAL, 2019).

As for the possible additional risk of tax impact with the eventual end of Fundeb, it is emphasized that this policy is constitutionally effective until 31 December, 2020, and if there is no renewal voted by the National Congress that year, Fundeb will expire. In this scenario, investment per student would drop by more than half in 1,220 municipalities (whose education networks total 7.5 million students).

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<sup>26</sup> *Estar numa escola é um direito de todas as crianças. Esse já é um pensamento consolidado, mas há muitas negações impostas sobre a educação brasileira que às vezes nos perguntamos até que ponto o Direito à educação é para todos. É importante estar descrito na Constituição Federal e nas Convenções Internacionais: educação é um Direito Humano, mas até que ponto isso se cumpre? Agora mesmo vivemos amedrontados com a possibilidade do fim do Fundeb [...] (Educadora E 08, Escola Pública, 2020).*

In these municipalities, the payment of education professionals would be unfeasible, as well as a good part of the maintenance expenses that allow schools to remain open. The end of Fundeb would also affect the state education networks in two ways: usually, nine state networks receive federal funds from the so-called “complementation of the Union” to Fundeb, and its end would also end such transfer; in addition, the disorganization of municipal networks would lead to a very significant increase in the demand for vacancies in state networks, overloading these educational systems (HOOPERBRUGGE, 2020, p. 10).

Another element asked in the interviews was the prospect of returning to classes after the period of social isolation. Educators E 09 and E 10 said:

*[...] we are anxious and at the same time hopeful. Anxious to resume face-to-face classes and not having minimum care conditions (hand sanitizer, masks and others). Hopeful that they will see the students and collaborate more closely with the teaching process. Many questions arise: how will we teach? What will we teach if the children's environment and the world has changed? (Educator E 09, Private School, 2020).<sup>27</sup>*

*There are many doubts. Will we have materials to develop classes by remote and face-to-face teaching? Will there be formation for state and municipal teachers and support from managers to face the new world that presented itself after the first day of isolation? How will students behave in the face of the rules of control and care (isolation)? Will all students be back? What about poor children who were unable to keep up with activities due to lack of conditions such as hunger or lack of computers and internet? (Educator E 10, Public School, 2020).<sup>28</sup>*

In summary, all the respondent teachers stated that they have more anxieties and concerns than certainties. Regarding the post-pandemic school structure, it is important to point out that the networks have contingent or reduced budgets in relation to the initial allocation, although more investments are needed to deal with the pandemic crisis. However, soon, the networks will have to plan and execute the reopening of schools and the resumption of face-to-face education, at the moment when health agencies and state governments signal the feasibility and security of the end of isolation.

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<sup>27</sup> *[...] estamos ansiosos e ao mesmo tempo esperançosos. Ansiosos para retomar as aulas presenciais e não ter condições mínimas de cuidados (álcool gel, máscaras e outros). Esperançosos pelo fato de rever os alunos e colaborar com o processo de ensino de forma mais próxima. Surgem muitas perguntas: como iremos ensinar? O que iremos ensinar se o entorno das crianças e o mundo mudou? (Educadora E 09, Escola Privada, 2020).*

<sup>28</sup> *São muitas as dúvidas. Teremos materiais para desenvolver as aulas por ensino remoto e presencial? Haverá formação aos professores da rede estadual e municipal e apoio dos gestores para enfrentar o novo mundo que se apresentou após o primeiro dia de isolamento? Como os alunos irão se comportar frente as normas de controle e cuidado (isolamento)? Todos os alunos irão voltar? E as crianças pobres que não conseguiram acompanhar as atividades por falta de condições como a fome ou falta de computador e internet? (Educadora E 10, Escola Pública, 2020).*



## **Final considerations**

In less than two weeks, teachers and students from public and private educational institutions moved their classrooms to cyberspace. A race has started to deal with the content that needs to be worked on in the school year and, for that, teachers and students have started using e-mail, Facebook, Whatsapp, and online platforms for greater remote interaction for their communication. Video lessons are being recorded to be made available to students. The profound inequality present in Brazilian education is known: the more resources the education networks have, the greater the possibility of communication with their students.

The triad used as a field of reflection in this study, 'Human Rights, Education and Pandemic', is justified by the universe of questions that the most diverse scientific segments have been asked to answer after the suspension of teaching activities throughout Brazil. In this area, the choice for this actor within the school system is due to the belief in the multiplying effect that teachers have in the realization of Human Rights, and thus the importance of listening to them is highlighted. In other words, in the same way that in everyday school life it is the teacher who has the closest contact with students, now they will officially be the bridge between the entire education system and students.

The suspension of classes is a measure common to the two networks present in the study (private and state), and at first it can be said that the private network shows signs to be more prepared for the moment, since 75% of the interviewees who work in private schools claimed to have support from the Directorates and Coordination to develop remote emergency education or distance education for students.

On the other hand, educators from the state public network, only 30% said they were safe with the new practices. Many denounce that they are being forced to exercise the new duties and functions. The difference can be explained specifically due to unequal conditions of infrastructure and teacher formation for the pedagogical use of technology.

These experiences reported by educators indicate that the teaching-learning process in times of a pandemic is more of uncertainty than certainty, and that most of them are unable to evaluate their performance in the teaching process. That virtual performance is a possibility to maintain contact with students, but that it requires a great emotional and structural effort that can compromise the teaching process, as well as the health of teachers. All, that is, 100% of the interviewees in this sample, stated that they feel insecure and pressured in the pedagogical actions when using the technologies. On the other hand, the absolute majority affirms that they

are sure that education is a Human Right that needs to be reiterated in times of flexible rights, even when it comes to Fundamental Rights.

It is also important to highlight the abandonment mentioned by educators working in the public network, as well as the use of the right to education in political spaces. Some of those elected make use of purposeful speeches during election campaigns and fail to comply with their government projects and plans when they take power. Also noteworthy is the fact that, although 70% of respondents say they use the moment to organize personal and family life, 50% also pointed out that they are studying, whether preparing classes, taking online courses and building or organizing teaching materials. Among the main sources of information used are the internet (70%) and television (50%).

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