

**THE ABSENCE OF DIALOGUE IN THE PROCESS OF PROFESSIONAL FORMATION IN HEALTH IN REMOTE EDUCATION: IMPACTS ON THE LEARNING AND MENTAL HEALTH OF ACADEMICS**

***A AUSÊNCIA DO DIÁLOGO NO PROCESSO DE FORMAÇÃO PROFISSIONAL EM SAÚDE NO ENSINO REMOTO: IMPACTOS NA APRENDIZAGEM E NA SAÚDE MENTAL DE ACADÊMICOS***

***LA AUSENCIA DE DIALOGO EN EL PROCESO DE ENTRENAMIENTO DE SALUD PROFESIONAL EN EDUCACION REMOTA: IMPACTOS EN EL APRENDIZAJE Y LA SALUD MENTAL DE LOS ACADÉMICOS***

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**ABSTRACT:** In this text the objective is to analyze the meanings that students have been producing about the process of professional health education in remote education. To achieve the proposed objective, we appropriate the theoretical and methodological assumptions of Freirean Pedagogy, especially the assumptions of the dialogue category. The question that guided this research was: In the speeches of students and professors of undergraduate courses in the health area of a public university in Piauí, what are their possible significations (senses and meanings) produced about the professional formation process in remote education? Ten (10) academics participated in the study, 5 (five) of the Physical Education degree course and 05 of the bachelor's degree in Psychology. Specifically, on the production of data, the semi-structured interview was used, which took place from 5 to 7 of October 2020. The research results show that teaching centered on the teacher, anchored in the dynamics of listening, in the impossibility of saying the word, interaction and exchange of experiences hampers the knowledge production process. In addition, the meanings produced from the speeches of the academics investigated, show that the absence of dialogue, in addition to making it impossible to pronounce the world through words, institutes the culture of pretending to teach and pretending to learn. For them, this situation causes pain and suffering, as they feel guilty about the teaching process. Which in turn ends up impacting mental health. We believe that the meanings produced by students, from Physical Education and Psychology courses to the process of professional formation in health in remote education, led them to become aware of the absence of dialogue that hinders learning and impacts mental health.

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**KEYWORDS:** Professional qualification. Remote teaching. Dialogue. Learning. Mental health.

**RESUMO:** Neste texto o objetivo é o de analisar as significações que alunos vêm produzindo sobre o processo de formação profissional em saúde no ensino remoto. Com o intuito de alcançar o objetivo proposto, nos apropriamos dos pressupostos teóricos e metodológicos da Pedagogia Freireana especialmente dos pressupostos da categoria diálogo. A questão que orientou esta pesquisa foi: Nos discursos dos alunos e professores dos cursos de graduação da área da saúde de uma universidade pública do Piauí, quais as suas possíveis significações (sentidos e significados) produzidas sobre o processo de formação profissional no ensino remoto? Participaram do estudo 10 (dez) acadêmicos, sendo 5 (cinco) do curso de licenciatura em Educação Física e 05 do curso de bacharelado em Psicologia. Especificamente sobre a produção dos dados, se empregou a entrevista semiestruturada que foi realizada no período de 5 a 7 de outubro de 2020. Os resultados da pesquisa evidenciam que o ensino centrado no docente, ancorado na dinâmica da escuta, na impossibilidade de dizer a palavra, de interação e troca de experiências dificulta o processo de produção de conhecimentos. Além disso, os sentidos produzidos a partir dos discursos dos acadêmicos investigados evidenciam que a ausência do diálogo, além de impossibilitar o pronunciamento do mundo através da palavra, institui a cultura do fingir ensinar e do fingir aprender. Para eles, essa situação provoca dor e sofrimento, por se sentirem culpados com relação ao processo de ensino. O que por sua vez, acaba impactando na saúde mental. Consideramos que os sentidos produzidos pelos alunos, dos cursos de Educação Física e Psicologia ao processo de formação profissional em saúde no ensino remoto, os levaram à tomada de consciência quanto ausência do diálogo que dificulta a aprendizagem e impacta na saúde mental.

**PALAVRAS-CHAVE:** Formação profissional. Ensino remoto. Diálogo. Aprendizagem. Saúde mental.

**RESUMEN:** En este texto el objetivo es analizar los significados que vienen produciendo los estudiantes sobre el proceso de educación profesional en salud en la educación a distancia. Para lograr el objetivo propuesto, nos apropiamos de los supuestos teóricos y metodológicos de la Pedagogía freireana, especialmente los supuestos de la categoría diálogo. La pregunta que orientó esta investigación fue: En los discursos de estudiantes y profesores de carreras de grado en el área de salud de una universidad pública de Piauí, ¿cuáles son sus posibles significados (sentidos y significados) producidos sobre el proceso de formación profesional en educación remota? En el estudio participaron diez (10) académicos, 5 (cinco) de la carrera de Educación Física y 05 de la Licenciatura en Psicología. Especificamente sobre la producción de los datos, se utilizó la entrevista semiestruturada, que tuvo lugar del 5 al 7 de octubre de 2020. Los resultados de la investigación muestran que la enseñanza se centró en el docente, anclado en la dinámica de la escucha, en la imposibilidad de decir la palabra, la interacción y el intercambio de experiencias dificultan el proceso de producción de conocimiento. Además, los significados producidos a partir de los discursos de los académicos investigados, muestran que la ausencia de diálogo, además de imposibilitar la pronunciación del mundo a través de las palabras, instituye la cultura de pretender enseñar y pretender aprender. Para ellos, esta situación les causa dolor y sufrimiento, ya que se sienten culpables por el proceso de enseñanza. Lo que a su vez termina afectando la salud mental. Creemos que los significados producidos por los estudiantes, desde los cursos de Educación

*Física y Psicología hasta el proceso de formación profesional en salud en educación a distancia, los llevaron a tomar conciencia de la ausencia de diálogo que dificulta el aprendizaje e impacta la salud mental.*

**PALABRAS CLAVE:** *Formación profesional. Enseñanza remota. Diálogo. Aprendizaje. Salud mental.*

## **Introduction**

In this text, results of a study are presented and discussed, based on the assumptions of Freirean Pedagogy, which proposed to analyze the significations that students have been producing on the process of professional formation in health in remote education. It is part of a broader research, which was carried out in the northeastern region of Brazil, in the city of Teresina in the state of Piauí, involving students and teachers from two courses in the field of health at a public university.

In Paulo Freire's educational ideals, to educate, therefore, is to assume a gnoseological position, the position of the student with the educator and vice versa, to create and recreate the new reality of men and women in a permanent process of liberation. Hence, the educational act becomes dialogical and the action of the student and the educator is also dialogical. In this perspective, dialogue becomes a potentializing element of critical/problematic thinking in relation to the human condition in the world. Through dialogue, subjects can tell the world according to their views and understandings. Furthermore, in the wake of the proposal for a humanist-liberating education, Freire (1996) understands that the dialogue implies a social praxis, which materializes in the coherence between the spoken word and the humanizing action. For him,

[...] the action and reflection, so solidary, in an interaction so radical that, sacrificed one of them, resents the other. There is no true word that is not praxis. Hence, to say the true word is to transform the world (FREIRE, 1992, p. 77, our translation).

Based on this understanding, when education ceases to focus on dialogue, the educational process ceases to produce knowledge, since the production of knowledge exists only in creation and transformation. What comes into existence is an appropriation of the content by the educator who, during the educational process, donates it to his students, generating the absolutization of ignorance, that is, conceiving of himself as the owner of knowledge and his students as students. those who know nothing (FREIRE, 1997).

Contrary to the Freirean perspective of education, which conceives the educational action as a dialogic action and by humanizing extension. Action in which dialogue plays an essential role in the process of building knowledge. Freire understands that it is in the dialogical relationship between the subjects and the knowable object that the production of knowledge takes place. For the author, knowledge is a collective construction, mediated by dialogue, which must dialectically articulate the experience of everyday life with rigorous and critical systematization (FREIRE, 1971).

In this way, the absence of dialogue, presupposes the absence of awareness, and by extension of humanization. Dialogue is the way in which subjects pronounce the true word, a word that takes on the responsibility of telling the world and making the world, as it is through it that educational praxis, while social and political, is committed to the humanization of men and women. For, according to Freire (1976), only true thinking is able to lead the subjects to build their own history as a historical being, leading them to recognize and critically transform the conditions that are inserted in reality. Thus, dialogue is constituted as a path, in which the subjects are in a permanent movement of construction and reconstruction.

That said, it is possible to assert that, the vocation of Freire's pedagogy was born, grew and affirmed itself with the gnosiological commitment, with the development of a liberating education in which the dialogue is explicitly assumed as a purpose, which aims to think human beings as beings in relationship with the world. For this reason, Freire's epistemology emphasizes that if there is no dialogue, there is no learning, much less humanization. Since the absence of dialogue precludes the meeting between subjects, and subjects with the world when pronouncing it. Preventing the construction of true thinking that can transform the surrounding reality (FREIRE, 1979).

In view of the above, it is possible to maintain that with the appearance of COVID-19, an unknown disease, which affects respiratory capacity and progresses rapidly in cases of hospitalization and death, which appeared at the end of 2019 in the Chinese province of Wuhan and spread quickly around the world, causing the World Health Organization (WHO) to characterize the situation as a pandemic (FREITAS; NAPIMOGA; DONALISIO, 2020; BARBOSA BATISTA; VIEIRA FERNANDES, 2020). Educators from all over the world were challenged to be inventors and reinventors of the means that make it possible to problematize the object, or the reality to be discovered and apprehended by the subjects of the educational process through 'emergency remote teaching' carried out through various digital platforms.

This is because social distance has become one of the main strategies to prevent the spread of the virus and overload the health system. With that, at the beginning of the viral spread, the governments determined on the suspension of classroom classes in all spheres of education. Generating new demands on teaching. Leading educational institutions to seek innovative teaching methods, techniques, strategies and technologies for the development of classes (FERREIRA *et al.*, 2020).

However, the reconfiguration of the classroom, and the use of new pedagogical strategies, brought concern to the managers of educational institutions and educators, such as: teacher formation, guarantee of access by students, adaptation of students, impact on health community mentality and organization of study time.

Unfortunately, the decision to offer remote education did not always happen, mediated by the accurate listening of educational agents (educational managers, educators and students). In most cases, the decision was made horizontally and disconnected from the cultural, social and economic reality of students and teachers, creating problems of social exclusion, learning and mental health.

Thus, the question that guided this research was: in the speeches of students and professors of undergraduate courses in the health area of a public university in Piauí, what are their possible significations (senses and meanings) produced on the professional formation process in the remote teaching?

Thus, the objective of this study is to analyze the significations that students and teachers have been producing on the process of professional training in health in remote education.

## **Methodological procedures**

As we consider the problem, the objective and, above all, the theoretical-methodological framework that we assume in this study, we work with explanatory research to corroborate Vigotski's ideas (2007), by postulating that we must explain and not limit ourselves to the nominal descriptions of the process that composes the investigated phenomenon, which in the case of this study are the significations that students and teachers have been producing about the process of professional formation in health in remote education. This assumption was coined "explanation versus description" (VIGOTSKI, 2007).

In the given conditions, we understand that the referred type of research substantiates the production of answers about the meanings that students and teachers have been producing about the process of professional training in health in remote education.

We also clarify that the 10 (ten) participating students, 5 (five) of the Physical Education degree course and 05 of the bachelor's degree course, chosen at random. Who agreed to sign the Free and Informed Consent Form (ICF), authorizing participation in the activities of this study. To guarantee the anonymity of the academics investigated in this study, we used numbers.

Specifically, about the production of the data, we used the semi-structured interview. For Aguiar and Ozella (2006), it is a rich technique for the construction of data in research as it allows access to the psychic processes of the production of meanings. The interview script addressed the following questions: What are the meanings of remote education for you? How are remote classes held? How is knowledge produced during classes? What are the impacts of remote education on your professional formation and your life?

The data produced as a result of the interviews were submitted to the proposal of Gaskins, Miller and Corsaro (1992). These authors indicate the use of the interpretative approach when the focus of the investigation is the meanings of human action in the face of specific cultural contexts. The interviews were conducted via e-mail from 5 to 7 of October 2020. They were transcribed in full and a summary analysis of the data was carried out to obtain the main key messages. Then, fragments of speeches relevant to the understanding of the objective and problem of the investigation were extracted.

Thus, to proceed with the analysis section (results and discussions), we organized the data in 2 (two) categories: 1) *Meanings initially produced about the process of professional formation in health in remote education.* 2) *Movement to produce new meanings about the impacts of remote education on their professional formation and on their life as a teacher.*

## Results and discussion

In this section, in order to analyze the meanings that academics have been producing on the process of professional formation in health in remote education, we seek to approach the experiences of academics, subjects of this study, during professional formation in remote education. Thus, to facilitate the analysis of the data produced through the semi-structured interview, we work with the categories: Meanings initially produced about the process of

professional formation in health in remote education. Movement to produce new meanings about the impacts of remote education on their professional formation and on their life.

### **Meanings initially produced about the process of professional formation in health in remote education**

The meanings, initially, expressed by the students, subjects of this research, about the process of professional formation in health in remote education, emerge from their experiences in remote classes held in the first semester of 2020, and bring up the absence of dialogue during the formative process, as is the case with students — 01, 02, 03, by revealing that:

*I started the special period very excited about classes, after all, since I entered the university the pedagogical discourse was that we live in a technological, computerized and information society. And that we, future teachers, would need to become technologically literate in order to follow the development of this society that is moving at a fast pace. I started classes, hoping to learn from my teachers strategies, methods and techniques to develop my professional action in this new world. Frustrating! With the development of the classes I noticed that our society is technological, but the majority of the population does not have access to digital media and those who have access do not master these technologies. Our classes are cold, without interaction, without dialogue, without exchange, without questioning. Those professors who asked me to join the technological world discovered that they themselves are separated from this society. They are not classes, they are monologues, I do not speak, I type and if I am lucky the teacher reads the chat and responds when she has time (Interview).*

*Our classes leave something to be desired, not because of the teachers, because like us many have problems connecting and even handling digital media. It is difficult to speak during classes, if you manage to be noticed you are already lucky. I almost always leave frustrated, tired, and with the feeling that I could have done something to improve, to help develop the dialogue. I think that since the beginning of the pandemic, classes per se have never happened again (Interview).*

*Virtual classes have a very peculiar dynamic, teachers almost always centralize speech and use their projections as a resource. Students almost always with their cell phone cameras and computers turned off are in the listening position. Once in a while, the teachers remember that they are with the students and seek to know if the class is listening and understanding. The students' response is always the same: Yes! Basically, the remote classes held in the centralization of speech, are just speeches and little class, little exchange, little learning. Plus a lot of charging with asynchronous activities (Interview). (our translation)*

Along the same line of argument, we can highlight the students' speech — 04, 05, 06 and 07:

*The classes are good, they could be better if the teachers found a way to make the students participate more. I leave the class dizzy with so much information. Most of the time I have no space to ask questions, answer questions and even share knowledge and experiences (Interview).*

*Our classes are always tense, because we enter the class and we don't know until what time we are going to stay there. There are teachers who are sensitive to the problem, others think it is an excuse. No, there are many people who went to the countryside and do not have access to a good internet, others use the internet of neighbors, relatives and colleagues. Another point that hurts is the way the classes take place, the teachers teach the contents and the students stay behind the scenes listening and trying to understand. It is a class that we learn little and we are really hoping to stay in the room until the end of the class, when we are forced to open the cameras and pronounce the word: HERE. Perhaps this is one of the rare moments we talk about in class (Interview).*

*I suffer a lot during classes. Kkkkk. I stay in the chat asking to speak and nothing, when they allow me, what I was going to say no longer makes sense (Interview).*

*Classes always take place in the meeting program, the teachers send the link through the system or the whatsapp group, but sometimes access doesn't work, so you have to schedule the class on the fly. Kkkk. The classes are always centered on the teachers, some use projection, others don't even know how to use it and everything remains in the speech. There is no conversation between teacher and student, we really use chat to communicate, communication in chat is more between students, they have classes that the teacher doesn't even consult the chat. I don't like the classes, it's a lot of content and little learning (Interview). (our translation)*

Regarding the students' speeches on screen, we can observe the complaint regarding the absence of dialogue in the development of classes. What, according to the students, damages the construction of knowledge. In the wake of Freire's thought, it is not possible to provide education from one person to another, but from one person with another, intermediated by the world. In this way, he criticizes verticalized educational processes, centered on the figure of the teacher who holds knowledge and deposits knowledge (FREIRE, 1980). In his ideology, dialogue must be part of the educational process from the moment of planning, in the choice of the programmatic content to be worked on by the educator-student. In his understanding, this content should not be a donation from the sage or the revolutionary leader to the uneducated, but “the organized, systematized and incremented devolution to the people of those elements that they gave you in an unstructured way” (FREIRE, 1996, p. 23, our translation).



In view of this, dialogue becomes a tool for students to have not only theoretical and abstract understanding of the contents presented and the problematic realities, but of the various levels of meanings they may have of it. In this way, the syllabus must reflect the contradictions of the students' concrete existential situation, through dialogue, between the meanings that have it, the educator and the students in search of answers that are processed in the plane of ideals and especially in the material world (FREIRE, 1997).

For this reason, dialogue, cannot be understood as the action of one person, or of one another, has to be constituted in the relationship of people when pronouncing the world. Therefore, there can be no dialogue between those who want the transformation of the world and those who elaborate the propaganda of those who do not want it, because they will always try to prevent those from “telling the world” (FREIRE, 1992, p. 91).

We can also affirm, from the analysis of the speeches presented by the students — 08 and 09, that the meanings produced by them, initially, about the process of professional formation in health in remote education, evidence the existence of the culture of pretending to teach and of pretending learn. Culture fueled by the difficulty of establishing dialogical relationships, due to the lack of teaching strategies that enable students to say the word and pronounce the world.

*I leave classes always frustrated. In fact, I don't even know if we can characterize virtual meetings as classes. Since they started, there hasn't been a single meeting in which a teacher or a student has had no trouble staying in class. It seems that nothing flows, there is no dialogue, there is no interaction, there is no exchange. It's not class! It's make-believe! We are fulfilling the schedule (Interview).*

*Actually, I already thought about giving up, there are many meaningless works, many loose and unquestioned speeches, many entries and exits from classes due to the connection. In fact, few things have been understood so far, and I doubt whether I will learn anything yet. I am aware that what I am failing to learn will be sorely missed. The fact is that there is no teaching and no learning, we are only aware of this fact, but we continue to follow the classes so as not to waste any more time (Interview). (our translation)*

With the intention of reinforcing this observation, we also highlight the student's speech — 10:

*A course with the characteristics of ours, dialogue is essential for us to interact and learn. In remote classes it is what I miss the most, it is what bothers me. When we speak, teachers immediately interrupt because of time, the justification is always the same: now the dynamics of the class are different. Then I ask myself: is listening dynamics sufficient for the development of learning? I want to hear, but I also want to be heard. My*

*dynamics are of exchange. I do not want for me the dynamics of saying that I have learned and it is visible that nothing has been understood, but there it is, everything is learned out there (Interview). (our translation)*

All these meanings produced by students 08 and 09 and 10, initially expressed about the process of professional formation in health in remote education, converge with Correia, Miranda and Velardi (2011), when they affirm that education must be thought to liberate and emancipate knowledge and the individual, so that it empowers their reality, we cannot agree with the development of an inculcating, alienating, repressive and pretending liberation education.

A democratic society is only built with responsibility. An education focused on awareness, for humanization is an imposition of this same society. The discourse of the development of teaching based on the dynamics of listening by students is contradictory. For the denial of the right to say the word, contributes to the development of teaching centered on the teacher, absent from dialogue, pretending and domesticating (WERNECK, 1992). As Freire (1980) says, in social relations the word takes on the meaning of saying the world and making the world. The true word is social praxis committed to the humanization process, in which action and reflection are dialectically constituted. Therefore, any contrary action is solitary and meaningless. Which in a way justifies the students' meanings regarding the culture of pretending to teach and pretending to learn present in the process of professional training in health in remote education.

### **Movement to produce new meanings about the impacts of remote education on their professional formation and life**

For the analysis of the data produced in this category, we start from the assumption that the development of professional formation in health in remote education accentuates the traditional dichotomy between theory/practice, being streamlined through expository and little dialogic classes, and consequently, bringing losses to the students' learning and mental health. In the context of professional formation, it is important for the educator to assume the educational process as a creative, critical act and dialogue as a facilitator of knowledge. It is vital that in the course of its pedagogical praxis its dialectical action becomes a practical testimony of its political-philosophical convictions, and that its pedagogical praxis can conspire against static knowledge, against the domination of thinking, against the reproduction of standardized gestures and be oriented by a "conception" that aims at the formation of professionals committed to the development of a professional action based in the

dialogue, in the lived reality and in the emancipation of the subjects (FREIRE, 1997). Here is the need to produce new meanings which, in the case of this analytical subsection, are the senses.

In view of the above, meaning is a relationship and, therefore, it is not taught. However, it may change. For Leontiev (1983, p. 234, our translation), it is a meaning “[...] developed, clearly aware, endowing the student with corresponding knowledge and attitudes”.

In the speeches of the students selected in the subsection, we will present indications of the production of the personal sense that the students, subjects of this study, developed in the experiences offered during the remote classes in the perspective defended by Leontiev (1983).

*The realization of our classes still provokes much discussion between us. Many contents worked by teachers are not understood by us. Everything is on the theoretical plane, in abstraction, which ends up hurting our learning. Sometimes I feel alone in this process, it seems that the teacher is not there to guide us, to support us, because deep down they need more guidance and support than we do. I am saddened both by what I fail to learn and by the suffering of teachers during classes (Interview).*

*I always ask myself how can we learn in the course of remote classes if we are always on the listening plane? If our experiences are not taken into account by the absence of dialogue? How can we build new knowledge, if the classes do not provide conditions for establishing dialogic educational processes? I suffer too much from this situation! When I entered the Psychology course I did not imagine that the classes would be developed in this way. I understand the context of emergency education, what I don't understand is this make-believe of both teachers and students. There is no teaching! There is no learning! What we have is anguish, suffering and blame for the countless things that don't work, that don't happen (Interview).*

*Remote classes added little to my formation. I'm just doing it to complete the course. I think everything is very new for all of us, and the conditions that teachers and students have to be and carry out classes are minimal and therefore precarious. I learn very little because of the lack of interaction during classes. And we have so much to do in asynchronous moments that we lose our leisure hours and freedom. It is suffering! (Interview). (our translation)*

In general, these students have a new meaning, that is, a personal sense about remote education, in professional formation and in their lives, which can be summarized as follows: “I stop learning” and “Suffering”. This reflects the precariousness with which remote education has been offered, causing damage to training and mental illness in students, which can still be seen in the statements:

*I will bring with me little from classes. Classes are always the same. There is no experience, no learning. I left classes mentally exhausted (Interview).*

*I believe that we have to take advantage of everything, whether positive or negative. From the remote classes, few positive things I will take into my professional life. Now, of course, what I have been experiencing negatively with my colleagues I will try to change in my professional practice, such as socialization of speech, creation of teaching strategies, association between teaching and the job market. The absence of these things during classes impairs our learning and causes suffering (Interview).*

*The classes frustrate me, because, for real, I learn almost nothing. I am worried because the job market will charge us and will not want to know about our current learning context. Look: classes that require body interaction being held via a computer screen and cell phone where listening is the only thing reserved to us. There is no theory/practice, what exists is a theory that is disconnected from practice and from our daily lives because we cannot make this bridge due to the absence of dialogue during classes. I am worried and thoughtful about these things (Interview). (our translation)*

Such speeches demonstrate that the mentioned teaching is offered without the minimum basic structure required. The students' speeches give us indications that their teachers were not offered any type of training focused on the development of remote education, causing them to have difficulties when dealing with digital technologies, causing losses to the learning and suffering to the students.

As Silva (2020) points out, fear of illness and the possible failure to use pedagogical content has negatively influenced students' mental health. The author emphasizes that, after the transfer of classroom classes to remote classes, what has been observed is students trying to compensate for learning difficulties during classes. However, this search when exhaustive causes insecurity, blame and mental suffering in students (PITANGA; BECK; PITANGA, 2020).

It is the personal sense that was developed by students 07, 08, 09 and 10, respectively, as explicit in their statements:

*Remote classes help me complete the course, but I learn almost nothing from them. The contents are very abstract and teachers still do not know how to develop more dynamic teaching. Some of them even blame us for the dynamics of the classes, believing that if the class does not develop as planned it is because we are not doing our part. It is bad because we end up thinking that it is true and we blame ourselves for the situation (Interview).*

*From classes I will take more things I shouldn't do in the job market. I am from Oeiras, a municipality where the population's purchasing power is low and internet access is very poor. For you to have an idea, for me to attend class I need to put a bench in front of the house, on the side of the street to have a better signal. Then, at the end of the classes, teachers ask students to*

*open the video. It is a moment of embarrassment for me, some still doubt me and make fun of my situation. Zero empathy (Interview).*

*We always learn something, something I will bring to my professional life. What worries me most is what is getting along the way, what is not being said and understood. There is a class that I don't really learn anything, everything is on a theoretical and abstract level. I leave the classroom exhausted, dizzy from looking at my cell phone and my ear sore from the phone. The worst of it is not that. I think the worst is mental illness (Interview).*

*I don't criticize the teachers, but the way the classes are streamlined. It seems that they are made just to be done, then it becomes make-believe. I really don't know what I have actually learned again. I get terrible, because behind my training process there are dreams, people, expectations (Interview). (our translation)*

In general, when students point out the learning difficulties and the suffering that remote education has produced over them, they are denouncing the precariousness and illness caused by a made up education system, which armed with the discourse of the need to offer remote education emergency, disregards the social, cultural and economic reality of thousands of students. Students, children of male and female workers who have the hope of a better life in their children's education. In this perspective, the meanings produced, from the statements presented, are demonstrative that, the students participating in the study, the professional formation process in remote education impacts learning, as well as mental health.

After everything that has been exposed so far about the personal reasons produced by the investigated students, it becomes possible to affirm the process of professional training in health in the context of remote education, it is devoid of dialogue, during classes is instituted the culture of pretending to teach and pretending to learn. That such process has impaired students' learning and caused mental illness in the academic community. It is necessary to point out that in the students' reports, in addition to revealing new meanings (personal meanings) about the process of professional formation in health in remote education, which leads us to think that teachers who did not receive any type of formation for development synchronous classes, which makes them have difficulties in dealing with new digital technologies. Therefore, from the meanings produced by the students and the theoretical contributions of the authors with whom we spoke in this study, it was possible to observe that the process of professional formation in health in remote education, at the university in which the participants of this study are enrolled, does not fulfill its social function and ends up causing students pain and suffering.

## Final considerations

In the search for the answer to the problem question of this study, the reading and analysis of the data produced through the semi-structured interview, supported by the theoretical and methodological assumptions of Freirean Pedagogy, especially the assumptions of the dialogue category, brought us closer to the movement of producing meanings and senses on the process of professional formation in health. During the investigation process, we delimited a sample of 10 (students) participating students, 5 (five) of the teaching degree course in Physical Education and 05 of the bachelor's degree in Psychology and through the speeches of these students we seek to analyze these meanings.

The students' speeches showed *a priori* meanings manifested on the development of classes in remote education. The students emphasize that teaching centered on the teacher, anchored in the dynamics of listening by the student, in the impossibility of saying the word, of interaction, exchange of experiences hinders the knowledge production process.

According to the investigated students, the absence of dialogue, in addition to making it impossible to pronounce the world through words, institutes the culture of pretending to teach and pretending to learn. For them, this situation causes pain and suffering, as they blame themselves in relation to the teaching process. Which in turn ends up impacting mental health.

In summary, we can say that the meanings produced by students, from Physical Education and Psychology courses to the process of professional formation in health in remote education, led them to become aware of the absence of dialogue that hinders learning and impacts mental health.

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## How to reference this article

CORREIA, M. S; ARAÚJO, N. A; MARQUES, B. G. The absence of dialogue in the process of professional formation in health in remote education: impacts on the learning and mental health of academics. **Temas em Educ. e Saúde**, Araraquara, v. 16, n. 2, p. 648-663, July/Dec. 2020. e-ISSN 2526-3471. ISSN 1517-7947. DOI: <https://doi.org/10.26673/tes.v16i2.14403>

**Submitted:** 20/03/2020

**Required revisions:** 20/06/2020

**Approved:** 27/08/2020

**Published:** 27/08/2020