REMOTE LEARNING IN TIMES OF PANDEMICS: COVID-19 AND ITS IMPLICATIONS ON TEACHER-STUDENT RELATIONSHIP - A FREIREAN PERSPECTIVE

ENSINO REMOTO EM TEMPOS DE PANDEMIA: COVID-19 SUAS IMPLICAÇÕES NA INTERAÇÃO PROFESSOR-ESTUDANTE - UMA PERSPECTIVA FREIREANA

ENSEÑANZA REMOTA EN TIEMPOS DE PANDEMIA: COVID-19 Y SUS IMPLICACIONES EN LA INTERACCIÓN PROFESOR ESTUDIANTE- UNA PERSPECTIVA SEGÚN PAULO FREIRE

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ABSTRACT: The choice for remote learning - name given to the online classes or to the handouts distributed by schools when the COVID-19 Pandemic broke out - became the major alternative in Brazil with the purpose of strengthening the bond between school and students. However, this choice seems to bring along some issues in what refers to relational matters. With that in mind, this study aims at the analysis of modifications that are likely to take place in the teacher-students interactions through dialogic and affective relationships, focusing on students' learning in classes that are not in-person, whether they are based on a synchronous/asynchronous remote learning mode or on the distribution of printed handouts. The study is characterized as a theoretical research based on Freire and its intent is to reflect how relationships of dialogue and affection might interfere in the educational process and consequently in students' learning.

KEYWORDS: Paulo Freire's theory. Remote learning. COVID-19. Dialogue. Affection.

RESUMO: A opção pelo ensino remoto, nome atribuído à modalidade de aulas online ou à disponibilização de materiais impressos quando foi decretada a Pandemia da COVID-19, revelou-se a principal alternativa no Brasil com o intuito de manter o vínculo da escola com seus estudantes. No entanto, essa modalidade parece trazer consigo implicações no quesito relacional. Com isso em vista, o presente trabalho tem por objetivo analisar as modificações que possivelmente ocorrem no aspecto da interação professor-estudante por meio de relações dialógicas e afetivas, tendo em mente a aprendizagem dos estudantes em aulas não presenciais, sejam elas em formato de ensino remoto online síncrono ou assíncrono ou impresso. O estudo caracteriza-se como uma pesquisa teórica com foco na Teoria Freireana e se propõe a refletir sobre como as relações de diálogo e afeto interferem no processo educativo e consequentemente na aprendizagem do estudante.

PALAVRAS-CHAVE: Teoria Freiriana. Ensino remoto. COVID-19. Diálogo. Afetividade.

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RESUMEN: *La opción por la enseñanza remota, nombre atribuido a la modalidad de clases online o al suministro de materiales impresos cuando fue decretada la Pandemia del COVID-19, se reveló la principal alternativa en Brasil con el intuito de mantener el vínculo de la escuela con sus estudiantes. Mismo así, esta modalidad parece traer consigo implicaciones en el ámbito relacional. Con eso en vista, el presente trabajo tiene por objetivo analizar las modificaciones que posiblemente ocurren en el aspecto de la interacción profesor-estudiante por medio de relaciones dialógicas y afectivas, teniendo en cuenta el aprendizaje de los estudiantes en clases no presenciales, ya sea en formato de aprendizaje remoto online sincrónico o asincrónico o en forma impresa. El estudio se caracteriza por ser una investigación teórica con enfoque en la Teoría de Paulo Freire y propone reflexionar sobre cómo las relaciones de diálogo y afecto interfieren en el proceso educativo y, en consecuencia, en el aprendizaje del estudiante.*

PALABRAS CLAVE: *Teoría de Paulo Freire. Enseñanza remota. COVID-19. Diálogo. Afecto.*

Introduction

The rise of distance learning courses, as well as movements and public policies for digital inclusion in Brazilian schools, may have served as inspiration for the solution found to maintain classes after the worldwide pandemic caused by COVID-19 was declared. With it came the medical recommendations for social distancing and the suspension of face-to-face classes, and schools were faced with the challenge of maintaining the link with their students and, consequently, the continuity of classes even when schools were closed and teachers and students were geographically separated.

Thus, considering that the affective bond brings with it elements that contribute to give meaning and significance to democratic and perceptive learning, it seems to us that the daily routine of a classroom can be favorable to a series of knowledge, both for the student and the teacher. Among so many events, the manifestations of affection mediated by dialogue contribute to the student's learning and even to the teacher's evolution as a mediator, making the act of educating an attitude that aims at the student's emancipation, in order to become an active participant in the educational process.

In this scenario, this study aims to reflect on the possible implications related to the teacher-student interaction at the beginning of the pandemic period caused by the Coronavirus and the decision to suspend face-to-face classes in the school context. Therefore, it seeks to answer the question: "in what aspects does the absence of student-teacher interaction in the Freirean Conception change with the classes in the remote teaching modality due to the current conjuncture caused by COVID- 19?".

It was during this period that the education networks, especially the public ones, opted to send the activities in printed format in biweekly or monthly shipments. This decision was based on the assumption that there would be situations in which teachers and students would have limitations and, therefore, difficulty in accessing digital technologies to carry out pedagogical activities. Thus, the whole academic community was mobilized, and the teachers started to plan and prepare activities that were printed by the schools and, later, made available for pick up at school by the students or their guardians. Later, after performing these activities at home, they were returned to the school and returned to the teachers' hands for registration and, occasionally, evaluation.

The main motivation to sustain this work is based on the importance that dialog and affectionate relationships have for the teaching-learning process to actually occur and for those involved to actively participate in the process. And, to analyze the possible modifications that occur in the teacher-student interaction through dialogical and affective relationships, the Freirean theory is used as a basis, reflecting on the possible learning of students through non presential classes, whether they are in electronic or printed format.

Education in the non-presence modality: recognized paths for thinking about COVID-19

Technological advances are growing in great proportion and speed these days. Technology increasingly enables a great demand for benefits and tools for interaction and knowledge in the most diverse areas. In the field of education, it would be no different. With the use of the internet, access to information and new resources are possible through countless alternatives. Among them, with considerable growth today in Brazil, are two distinct teaching modalities, known as "distance learning" and "remote learning".

One of the main characteristics of distance education is that it allows teaching to take place regardless of the location or time in which teacher and student are. The concept of distance education in Brazil is officially defined in Decree No. 5.622, of December 19, 2005 (BRAZIL, 2005), as an educational modality in which didactic and pedagogical mediation in the teaching-learning processes occurs with the use of information and communication means and technologies, with students and teachers developing educational activities in different places or times. The courses recognized by MEC in the distance learning modality are validated in the same way as in face-to-face teaching. This way, they are a great attraction to students, as they offer advantages such as convenience, flexible schedules, time savings, and cheaper tuition.

Martins and Mill (2018) mention that in relation to the purpose of distance education, when it was created, it consisted of the intention to promote teaching and continuing education, aiming at the democratization and access to knowledge for everyone, everywhere. The authors also comment on the possibility of integrating new information and communication technologies, the so-called ICTs, used as tools for building the teaching/learning process.

In this regard, Schlemmer and Moreira (2020, p. 105) state that the pandemic has caused an "unexpected situation imposing on educational institutions quick decision-making, without the realization of fundamental steps to develop a quality online digital education".

As for the concept of remote teaching, according to Moreira and Schlemmer (2020), it is configured as a modality that presupposes geographical distance of teachers and students, recently disseminated and adopted by educational institutions for the continuity of pedagogical activities in the pandemic context. In this modality, "the process is centered on content that is taught by the same teacher of the physical classroom" (MOREIRA; SCHLEMMER, 2020, p. 9), either synchronously, with support of digital technologies in sharing at the same time, or asynchronously, with the use and distribution of printed or digital materials in different times of sharing and access. In some versions, remote learning resembles distance education, carried out by means of communication such as radio or television.

With the possibility of remote teaching as a form of communication between students and teachers without face-to-face ties, its use has increased and spread strongly after the onset of the Pandemic COVID-19, in which such teaching modality has become, in most educational realities, the most viable alternative to maintain the teaching link with learners.

The virus causing the Pandemic COVID-19 was first identified in China, in the city of Wuhan, in December 2019. Since then, cases began to be diagnosed rapidly around the world, first by the Asian continent and then by other countries. In March 2020, the World Health Organization (WHO) defined the outbreak of the disease as a pandemic, due to the appearance in several regions of the world at the same time. In Brazil, the cases were identified starting in February 2020.

According to the Pan American Health Organization [3] (PAHO), specialized health agency of the inter-American system that serves as the World Health Organization (WHO) regional office for the Americas, Pandemic COVID-19 was declared by the WHO on January

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[3] Information obtained from PAHO Brazil website, https://www.paho.org accessed on Jul 05, 2020.

30, 2020, as a disease in which the outbreak caused by the new Coronavirus (COVID 19) constitutes a Public Health Emergency of International Concern, the Organization's highest level of alert as set out in the International Health Regulations. On March 11, 2020, COVID-19 was characterized by the WHO as a pandemic.

As the pandemic virus is a novel virus, capable of infecting humans easily and being transmitted from one person to another efficiently and continuously, several measures have been adopted to prevent the spread of the disease. Among such alternatives, physical distancing was one of them, to avoid the increase in the infected rates, ensuring the removal of people and the reduction of transmission. The increase of the disease is worrying, being detrimental to the health system, which might not be able to hold all the sick people, which would cause an increase in deaths due to lack of care. Despite the negative impacts in all sectors, the distance has become essential to prevent the number of cases from increasing in an uncontrolled way. In addition, all environments with agglomeration or circulation of people needed to be adapted.

In this way, such measures, originating in Decrees issued by various levels of government, led to the closure of numerous establishments considered non-essential, such as churches, schools, and universities. The schools had to suspend classes and, according to each reality, the alternative found to maintain the teaching link with the students was non-face-to-face teaching.

These non presential activities are still going through countless adaptations and modifications according to the reality and the resources available in each context. Some use technology as a strong ally, others, in scenarios where the clientele does not have access, carry out non face-to-face pedagogical activities in printed format.

The student-teacher interaction in the Freirean conception: possible dialogue with remote education

Facing this problem, the educational networks and school units have sought strategies to adapt non-face-to-face teaching, aiming to keep the teaching-learning process established even without face-to-face and physical contact of the main actors of this process. Teaching in times of the COVID-19 pandemic brings daily questions that instigate debate among educators. In this sense, modifications and adaptations are daily sought for students and teachers to carry out the educational practices, but how to know if they are actually managing to participate in the classes? This and other questions, due to the context that presents itself,

bring worries and uncertainties to teachers, who try to mediate the educational process without face-to-face contact with their students, adapting classes and activities, building new ways of approaching content and looking for ways and alternatives to enable the construction of knowledge to reach students in times of pandemic, by remote modality.

As Freire (1996) points out, about the critical reflection that practice requires of educators, so that it is not just a mechanical activity, the contents of distance activities have ended up being adapted in such a way that many teachers are focused on being able to send activities and account for the syllabus of their class or subject, rather than prioritizing the quality of teaching. Sometimes they opt to resume and reinforce content already learned by students, at other times, when possible, they try to forward new content.

It can be noticed that the activities performed during the pandemic reflect a "do-it-for-me" attitude, in which the main concern is to meet the workload of the school year imposed by the legislation in force. Sometimes it seems that we are living in times of a distance banking education where, paraphrasing and adapting one of Paulo Freire's best known concepts, "teaching is just 'trying' to transfer knowledge". Such a situation resembles what Charlot (2012) calls ping-pong communication, the relationship between teacher and student that boils down to receiving and sending information. The teacher becomes a teacher of information, who only brings technical content to his students. The ideal, the teacher of knowledge, the one who teaches to understand the world, to understand life, to answer questions, to argue and reflect, is left aside. And in the face of this, the student remains or becomes a receptor mechanism of a system.

According to Freire (1996), the concept of teaching goes far beyond the simple task of transferring knowledge, but rather creating possibilities for its production or construction. The teacher is the knowledge mediator, because he or she is involved in the process of facilitating that information be transformed into knowledge and produce new learning, as well as instigate the student to search for new knowledge, which is not only inside a classroom, but that makes reference to the world. Such learning flows when there is this democratic, affective, and effective encounter between teacher and student, who learn together. In contexts where students have technological resources such as internet access, families that can support and help them in their activities, we can say that it is possible in a way a greater interaction with teachers and classmates. However, in many realities, this is not what happens.

Networks and schools located in regions with population with low purchasing power do not allow the use of Information and Communication Technologies to be feasible and used

as a main or complementary resource in this process of distance education, considering that their clientele does not have the means to access the internet or electronic equipment.

In this way, observing the students' context, we opt for the alternative of not presential activities in printed format, in which teachers plan their classes, print them at school, make copies, and through specific schedules with the school management deliver them to the parents and/or guardians in biweekly or monthly shipments. In locations with a large territorial extension, where the school is not close to the homes of the neediest students, such as in rural areas, alternatives are sought with the support of the education secretariat to deliver the work to the students' homes or close to them.

When students receive the printed or virtual activities, they need to make an even greater effort to maintain focus and discipline in carrying them out. When praising the family scenarios that are presented to help in the performance of the proposed activities, it is possible to identify that there are some families that manage to help in one or another activity, mobilizing their children to accomplish what is proposed. Others, that the help given to the children is totally practical and results in fathers and/or mothers carrying out the activities for the children. There are also scenarios where fathers do not have the knowledge to help or simply cannot do it due to a series of factors, not to mention that the time they have is often very short, because they need to reconcile work and other adult life tasks. There are also family environments that show total indifference to the performance of activities, whether by students, parents, or guardians. And there are many other possible scenarios that have not yet been perceived.

There is also a portion of students who can perform the proposed activities alone, without the help of parents or guardians, that is, regardless of the context in which they are inserted and the family conditions they have. However, there are those who need a greater daily support from the teacher in the classroom. Not to mention the students who live in families with no structure and/or little affection. School was perhaps the only place where it was possible to be in an environment of interaction and learning, as well as providing a space for welcoming, caring, and listening. When this environment is removed from the students' daily life, the chances that they will lose the mobilization for new learning increases.

Through remote teaching, be it with the use of technology or through printed format, it becomes more difficult for the teacher to build knowledge together with his or her students. The teacher is the one who delivers everything. The student is just a mere receiver and reproducer of the given information. In face-to-face teaching, when entering a classroom, the

teacher needs to be open to the inquiries, curiosity, questioning, and inhibitions of the students, who are critical and restless beings.

In the concern to perform the activities and forward them to the teacher, the student stops reflecting about his real role in being the subject of his knowledge, critically considering what he has learned. They receive and need to do what is there, in that video, message, link or paper. The contact between teacher and student seems sick, when sometimes it is not dead. Such a situation occurs in a mechanical, practical and often apathetic and lifeless way. The goal is to perform the activity. All the possibilities and experiences that in a classroom in person could give meaning to the content, through the exchange of opinions, the interaction, the examples, the moments of dialogue between teacher and student, are extinguished. The task of teaching becomes a banal exercise, and the students simply receive and perform the proposed activities, without actually understanding what the teacher wants to teach. Consequently, such learning does not generate interaction and reflection.

When Freire (1996) tells us that "Teaching is not about transferring knowledge", he brings into focus the uniqueness that exists in the relationship between educator and student, because the act of teaching is not summarized or exhausted in the treatment of the object or content, superficially done, but extends to the production of conditions in which learning critically is possible and undoubtedly more valuable and meaningful for those involved in this relationship. It is through such conditions that the true learning of students will transform them into real subjects of the construction and reconstruction of the knowledge taught, alongside the educator, who is also a subject of the process. Only in this way can we really speak of knowledge through teaching, in which the object taught is apprehended in its raison d'être and, therefore, learned by the students.

It is worth remembering that, according to Freire (1996, p. 69),

> Educational practice demands the existence of subjects, one who, in teaching, learns, and the other who, in learning, teaches, hence its gnosiological nature; the existence of objects, contents to be taught and learned; it involves the use of methods, techniques, materials; it implies, due to its directive character, objectives, dreams, utopias, ideals.

In order for the educational practice to actually take place, in this perspective, the need for the teacher's mediation is emphasized, stimulating the student to understand the importance of being a protagonist in the learning process, a sense that he needs to seek and increasingly want to learn how to learn.

Freire (1996) brings us in his concepts that one of the most important strategies of the practical and critical educational process are the moments when the teacher provides his students with the essays of the deepest experiences of assuming themselves as social and historical beings, thinking beings, communicators and transformers.

Thus, acting as a progressive teacher who seeks to involve students and make them the subjects of their learning, it is up to him to seek the best for his students with strategies that enable moments of discussion, criticality, and autonomy. Such moments are fundamental to understand the student, and one of the tools that Freire considered as the main thread of the teaching-learning process was the dialogue, through which communication and the discovery that man is a being in constant learning and teaching were possible. However, how to establish a dialog between teacher and student in non presential pedagogical activities?

The student who only receives the activities and does them according to the teacher's request has the possibility of dialoguing about the object of study and about his or her autonomous and critical ability to express an opinion excluded. This means that the teacher's task, without the tool of dialog, is reduced to planning activities based on the content and, to a minimum, on the search to unveil the understanding of something through the student's critical engagement. For the student, the performance of the activities becomes just a simple and routine way to participate in class, to be "present", doing what is proposed without reflecting and debating in a group with his class.

Freire (1996) states that teaching requires availability for dialogue, and through dialogue it is possible to reduce the distance between the teacher and the student's reality. Dialog is, therefore, an essential part of the teaching-learning process, allowing the student's thoughts to be known, helping him in his difficulties, doubts, and anxieties about what he is learning. Without dialog, the respect and consideration for the knowledge that the student has and brings with him is diminished, and without which it is not possible to fulfill the teaching mission in its legitimacy. Without dialogue there is no communication, and this prevents true education as a liberating practice. Through dialog it is possible to learn and to teach, and this duality accompanies man from birth to death, in any life situation. Such dialogue must have the capacity to understand and comprehend the other, resulting in an act of love, humility, hope, faith, and trust.

The moments of dialog in the classroom allow everyone who is part of this moment to have an immense range of knowledge; there is the sharing of experiences that enrich the teaching-learning process, besides giving subsidies for the teacher to conduct his class and his

activities. The students feel valued when they have a voice and a turn to express their ideas, and also stimulate everyone to feel part of the process and to acquire the security to express their opinions and learn together.

Through non face-to-face pedagogical activities, in electronic or printed format, dialogic communication is substantially affected, its absence causes other insufficiencies that alter the meaningful educational process. Even though we know that, during the pandemic, contact between many families - parents and students - increased, we have those students who are not part of this estimate and need other elements besides information and knowledge, so that learning really occurs.

It is known that in school environments with affectionate relationships, especially between teacher and student, the most significant learning occurs. Considering that these affective mediations are fundamental to permeate the active desire to learn and give meaning to study, however, with remote teaching, what about the affective contact between teacher and student during the educational process?

The importance and contribution of affectivity, mediated by a pleasant coexistence, contributes significantly to the integral formation of the child, facilitating the search for knowledge. Affectivity and learning are closely linked. Freire (1997) highlights the importance of affectivity in the construction of knowledge as a factor for human development, because it is in the relationship with the other, through this other, that the individual will be able to define himself as a person and keep the process in permanent construction.

Talking about affection as a factor in pedagogical work is to give meaning to the ways of proposing activities and their execution. In learning moments, affectivity comes as a commitment from the teacher to pay attention to the student and create means for an effective and meaningful learning to take place. This is only possible with the proximity of the teacher to the student, showing him that he is there to help him find many possibilities to learn.

Gil and Pessoni (2020) point out that, given the complexity of the affective domain imposed in the teaching models offered in the pandemic context, the objectives of the affective domain are the most difficult to achieve in educational programs. In this horizon, "in a very special way in distance education, interpersonal relationships and, consequently, affectivity, tend to be minimized" (GIL; PESSONI, 2020, p. 6). We believe that this can be transposed to the remote education modality as well, because it is through classroom interactions that students build their self-image, identify their difficulties, observe whether or not they have understood the content, realize from the situations experienced with the teacher

and the feelings and emotions they have produced. The teacher makes them realize that they are capable. How can this be done if the classroom as a shared geographical space between teachers and students is not present?

Affectivity is closely linked to contact and dialogue, and when face-to-face interaction with the student is decreased, the chances of decreased interest, encouragement, mobilization, and motivation often occur and interfere in the construction of the student-teacher-knowledge relationship.

Through non-face-to-face pedagogical activities, the teacher tries to maintain a bond with the student, but this bond is limited only to the object of knowledge, to the informational aspect. It is observed, then, that affectivity as an essential element of the educational process is strongly affected. The teacher is not with the student in person, beside him/her, observing and noticing the process, removing doubts immediately, correcting, encouraging, praising. These situations are facilitated by face-to-face meetings, while in non-presence classes the challenge of expressing and perceiving senses, emotions and feelings is great.

Affective relationships, as Freire (1996) points out, are not conditioned to the fact of configuring the work according to the good will that one has for the students. As a teacher, one must be open and love everyone, considering that this is what often gives courage to the educational practice itself. In this way, the educator's task and the act of educating is a purely human specificity and affection plays a fundamental role in mobilizing interest, motivation, in short, the search for knowledge.

And it is in this task that Freire (1996, p. 145) states that it was

> [...] to teach, to know, to intervene, that made me understand the educational practice as a constant exercise in favor of the production and development of autonomy of educators and students. As a strictly human practice I could never understand education as a cold, soulless experience, where feelings and emotions, desires, dreams should be repressed […].

The author goes on to talk about the importance of small gestures, words of encouragement, and a welcoming gaze, which humanize and encourage the courage of this developing and learning being, contributing to its formation and transformation. For, normally, in family environments it is possible to identify an affection deficit, which makes the school environment a space where the student can express himself, perceiving the school as a space that offers and provides support with a welcoming network of affection, through attitudes of encouragement by the teacher that enhance the conception of themselves and the ability to learn and generate knowledge.

Final remarks

In view of the situation presented in times of the COVID-19 pandemic, it is observed that remote teaching is one of the ways to maintain the student's bond with the school, either through the use of digital communication technologies, through virtual/electronic environments, or through printed format. However, certainly, many contributions could come from empirical research with the purpose of investigating whether learning with the use of non-face-to-face pedagogical activities occurs in the same way as it does in a face-to-face classroom, with teacher and classmates together in the same time and physical space.

Given the context presented by the pandemic, the teacher-student interaction seems to have been affected, considering the decrease in the dialogic relationship facilitated by the face-to-face context. The teacher being face-to-face with the students, daily accompanies and mediates the student's learning process, creating strategies for the student to learn beyond information and content, generating learning with reflection and co-creation.

As Freire (1996) says, in his argument about banking education, students are not mere objects for receiving information, they are humans, far beyond answers and activities from a computer screen or a sheet of paper. Being in school is not just about processing information given by the teacher. The teaching learning process does not occur without interactions, without coexistence, without exchanges, it is necessary to make it meaningful from the interaction of your body with the objects in your environment, with the relationships established with those who live with you and with the reality of the world where you establish affective and emotional relationships. The way for this to happen is based on dialog and affectivity.

The concepts proposed by Paulo Freire, such as dialogue and affectivity, when present in the educational process, can promote democratic attitudes in the learning environment, stimulate awareness and provoke transformation, in addition to building new knowledge. The teacher's mission, therefore, becomes that of favoring the construction of knowledge, in a democratic, joint and cooperative process of knowledge exchange, with affective relationships, ensuring the possibility of expression for all.

However, the situation of non-presence education makes it difficult for the teacher to analyze the different realities present in his classroom. In this way, he simply plans the activities according to the content, and, when the activities return to school, he evaluates them and sends new activities previously planned. However, it is not possible to identify exactly to

what extent the student has achieved the activities, since the completion of the activities will be the starting point for new planning. Thus, in remote teaching, the possibility for the teacher to perceive the learning and create alternatives to facilitate and mediate the search for knowledge with interaction among all seems to have been limited.

In this way, it is possible to realize that through the remote teaching modality, the experiences and dialogical and affective relationships that allow the student to get to know his capacities and possibilities are diminished, having a perception of himself through the mediation and support of the teacher. It is through face-to-face classes that the possibilities for a favorable environment are expanded, so that this developing being can realize that the complexities of the process are not a determining factor for failure, but rather for seeking constant improvement in school performance and, consequently, in his potential.

The school environment allows social interaction, and is often where students find emotional relationships or even have their only meal of the day. It is known that distance education has specific qualities at the undergraduate level, but it will never enable considerable formative processes like face-to-face teaching in the stages of basic education for the cognitive, motor, social, and affective development of the student. Even though it is a pandemic that has originated such circumstances, it sometimes seems that the concern is more focused on the fulfillment of the teaching load than on the learning processes built throughout the process.

Teachers daily seek ways to maintain the bond between students and teaching in times of the COVID-19 pandemic, they seek alternatives to reduce the distance established due to the context we live in, but this moment requires the constant search for options that help in the learning process, however, how to establish a dialogic relationship without the presence of dialogue? How to create an affective relationship that produces security and generates motivation without having physical contact with the student?

Making use of and integrating Freirean theory into our daily lives brings the possibility of reflection on the importance of a new look at our practice in our pedagogical spaces. Understanding and prioritizing the responsibility of the teaching practice, reinforcing the students' individuality to enable knowledge through critical learning, shows itself as an alternative for the possibility of students to feel like real subjects of knowledge construction and reconstruction, understanding that education is an act of intervention in the world and its social transformations.

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