

Remote Teaching and Affective Tonalities: A Hermeneutic Phenomenological Study with University Faculty

Ensino Remoto e Tonalidades Afetivas: Uma Pesquisa Fenomenológica Hermenêutica com Docentes

Enseñanza Remota y Tonalidades Afectivas: Una Investigación Fenomenológica Hermenéutica con Docentes

Enseignement à Distance et Tonalités Affectives : Une Recherche Phénoménologique Herméneutique avec les Professeurs

 10.5020/23590777.rs.v25i2.e16994

Sílvia Raquel Santos de Morais  

Psychologist (Federal University of Pernambuco). Master's degree (Federal University of Rio Grande do Norte [UFRN]) and PhD (Federal University of Espírito Santo) in Psychology. Postdoctoral researcher in Psychology (UFRN). Professor at UNIVASF. Vice-coordinator of the Laboratory of Transdisciplinary Practices in Health and Education (LETRANS-UNIVASF) and collaborating professor in the Multiprofessional Residency Program in Mental Health at UNIVASF.

Elza Maria do Socorro Dutra  

BA in Psychology from the Catholic University of Pernambuco (1976), MSc in School Psychology from Gama Filho University (1982), and PhD in Clinical Psychology from the University of São Paulo (2001). Currently Full Professor of Phenomenological Clinical Psychology at UFRN and postdoctoral researcher at Federal University of Fluminense. Faculty researcher in the Graduate Program in Psychology, supervising Master's and PhD students for over 20 years. Coordinator of the Subjectivity and Human Development Study Group (ESDH/UFRN/CNPq).

Ana Karina Silva Azevedo  

BA in Psychology from UFRN (2003), MSc in Psychology from UFRN (2006), and PhD in Psychology from UFRN (2013). Currently Professor in the Department of Psychology at UFRN and collaborating professor in the Graduate Program in Psychology at UFRN.

Abstract

This study is a hermeneutic phenomenological investigation conducted with three internship supervisors from Brazilian public universities. Narrative interviews were carried out through remote videoconferencing. The study aimed to examine the affective tonalities arising from the experience of remote teaching in Psychology during the COVID-19 pandemic, from a Heideggerian perspective. The narratives were interpreted using Critelli's analytic of meaning. Faculty members experienced disquiet in remote classes due to the reduced presence of active interlocutors, as students often kept cameras and microphones muted and showed limited availability for critical dialogue and exchange. The affective tonalities most frequently reported were fear and anxiety, which gave rise to an atmosphere of loneliness, helplessness, demotivation, and exhaustion. These affects elicited meditative thinking, calling faculty to withdraw from existential superficiality in favor of a form of teaching that went beyond the mere transmission of knowledge. This approach was grounded in circularity around the dimension of the sensible, capable of fostering reflective depth and questioning everyday clichés. The study concludes that remote teaching served as a means of ensuring educational continuity during the pandemic, but it hindered the teaching-learning process related to the development of competencies and skills required of future psychologists. Loneliness and exhaustion predominated in remote teaching within Psychology programs. Faculty were affected by reduced student engagement, weakened bonds, increased dropout rates, work precarization, lack of shared presence, and losses in the formative process. Students appeared more as consumers than as interlocutors, reinforcing a monotonous and anxiety-laden affective atmosphere that interfered with both teaching practice and professional training. Further studies are suggested to investigate the impacts of this teaching modality on psychological practice and training, including its affective tonalities.

Keywords: emergency remote teaching, affection, COVID-19, college professor, phenomenology.

Resumo

Trata-se de uma pesquisa fenomenológica hermenêutica com três professores supervisores de estágio de universidades públicas brasileiras, com uso de entrevistas narrativas em formato de videoconferências remotas. Objetivou-se investigar as tonalidades afetivas oriundas da experiência de ensino remoto de Psicologia na pandemia da COVID-19, em uma perspectiva heideggeriana. Os depoimentos foram interpretados a partir da analítica do sentido de Critelli. Os docentes experimentaram desassossego nas aulas remotas pela diminuição de interlocutores ativos, os quais permaneciam com câmera/áudios mutados, pouco disponíveis ao diálogo crítico e às trocas. As tonalidades afetivas mencionadas foram temor e angústia, que fizeram emergir uma atmosfera de solidão, desamparo, desmotivação, exaustão. Tais afetos provocaram o pensamento meditante, convocando os docentes a se retirarem da superficialidade existencial, em prol de um ensino que circulasse a transmissão de conhecimentos – um ensino pautado pela circularidade em torno da dimensão do sensível, capaz de despertar o adensamento reflexivo e o questionamento dos clichês cotidianos. Conclui-se que o ensino remoto foi uma alternativa de continuidade formativa na pandemia que dificultou o processo de ensino-aprendizado de competências/habilidades do futuro psicólogo. A solidão e a exaustão foram predominantes no ensino remoto do curso de psicologia. Os docentes foram afetados por: diminuição da implicação dos estudantes, enfraquecimento de vínculos, aumento da evasão, precarização do trabalho, ausência de convívio e perdas no processo formativo. Os estudantes pareciam mais consumidores do que interlocutores, favorecendo uma atmosfera afetiva entediante e angustiada, interferindo no trabalho docente e na formação. Sugerem-se novos estudos para investigar impactos dessa modalidade de ensino na prática e na formação de psicólogos, incluindo suas tonalidades afetivas.

Palavras-chave: ensino remoto, emergência, afeto, COVID-19, professor universitário, fenomenologia.

Resumen

Se trata de una investigación fenomenológica hermenéutica realizada con tres profesores supervisores de prácticas de universidades públicas brasileñas, mediante entrevistas narrativas llevadas a cabo por videoconferencias remotas. El objetivo fue investigar las tonalidades afectivas surgidas de la experiencia de la enseñanza remota en el área de Psicología durante la pandemia de COVID-19, desde una perspectiva heideggeriana. Los testimonios fueron interpretados a partir de la analítica del sentido de Critelli. Los docentes experimentaron inquietud durante las clases remotas debido a la disminución de interlocutores activos, quienes permanecían con cámaras y micrófonos apagados, poco disponibles para el diálogo crítico y el intercambio. Las tonalidades afectivas mencionadas fueron el temor y la angustia, que dieron lugar a una atmósfera de soledad, desamparo, desmotivación y agotamiento. Dichos afectos provocaron un pensamiento meditativo, convocando a los docentes a alejarse de la superficialidad existencial en favor de una enseñanza orientada no solo a la transmisión de conocimientos, sino que promoviera una circularidad centrada en lo sensible, capaz de suscitar una reflexión profunda y el cuestionamiento de los clichés cotidianos. Se concluye que la enseñanza remota fue una alternativa para la continuidad formativa durante la pandemia, aunque dificultó el proceso de enseñanza-aprendizaje de competencias y habilidades del futuro psicólogo. La soledad y el agotamiento predominaron en la enseñanza remota del curso de Psicología. Los docentes se vieron afectados por: disminución del compromiso estudiantil, debilitamiento de los vínculos, aumento de la deserción, precarización del trabajo, ausencia de convivencia y pérdidas en el proceso formativo. Los estudiantes parecían más consumidores que interlocutores, lo que favoreció una atmósfera afectiva marcada por el tedio y la angustia, interfiriendo tanto en el trabajo docente como en la formación. Se sugieren nuevos estudios para investigar los impactos de esta modalidad de enseñanza en la práctica y en la formación de psicólogos, incluyendo sus tonalidades afectivas.

Palabras clave: enseñanza remota de emergencia, afecto, COVID-19, profesor universitario, investigación fenomenológica.

Résumé

Il s'agit d'une recherche phénoménologique herméneutique avec trois professeurs superviseurs de stage d'universités publiques brésiliennes, au moyen d'entretiens narratifs menés en vidéoconférence. L'objectif de cette étude était d'explorer les tonalités affectives découlant de l'expérience de l'enseignement à distance de la psychologie pendant la pandémie de COVID-19, dans une perspective heideggerienne. Les témoignages ont été interprétés à partir de l'analytique du sens de Critelli. Les enseignants ont éprouvé un malaise lors des cours à distance en raison de la diminution des interlocuteurs actifs, qui restaient avec caméras et micros coupés, peu disponibles au dialogue critique et aux échanges. Les tonalités affectives mentionnées étaient la peur et l'angoisse, qui ont fait émerger une atmosphère de solitude, détresse, démotivation et épuisement. Ces affects ont suscité la pensée méditante, incitant les professeurs à se retirer de la superficialité existentielle, en faveur d'un enseignement qui circulait la transmission de savoirs – un enseignement axé sur la circularité autour de la dimension du sensible, capable de stimuler un approfondissement réflexif et un questionnement des clichés quotidiens. On conclut que l'enseignement à distance a été une alternative de continuité formative pendant la pandémie, ce qui a rendu difficile le processus d'enseignement-apprentissage des compétences/habilités du futur psychologue. La solitude et l'épuisement prédominaient dans

l'enseignement à distance du cours de psychologie. Les professeurs ont été affectés par : la diminution de l'implication des étudiants, l'affaiblissement des liens, l'augmentation du décrochage, la précarisation du travail, l'absence de convivialité et les pertes dans le processus de formation. Les étudiants semblaient être plus des consommateurs que des interlocuteurs, ce qui favorisait une atmosphère ennuyeuse et angoissée, interférant dans le travail enseignant et dans la formation. D'autres études sont suggérées pour examiner les impacts de cette modalité d'enseignement sur la pratique et la formation des psychologues, y compris ses tonalités affectives.

Mots-clés : *enseignement à distance d'urgence, affect, COVID-19, enseignant universitaire, recherche phénoménologique.*

The COVID-19 pandemic brought about profound changes across multiple spheres of society. In education, and more specifically within higher education institutions (HEIs), in-person academic activities were suspended and work routines were substantially altered. This context gave rise to a new teaching modality, referred to as emergency remote teaching (ERT). In Brazil, ERT was formally regulated in 2020 through Ordinances No. 343, issued on March 17, 2020, and No. 544, issued on June 16, 2020, both enacted by the Ministry of Education (MEC). This modality was implemented as an alternative to ensure the continuity of formal education across universities nationwide until population-wide vaccination against COVID-19 enabled a return to social coexistence.

RT, mediated by digital information and communication technologies (DICTs), thus became imperative. It was adopted as a means of sustaining formal educational processes under the constraints imposed by the COVID-19 public health crisis. RT comprises activities planned and carried out by faculty within virtual learning environments (VLEs), including videoconferencing, synchronous (live) and asynchronous (recorded) classes, electronic messaging, sharing of texts, videos, and audio materials via digital platforms, as well as assigned readings, online discussions, and assessment postings.

RT differs from distance education (DE) in that it does not rely on the logistical infrastructure of in-person learning centers, nor on the direct collaboration of tutors to support students. It also lacks a multidisciplinary support team and an infrastructure intentionally designed for the planned delivery of adapted courses. In DE, most classes are asynchronous and are primarily intended to provide access to higher education for individuals who lack local opportunities. Accordingly, DE relies on learning centers in different cities that serve as operational bases for academic activities linked to a reference university.

ERT, by contrast, was a temporary strategy adopted during the early years of the pandemic to enable instruction across different educational levels, with the aim of approximating the structure of in-person classes. ERT was implemented abruptly and without precedent, with limited preparation on the part of institutional leaders, faculty, and students. Numerous difficulties emerged, including i) access to reliable internet connections; ii) proficiency in using digital programs and platforms; iii) pedagogical challenges related to camera-based teaching; iv) changes in modes of teacher–student interaction; v) the need for equipment and financial investment in curating and editing instructional materials; and vi) insufficient support for the execution, monitoring, and evaluation of academic activities.

Accordingly, ERT cannot be understood as a mere transposition of content to digital platforms or online transmission. ERT requires prior training and preparation on the part of faculty, particularly given that class workloads were modified during the pandemic and teacher–student interactions became mediated by technology. Moreover, ERT demanded greater time investment and resilience, as faculty were required to confront new challenges and acquire unfamiliar skills within a short timeframe (Hickmann et al., 2021).

In ERT, synchronous classes predominated in an effort to approximate face-to-face instruction, albeit with specific features such as increased curricular flexibility, computer-mediated assessments, recording and prior editing of video lectures, and the digitization and adaptation of learning materials for digital platforms. Some of these previously nonexistent demands expanded faculty responsibilities, placing instructors in an unprecedented situation in which they were compelled to learn new competencies essential to their work within a very limited timeframe. These conditions affected lesson planning, organization, and delivery, while also eliciting emotions, thoughts, and actions that reshaped ways of being and existing in the world, disrupting previously established life patterns. This context generated tension, uncertainty, and anxiety, leading many faculty members to exhaustion, psychological distress, and, in some cases, the need for psychological or psychiatric care (Hickmann et al., 2021).

This scenario revealed experiences of demotivation, loneliness, fatigue, grief, and illness, exacerbated by the pandemic crisis, which was marked by “constant imperatives and rapid changes”. Many faculty members were compelled to invest in equipment and training to improve their proficiency with technological tools and to perform tasks outside their areas of expertise and traditional work environments. These demands entailed significant financial, ergonomic, and affective costs. Faculty were also required to learn how to record and edit video lectures, manage VLEs through self-guided tutorials, often after hours of online searching, digitize large volumes of instructional materials, teach unfamiliar content under time pressure, respond to students outside regular class hours, and provide emotional support amid collective grief due to COVID-19-related deaths, among many other responsibilities imposed during this critical period.

In this context, faculty were driven to act proactively amid public distress, developing their work in unfamiliar formats while simultaneously coping with stressors that encroached upon their private lives. Some temporarily withdrew from their professional duties, while others experienced illness in attempting to meet heightened expectations tied to job security and employability. Consequently, mental health was compromised, and affective experiences such as fear and anxiety became prevalent (Cipriano & Almeida, 2020; Santos, 2020; Santos et al., 2021). Lima and Sena (2022), for example, highlight the detrimental effects of isolation on educators' work in schools and universities during the coronavirus pandemic, noting that institutional functions became more focused on instruction and adaptation, distancing themselves from broader and more emancipatory forms of education.

During this period, many faculty psychologists who sought to stabilize their work routines were confronted with demands extending well beyond the classroom, including prolonged and intensified workloads that exceeded standard hours, experiences of death and grief, large class sizes, increased domestic and marital conflicts, insomnia, ergonomic problems, difficulties balancing domestic tasks with remote work, and mental health disorders. These issues were either produced or exacerbated by processes of labor precarization within the neoliberal and pandemic context (Barros et al., 2021; Moura et al., 2019).

With regard to emergency remote teaching in Psychology, several questions arise: What are its repercussions for teaching practice and for the training of future psychologists? What are its limits and possibilities? Could it be sustained beyond the pandemic, and for what purpose? Based on these questions and on postdoctoral field research conducted with psychology faculty from three Brazilian HEIs, this article aims to examine the affective tonalities of fear and anxiety present in the experience of remote teaching in Psychology. More specifically, it seeks to discuss the implications of these affective tonalities for teaching and for the professional training of psychologists in Brazil, drawing on the philosophical thought of Martin Heidegger (1889–1976). To this end, it is necessary to clarify the concept of affective tonality.

Affective tonality is the term used by Heidegger to describe how human beings find themselves attuned within a given spatiality and historical temporality. It resembles a momentary affective disposition, a kind of tone that attunes individuals to specific moods (Heidegger, 2003). This concept is particularly relevant in the context of remote teaching in Psychology, as teaching and learning presuppose human encounters from which diverse affective tonalities emerge through dialogical interaction and the sharing of experiences and knowledge.

The term affective tonality derives from the verb *stimme*, which in German refers to the tuning of an instrument, something that brings into resonance or harmony, as well as to voice or vote. As an essential mode of openness (*Erschlossenheit*) of *Dasein* to its world, *Stimmung* attunes this being to its various ways of being, granting it an atmosphere or tone. *Stimmung* is precisely this tone, this tonality, a coloring that unfolds within what is disclosed, generating a climate through which the world comes to pass. It is in this sense that an affect is constituted (Santos, 2020, p. 378).

Affective tonalities arise from the attunement between *Dasein* (being-in-the-world) and the world itself. They refer to the way in which *Dasein* is “tuned” to the world that it is (Costa & Feijoo, 2020). These tonalities correspond to how we are touched, at a given moment, by the atmosphere of the world. They awaken us from a state of mass alienation and often reemerge amid everyday crises. Affective tonalities do not originate solely from within or outside the individual; rather, they grow as modes of being-in-the-world alongside objects. When they emerge, they tend to suspend the more superficial layers of previously prescribed worldviews (Costa & Feijoo, 2020; Heidegger, 1988; Nascimento, 2019).

Teaching and the Training of Psychologists beyond the Pandemic Crisis and Screens

RT in Psychology (RTP) was recognized solely as a possible and transitional alternative during the critical period of the COVID-19 pandemic (from March 2020 to mid-2022), given that the Brazilian National Curriculum Guidelines (DCNs) for Psychology uphold in-person instruction as a foundational pillar of psychologist training in Brazil (Federal Council of Psychology [CFP], 2018; Resolution No. 5, 2011). According to the DCNs (Resolution No. 5, 2011), the education of psychologists should follow a generalist orientation. Each university or college is granted autonomy to design its curriculum based on the DCNs, guided by the set of contents required for the development of core competencies applicable across all professional fields of Psychology.

Notably, the CFP does not recognize Psychology programs delivered through DE or remote modalities outside the pandemic context. Nevertheless, even after the resumption of in-person classes, many HEIs continue to offer RTP under a so-called “hybrid teaching” model, in which a portion of course hours is delivered remotely. This atypical situation calls for further investigation, as it risks trivializing the educational process and contributing to the precarization of the profession. In addition, the most recent DCNs for Psychology are outdated and require revision and updating in order to support broader training that is more responsive to contemporary demands.

Within this framework, the importance of affect in the formative process of psychologists becomes evident. Affect constitutes a driving and foundational element of teaching and learning, alongside thought and movement (Almeida & Mahoney, 2007; Oliveira & Fonseca, 2018; Silva, 2020; Soares, 2022). The assertion that affect fosters bonds and generates knowledge has been widely acknowledged within Psychology. It is through affect that individuals are touched and transformed within a given worldly atmosphere, and through it that they continue to affect one another in daily exchanges, including within educational contexts. This trajectory brings to the fore an issue already articulated by Heidegger (1988, 2003): the crisis of the modern scientific paradigm centered on the supremacy of reason.

In line with the centrality of affect and its inseparability from reason, Heidegger argues that it is not possible to separate body and mind, nor to dissociate reason from the realm of the sensible, since human beings and the world are co-constitutive. From this perspective, the notion of a supposedly neutral science is critically challenged. For Heidegger, the more rigorously the ideal of neutrality is pursued, the further one moves away from the meaning of the being of things themselves. As a result, the original comprehensibility of phenomena is lost, leaving only theorizing, explanatory accounts that remain detached from lived reality.

Contrary to this dominant interpretive trajectory, Psychology emerged as a science consolidated in modernity through a project initially grounded in the explanatory, theoretical logic of the natural sciences. Today, however, other ways of practicing Psychology have emerged, more closely aligned with interpretive paradigms, such as Psychology grounded in a hermeneutic existential phenomenological perspective, informed by Heideggerian philosophy. This contemporary approach recognizes the fallibility of the project that separates human beings from the world and, in doing so, restores care, meditative thinking, and the prior indeterminacy of the human condition as legitimate interpretive possibilities for understanding phenomena. Consequently, it abandons the notion of an interiorized subjectivity and the prior theorization of human phenomena, instead welcoming crises and placing them under investigation beyond purely explanatory frameworks.

Method

This article derives from a segment of a postdoctoral research project, approved by the research ethics committee under CAAE no. 57533721.9.0000.5537, in compliance with all requirements of current legislation, and focuses on remote teaching in Psychology. It is therefore a qualitative study with a hermeneutic phenomenological orientation, grounded in the thought of Martin Heidegger. The aim is not explanation, but rather the understanding of lived experience through rigorous description. The study also considers the interpretation of human experience and its historical character, as well as the engaged participation of all actors involved in the investigative process of the phenomena (Szymanski et al., 2019). In this sense, phenomenological research is based on understanding lived experience and the meanings associated with experienced reality (Azevedo & Oliveira, 2021).

Characterization of the Participants

For the purposes of this article, narratives from three faculty members at Brazilian public universities were analyzed, focusing on the affective tonalities that emerged from their experience of emergency remote teaching during the period from March 2020 to June 2022.

The sample was intentional and consisted of psychologist faculty members who supervised internships and were oriented by a Heideggerian phenomenological perspective. All participants, here referred to as collaborators, received invitation emails containing a brief presentation and summary of the study. They were asked to respond with their WhatsApp contact information if they agreed to participate.

Inclusion criteria were as follows: faculty with at least three years of experience in higher education; involvement in undergraduate and/or graduate Psychology programs; experience supervising professional internships; and active engagement in remote teaching (theoretical and/or practical) during the COVID-19 pandemic. Exclusion criteria included faculty members who were ill, on leave, or otherwise away from their professional duties between June and July 2022, as well as those who did not consent to the recording of the video interview or who failed to sign and return the informed consent form (TCLE) via email.

The collaborators were faculty members from public universities in three different Brazilian states, including one male and two female participants. All had experience in both in-person and remote teaching, including internship supervision and instruction in courses related to Phenomenological Psychology, Mental Health, Clinical Psychology, and Public Health. Each had at least 10 years of teaching experience in Psychology and had engaged in ERT for two years, using platforms such as Google Meet and Microsoft Teams. For ethical reasons, all participants were assigned fictitious names (Login, Password, and Chat).

Research Procedures

Narrative interviews served as the primary instrument for accessing the collaborators' experiences. According to Benjamin (1994), narrative conveys lived experience and constitutes a key strategy in phenomenological research (Dutra, 2002), supporting both the construction and interpretation of data.

In phenomenological research, data are not considered ready-made entities to be simply collected. For this reason, the expression "generated data" is preferred, as data are co-constructed within the investigative process and woven through the encounter between researchers and collaborators (Maux & Dutra, 2020). Narratives were generated and recorded through individual remote videoconference interviews, guided by a single prompting question ("How has your experience of remote teaching in Psychology been?"). Interviews were conducted via the Zoom platform on previously scheduled dates and times, and only after participants had provided consent, signed, and returned the TCLE via email.

Narratives were then transcribed into text files and sent to the collaborators for review and validation. After receiving their feedback, the narratives were interpreted using Critelli's analytic of meaning (2007).

Critelli's analytic of meaning, grounded in Heideggerian philosophy, constitutes an interpretive approach aimed at the unveiling of the investigated experience. This process unfolds through stages that are not necessarily linear – unveiling, unconcealment, testimony, veracity, and authentication. Within this framework, the researcher seeks to legitimize and authenticate collaborators' narratives through an interrogative stance toward the research theme, oriented toward the unveiling of what presents itself as phenomenon through the collaborators' testimony (Critelli, 2007).

Results and Discussion

Initially, ERT generated discomfort, resistance, and a sense of strangeness. Gradually, it gave way to a practice that sought "familiarity," yet repeatedly encountered structural limitations. ERT was revealed as a minimally effective modality for the education of psychologists, given its repetitive, exhausting, monotonous format and its limited capacity to mobilize reflection. It was also described as a practice in which, over time, "the pleasure of sharing experiences is lost", particularly in groups whose members had no prior acquaintance, thereby undermining the experiential dimension inherent to in-person engagement.

As remote teaching went on, that energy to chat after the online class, after 3 hours, started to fade. At the beginning, there was that, including some online get-togethers. Sometimes there were long meetings to solve quick issues, but it was about talking to colleagues since we couldn't meet in person. Over time, that gradually diminished (Login).

Seeing and listening, skills that are central to psychological practice, were perceived as compromised by the ERT format since most students kept their cameras and microphones turned off. Collaborators emphasized a feeling of "absent presence", in which many students appeared to be merely connected through a computer or mobile device, with minimal participation in class. This configuration entailed the absence of shared presence, physical proximity, and mutual gaze. Such conditions were considered detrimental to both teaching and professional training.

Thus, although ERT contributed in a punctual and provisional manner to maintaining academic continuity during the most critical phase of the pandemic, it was regarded as a limited modality that tends to lose quality over time. This decline is linked to its exclusionary, massified, distant, and fluid character, whether due to difficulties inherent to its implementation, development, and monitoring, or to constraints related to feasibility, sustainability, and reach, particularly within public institutions. To date, little is known about the medium- and long-term impacts of this teaching modality on graduates, reinforcing the need for further investigation.

The training of psychologists requires engaged in-person presence and shared coexistence among peers as necessary and complementary pathways to learning, given the specificities of the profession and the competencies required to understand human existence in its complexity. This includes, for example, living with difference and developing social skills, processes that cannot be fully achieved through screens and virtual interfaces alone. Moreover, the physical and intellectual strain imposed by the pandemic context elicited a wide range of affects and sensations in the work of psychologist faculty members, including perplexity, irritability, demotivation, grief, sadness, apathy, fear, anxiety, boredom, difficulty concentrating, and anguish. All of these were reported by the collaborators.

From the collaborators' perspective, RTP revealed education as increasingly aligned with a neoliberal logic of commodification, particularly following the merging of classes, the shortening and serial production of lectures, low levels of real-time interaction, and massified assessment and communication practices. In this configuration, education faces a significant risk: it ceases to function as a liberating pathway and becomes a repetitive process that generates exhaustion, often reduced to a monologic exercise on the part of the instructor. Feelings of loneliness and uselessness appeared to intensify, as illustrated by Login: "I perceive remote teaching as somewhat tedious, so I gradually became more demotivated to teach and started focusing on other aspects of my academic career" (Login).

In the context of the global pandemic crisis and the progressive dismantling of Brazilian public universities, the psychologist faculty member (who, in principle, should awaken the dimension of the sensible and invite interlocutors into debate, in a kind of assembly reminiscent of the Greek agora) became someone who pleaded for interaction, engagement, and presence in the here and now. Bodies now conceal themselves behind screens, with muted microphones and turned-off cameras, often while multiple screens remain open simultaneously.

The task of the psychologist educator is to invite thinking, rather than merely reproduce information, record lectures, or disseminate content. During the pandemic, however, this role appeared to be “restricted” to such tasks, given the low level of interaction. As a result, the educational act as a liberating practice of thought was diluted. During the most critical phase of the pandemic and social distancing, most individuals seemed immersed in affective tonalities of fear and anxiety, overwhelmed by an excess of information and by successive traumatic events. In this context, faculty members reported feeling isolated, alone, useless, without interlocutors, and confined to a chair while waiting for someone to speak or turn on a camera.

“As time went by, fewer and fewer people turned on their cameras. That was a terrible experience during online remote teaching (...) several students said they had classes with me, but I never saw them, because even if they were online, they didn’t turn on their cameras. Only a minority did” (Login).

Login’s experience of loneliness echoes the testimonies of the other faculty members. In this regard, Heidegger (2012, p. 143) invites reflection:

Human beings are overcoming the greatest distances in the shortest span of time. They leave behind the most remote expanses and place everything before themselves at the closest distance. And yet, the abolition of distance does not bring about nearness. Nearness is not short distance. What, from the perspective of measurement, is closest to us, such as the image on a screen or the sound of the radio, can be far from us, at a great distance. And what, from the standpoint of measurement, lies far away at an immeasurable distance can be quite near to us. Small distance is not yet nearness, just as great distance is not yet remoteness.

Although mediated by technologies that seemingly promise proximity, faculty members testified to persistent feelings of loneliness and isolation, materialized in the recurrent absence of voices and faces. This situation recalls what Heidegger (1981) referred to as *spacing* (*Einräumen*), which concerns the capacity to feel close to or distant from someone or something beyond mere physical occupation of space. While this characteristic enables the construction and organization of technological artifacts, it does not guarantee genuine proximity between people or a sense of belonging. This raises questions about the rootedness of faculty members within processes of digital spatialization. Where, and in what way, does the professor dwell within digital platforms? Do these environments constitute spaces of belonging or genuine interpersonal closeness?

Within RTP, little room appears to remain for reflection and for the practice of thinking itself. Consequently, the place of the professor, not merely as a function, but as a mode of being-in-the-world, was progressively constricted and emptied, particularly in the absence of debate, embodied presence, and engaged voices. In this near “non-place”, affects and bonds are transformed; bodies do not touch and scarcely move. Silence reverberates, faces are rarely seen, and fear and anxiety overflow. Yet the professor is still expected to “maintain” their image and voice through cameras and available audio. Thus, within an atmosphere marked by profound loneliness, helplessness, restlessness, and minimal exchange, crises and affective tonalities, especially fear and anxiety, come to the fore.

At the beginning, I was pure fear! (...) the university sent us a huge number of courses to take and learn. There were so many Google tools we didn’t know. I panicked! There were so many processes to deal with that I would say that, at first, I was pure fear! I was afraid of forgetting things, afraid of leaving the recording on, afraid of forgetting the password I had used my entire life. (...) I saw this in myself and in some colleagues (Password).

We were in that anguish of not knowing how to move things forward (...) and then a very intense anguish began, because we didn’t know how to work with remote classes, we only knew how to work in person! (Chat).

For Heidegger (1988), fear is a more superficial affective tonality, whereas anxiety is a deeper affect that summons *Dasein* (being-there) to confront its condition of existential indeterminacy. In line with Heideggerian thought, Coimbra (2020, p. 4) notes that:

Fear, as well as anxiety, is a fundamental disposition. This means that our way of understanding and coexisting is shaped by how we feel. This relation, however, is bidirectional (...). Unlike fear, anxiety presents itself in a more overwhelming way. When we are struck by anxiety, the world does not threaten us – not because it lacks real and incalculable dangers, but because it no longer means anything to us. In anxiety, the world loses its meaning; it becomes strange. Strangeness is what characterizes the world of the anxious person

Coimbra (2020) emphasizes that the tonality of fear distances us from deeper contact with ourselves and with others, pushing us toward a fallen mode of life marked by occupations and distractions aimed at avoiding discomfort and uncertainty. In fearing something, human beings are seized by dread in the face of the unknown and find it difficult to disengage from the impersonal noise of the public world. As a result, they remain alienated within public consensus, distancing themselves from their singular experience and sinking into the homogeneity of the “we”. This situation changes only when nothing seems to make sense and the world loses its meaning. It is then that anxiety emerges, putting human beings to the test and suspending previously established prescriptions of the world (Feijoo, 2013).

Within RTP, fear led faculty members to dread the inevitable unknown: the abrupt transformation of their work imposed by the pandemic. Fear operates within the domain of impersonality and functions as a way of temporarily soothing the field of tension:

I felt very dislodged, truly dislodged, because I didn’t know how to deal with that reality, and I’m not sure I still do (Chat).

I would say I experienced so many affects (laughs), but I would say anxiety, fear, boredom... all of them were extremely present during that time (Password).

For Heidegger (1988; 2003), fear consists in the anticipation of a supposed harm that is about to occur, through which human beings feel threatened, provoked, affected, and unsettled. The experience of fear activates the sense that some danger or threat exists in the world and must be avoided. Fear tends to conceal something greater and deeper, often producing feelings of dislodgement, not-knowing, and insecurity.

As an affective possibility, fear may be understood as a kind of threat that we await without wishing it to arrive (Coimbra, 2020, p. 5). The author further notes that fear refers to a place of non-action, since what is feared always lies on the horizon of what is yet to come. Thus, fear is more than a feeling; it is also a way in which we position ourselves in the world and coexist with others (Coimbra, 2020, p. 5). From a psychological standpoint, fear is commonly understood as an emotion associated with survival and self-preservation instincts, through which individuals flee from or distance themselves from what they fear. From a Heideggerian perspective, fear is a fundamental affective disposition that has the power to postpone human action and consign it to forgetfulness, keeping individuals confined to everyday occupations.

With regard to anxiety, Heidegger (2012) states that it is motivated by the indeterminate. Anxiety is anxious about the world as such. In this sense, anxiety brings forth experiences of strangeness and restlessness, akin to a feeling of “not being at home”. Within RTP, the low level of student interaction and attention, particularly in synchronous classes, was described as distressing and uncomfortable. While this may partly reflect concerns related to privacy or poor internet connectivity, it may also express a low level of interest or commitment to the formative process mediated by DICTs.

Online is neither pleasant nor a space that really allows people to appear and deal with difference. It’s very easy to disconnect (...) it’s very easy to disconnect and do something else in uncomfortable situations. I think it’s important that it actually be uncomfortable to hear different opinions; that’s fundamental for training psychologists (Login).

According to Login, RTP makes it difficult to engage with the negativity inherent in lived experience, giving rise to anxiety, distancing, the rupture of bonds, loss of bodily movement, and diminished sharing of experiences.

I had reports from students who were closer to me saying they no longer attended live classes because they preferred watching the recorded lectures at 1.5 speed. Others would just listen. I had one student who said the classes were like podcasts for her. I found that regrettable, truly regrettable. She said it live. She told me: “I’d put on my headphones, clean the house, do chores, tidy my room, and just listen.” And I thought: how can you train a psychologist like that, someone who just absorbs speech? You might catch some intonation, but there’s no real attention to the person speaking (Login).

This narrative reveals how the historical moment discloses the ways in which encounters have been lived and experienced. In this case, students engaged with course content through accelerated audio playback, maintaining a distance from the instructor. Such experiences affected faculty members profoundly, calling them into reflection and directly interfering with their work processes.

Teaching remotely requires organization, systematization, anticipation, and decision-making (Garcia et al., 2020). These principles stand in contrast to the affective experiences reported by the collaborators. The unforeseen nature of the situation, combined with low interaction, the pandemic context, and the reconfiguration of work practices, fostered a demotivating atmosphere that interfered not only with the meaning of tasks, but also with modes of interaction. As Coimbra (2020) argues, the way we coexist is shaped by how we feel and how we understand the world around us, and vice versa. That is, the world generates affective atmospheres within us, and we, in turn, permeate the world with our own affective attunements.

RTP affected all actors involved in the educational process. While it enabled the continuity of studies for a large proportion of students with access to the internet and DICTs, it simultaneously hindered the inclusion of those who already

experienced difficulties in maintaining concentration and focus, particularly in shared domestic environments marked by limited privacy and/or restricted access to digital resources. These conditions compromised the quality of learning, especially when the following could not be ensured: i) an adequate external learning environment (privacy, silence, ergonomics, comfort); ii) a more effective and sustained presence of the instructor; iii) direct access to former institutional settings (classrooms, laboratories, libraries); and iv) the physical movement and displacement inherent to peer interaction within a shared physical space. One narrative illustrates this loss of reflection and understanding of the phenomena addressed in RTP:

It was possible to provide online supervision. At first, it's not the same thing. Compared with in-person supervision, there are moments when someone is reporting what they did and you can see reactions happening without words, the person moves their body and speaks without speaking. There's also that overlapping of voices; conversations and dialogues happen as they naturally do. You don't need to wait for someone to finish speaking to respond... and online that didn't happen. There was this organization, one finishes, then the other speaks, raised hands, sequence, and so on, and a bit of the living reflection was lost, along with some understanding of the patient and the process (Login).

RTP required all participants to adopt a different routine in terms of schedules and study organization, given that many classes were recorded and could be watched outside predefined times. This resulted in a rupture with prior rigor and discipline, reduced physical displacement, social distancing, and a sense of affective detachment, as interactions were mediated by DICTs. Technology did not always foster spontaneous expression and could generate a superficial climate, at times marked by forced interaction limited to impersonal chats and the completion of evaluative tasks.

In Psychology programs, it is essential that students experience both formal and informal teaching-learning situations, with varying degrees of third-party involvement, so they may recognize processes inherent to human existence across diverse contexts. It is also crucial that they learn to be, to know, to do, and to live together, pillars of contemporary education long emphasized by Morin (2002) and central to working with people from multiple perspectives. More broadly, psychologists in training must have opportunities to coexist with peers and with difference, learning with and from one another. Such experiences are expected to foster skills including learning to deal with difference, tolerating negativity, and bearing the weight of existence when listening, live and without the mediation of screens or technological subterfuges, to narratives of suffering.

Within RTP, psychologists were limited in terms of direct contact with colleagues, staff, and individuals involved in psychological interventions during practical activities. Teamwork was thus restricted to remote videoconferences, without face-to-face encounters, physical contact, or the conflicts intrinsic to such processes.

How many times would I start a class and then the platform would have problems? Or my internet would go down. In in-person classes, you don't depend on so many things! It's chalk and talk, or variations of that. You don't need so much. One day during supervision, the power went out. You end up introducing many uncontrollable variables and conditions that demand far more than an in-person encounter would (Login).

Moreover, when restricted to remote teaching, students are deprived of moments of interaction within the university that also contribute to their formative process. Login's narrative captures some of these nuances:

To train psychologists and to be a psychologist, you need contact with people; you need to feel all the discomforts and uneasiness involved. I really value visiting facilities because it's uncomfortable, especially with users of the mental health care network who don't follow the same social protocols we do. It's uncomfortable, but it's very meaningful because it generates many reflections. These are people who aren't 'neatly organized' like us. And what is Psychology's role in this? That experience didn't happen in remote teaching. We read about it and discussed it (Login).

According to Bandeira et al. (2006), based on research conducted with psychologists in the state of Minas Gerais, the four most important skills for professional practice are listening, observing, refusing abusive requests, and helping others identify their feelings. Most participants in that study worked in clinical settings and emphasized the importance of social skills inherent to interpersonal communication as central to professional practice. Del Prette and Del Prette (2001), cited by Bandeira et al. (2006), argue that the profession requires both technical and social skills, although many Psychology programs still devote limited attention to the development of the latter. Thus, both skill sets are essential to a generalist education, as emphasized by the collaborators in the present study.

Coelho et al. (2021), in an intervention study with elementary school teachers during ERT, identified an intensification of teaching duties and increased demands from schools, parents or caregivers, and students. Difficulties related to ERT, work overload, and the emergence of anxiety and stress symptoms were consistent findings. In this context, Login's provocative account invites critical reflection on the training of psychologists mediated by DICTs, both during and beyond the pandemic crisis:

My students told me my class 'blew up' on Twitter. It took me a while to understand what they meant... while I'm teaching and they're attending class, they're commenting on the class on Twitter, and it becomes available to people who shouldn't even know about those comments, namely, me. It's crazy, right? So you're teaching and everyone is on their phone, and you

mention a book. Someone downloads a pirated version from Google and posts it in the class group. Everyone has access and hardly anyone will read it. Few take advantage of the accessible material. The phone is already present in the classroom; they're listening to the class while also listening to themselves and chatting... I think it's a complicated multitasking situation because you can't be fully attentive to both at the same time. This inattention has already arrived and spread so widely that it's hard to fight it. Telling students to turn off their phones no longer works; that battle has been lost. I remember seeing a student in my class listening while playing a game on their phone. That automatically creates a feeling of disrespect, like I'm here spending my time and... I don't even want to say they might not be listening. Maybe a small portion of people can listen better while distracted like that. But I don't think that group corresponds to the number of people doing other things while attending class. It's very concerning. I keep imagining this group later on, considering clinical practice as the main "employer" of psychologists, how will they stay focused on a patient for 50 to 55 minutes? (Login).

Based on the DCNs, the skills and activities required of psychologists are too complex to be effectively learned through remote modalities alone, as Psychology is not merely a technical course but a formative one. The curricular guidelines therefore emphasize the development of foundational skills for professional practice, research, and teaching. It is also important to recall that professors are not solely responsible for the preparation of future psychologists; students are expected to invest in continuous formative processes to refine skills and consolidate knowledge.

Prolonged exposure to screens further distanced individuals from one another, compounded by multitasking and the widespread use of muted microphones and turned-off cameras during classes. At many moments, collaborators described a sensation akin to "speaking alone" or "speaking to no one":

There was insecurity about whether what I was doing resonated with those who were there. I didn't know if there were actually people on the other side, because many students never turned on their cameras, didn't speak, and didn't even comment in the chat. I didn't know who I was talking to, whether it was the student, the whole household, the family. What am I doing here (on the screen)? Who am I teaching, after all? Later I heard students say things like: "My mother met you; she liked that class." And I thought: your mother? How? Your mother knows me and I don't know her? That's when I decided I wouldn't record my classes anymore (Chat).

There were classes with 80 students, and there were never 80 live during synchronous sessions. Usually, three, four, or five cameras were on. I would ask, joke, talk about the importance of showing up... then two or three more cameras would turn on. It felt like I was teaching only three, four, or five people. They weren't fully present (Login).

For some, the absence of fixed schedules and predefined routines represented progress; for others, it produced a chaotic sense of disorganization, of being lost, alone, and unsupported. This context led to intense emotional mobilization, demotivation, difficulty maintaining attention on screens, multitasking, fatigue, tension, loneliness, and an explicit recognition of both vulnerabilities and possibilities.

It was difficult to manage emotional issues... this square (the screen) makes us feel alone, it made us feel very alone. I think that's what I want to say. Accessing vulnerabilities allowed us to recognize the vulnerabilities of others and of ourselves. Recognizing vulnerabilities made us grow! (Password).

I don't know if this is the right word, but it's the one that comes to me: tension. It's constant tension. I find myself constantly tense when teaching remotely. Sometimes that tension leads me to creation; sometimes it paralyzes me, makes me anxious, makes me suffer. What I see is that we must be careful not to become embedded in loneliness (Chat).

These accounts raise critical questions: What is the impact of RTP on the lives of those involved and on the development of skills essential to psychological practice? Is it feasible to continue a form of teaching that restricts the scope of gaze, listening, physical contact, and engaged presence? How can a comprehensive understanding of the human condition be constructed without access to faces, voices, and gestures? What role does this play in the capacity to truly listen? To what extent can social skills be developed and refined when in-person coexistence with peers is absent? How does the lack of physical movement and restricted mobility interfere with the teaching-learning process in Psychology? Do we truly learn when our movements are constrained and our senses are directed toward one, or multiple, screens simultaneously?

Feelings of "absent presence" and "speaking to no one" were recurrent. Temporary teaching mediated by screens produced a range of repercussions not only for faculty, but also for all actors involved, many of which still require deeper investigation. Low student participation was a persistent concern among instructors, who hoped for greater openness and affective availability. They aspired to collectively interrupt the flow of everyday occupations in order to engage in deeper reflection about what was unfolding beyond course content, the pandemic, and the classroom itself. Yet not even a global pandemic was sufficient to halt the relentless flow of endless occupations (Casanova, 2021).

Final Considerations

ERT inaugurated a new mode of learning mediated by digital technologies, eliciting among Psychology faculty an affective atmosphere marked by strangeness, dispersion, fatigue, and distancing. It also brought forth fear and anxiety, which at times fostered the liberating action of thought, while simultaneously hindering bond formation, the sharing of experiences, and teaching itself. The lack of real-time feedback and the concealment of students behind closed cameras and muted microphones intensified the precarization of academic work. This context generated stress, illness, demotivation, fatigue, and direct impacts on relationships and health.

Fear and anxiety emerged as affective tonalities that invited thinking, drawing those involved away from existential superficiality. Both are relevant to the psychologist's teaching practice, which, in principle, should circulate within the dimension of the sensible, seeking to awaken astonishment in interlocutors and inviting them to question everyday clichés. Through the educational act, the teacher contributes to the emancipation of thought and action, calling all to step away from the commonplace of daily occupations. However, even during the most critical period of the pandemic, many no longer experienced astonishment, given the pervasive exposure to horror and banality. As a result, the teaching task was stripped of its deeper meaning. Faculty reported feeling reduced to disposable, useless objects, a process further exacerbated by the pandemic crisis and remote teaching. People appeared increasingly inclined to remain immersed in superficial distractions and screens, even as a means of bearing the weight of a harsh reality. Thinking seemed to matter less. Everything was reduced to ready-made phrases, quickly recorded lectures, and mass repetition. Suddenly, knowledge itself became something to be "avoided". This situation underscores the importance of further studies that investigate the experiences of Psychology graduates who underwent ERT, including the affective tonalities they experienced.

The pandemic period intensified multiple crises faced by educators, accentuating the precarization of academic labor already orchestrated by a neoliberal agenda. In this study, for example, some future psychologists were observed to struggle to sustain attention at the real-time pace of classes, showing little disposition to listen attentively even to their own instructors. They appeared immersed in an atmosphere of dispersion, acceleration, multitasking, and endless occupations. Such conditions hinder the deepening of reflective processes, empathy, and active listening, compromising the development of skills essential to professional practice, particularly the capacity to listen, while also interfering with modes of teaching and learning, affecting the quality of training and weakening bonds.

Psychology faculty are expected, above all, to interrogate and implicate students in their relationships with the world, with technologies, and with their possibilities for experiences of meaning. From this perspective, the teacher frustrates hegemonic logic by becoming a mediator of an intergenerational civilizational process. By relinquishing theorizing certainties, the educator also instigates crises in favor of the emancipation of life. Thus, particularly for psychologists oriented by a phenomenological perspective, there is an expectation of careful attention to reflecting on lived experience and to freeing thought from everyday banalization.

Regarding the study's limitations, it was not possible to include faculty and universities from Brazil's North and South regions, nor to address their cultural and regional specificities. Therefore, further studies are recommended with representation from all Brazilian regions to deepen the discussion of ERT's medium- and long-term implications for graduate training. As an additional contribution, this investigation functioned not only as a formative opportunity but also as a space for peer recognition and for sharing and appropriating experiences, highlighting the interventional clinical dimension of phenomenological research, especially as it occurred during the transition from remote to in-person modalities. Finally, this study accompanied and bore witness to disruptive experiences in the teaching of Psychology in Brazil, contributing to the unveiling of the backstage of faculty thinking and action within public higher education institutions.

References

- Almeida, L. R., & Mahoney, A. A. (2007). *Afetividade e aprendizagem: Contribuições de Henri Wallon*. Edições Loyola.
- Azevedo, A. K. S., & Oliveira, O. M. H. F. (2021). Minha vida é o mar: Pescadores e seus testemunhos de suicídio na Ponte Newton Navarro em Natal/RN. In E. Dutra, & V. E. Cury (Eds.), *Pesquisas fenomenológicas em Psicologia* (Cap. 1, pp. 17-34). CRV.
- Bandeira, M., Quaglia, M. A. C., Freitas, L. C., Sousa, A. M., Costa, A. L. P., Gomides, M. M. P., & Lima, P. B. (2006). Habilidades interpessoais na atuação do psicólogo. *Interação em Psicologia*, 10(1), 139-149. <https://doi.org/10.5380/psi.v10i1.5710>

- Barros, C. C. A., Souza, A. S., Dutra, F.-D., Gusmão, R. S. C., & Cardoso, B. L. C. (2021). Precarização do trabalho docente: Reflexões em tempos de pandemia e pós-pandemia. *Ensino em Perspectivas*, 2(2), 1–23. <https://revistas.uece.br/index.php/ensinoemperspectivas/article/view/4975>
- Benjamin, W. (1994). *Magia e técnica, arte e política - Ensaios sobre literatura e história da cultura* (Vol. I, 2ª ed., pp. 197-221). Editora Brasiliense.
- Casanova, M. (2021). *Existência e transitoriedade: Gênese, compreensão e terapia dos transtornos existenciais*. Via Verita.
- Cipriano, J. A., & Almeida, L. C. C. S. (2020). *Educação em tempos de pandemia: Análises e implicações na saúde mental do professor e aluno*. [Apresentação de trabalho]. 7º Congresso Nacional de Educação, Campina Grande, Paraíba. <https://editorarealize.com.br/artigo/visualizar/68417>
- Coelho, E. A., Silva, A. C. P., Pellegrini, T. B., & Patias, N. D. (2021). Saúde mental docente e intervenções da psicologia durante a pandemia. *PSI UNISC*, 5(2), 20–32. <https://doi.org/10.17058/psiunisc.v5i2.16458>
- Costa, P. V. R., & Feijoo, A. M. L. C. (2020). Daseinsanálise e a tonalidade afetiva do tédio: Diálogos entre Psicologia e Filosofia. *Revista da Abordagem Gestáltica*, 26(3), 317–328. <https://dx.doi.org/10.18065/2020v26n3.7>
- Coimbra, L. (2020, 15 de abril). O medo está lá fora, a angústia aqui dentro. *Cult*. <https://revistacult.uol.com.br/home/medo-la-fora-angustia-aqui-dentro/>
- Conselho Federal de Psicologia. (2018). *Ano da formação em psicologia: revisão das diretrizes curriculares nacionais para os cursos de graduação em Psicologia*. <https://site.cfp.org.br/wp-content/uploads/2018/07/RELAT%C3%93RIO-FINAL-REVIS%C3%83O-DAS-DIRETRIZES-CURRICULARES-NACIONAIS-PARA-OS-CURSOS-DE-GRADUA%C3%87%C3%83O-EM-PSICOLOGIA.pdf>
- Critelli, D. M. (2007). *Análítica do sentido: Uma aproximação e interpretação do real de orientação fenomenológica* (2a ed.). Editora Brasiliense.
- Del Prette, A., & Del Prette, Z. A. P. (2001). *Psicologia das relações interpessoais: Vivências para o trabalho em grupo*. Vozes.
- Dutra, E. (2002). A narrativa como uma técnica de pesquisa fenomenológica. *Estudos de Psicologia*, 7(2), 371–378. <https://doi.org/10.1590/S1413-294X2002000200018>
- Feijoo, A. M. L. C. (2013). O homem em crise e a psicoterapia fenomenológico-existencial. *Fenomenologia e Psicologia*, 1(1), 95–106. <https://periodicoseletronicos.ufma.br/index.php/fenomenolpsicol/article/view/1345>
- Garcia, T. C. M., Moraes, I. R. D., Zaros, L. G., & Rego, M. C. F. (2020). *Ensino remoto emergencial: Orientações básicas para elaboração do plano de aula*. [Monografia de Especialização, Universidade Federal do Rio Grande do Norte]. Repositório Institucional da UFRN. <https://repositorio.ufrn.br/jspui/handle/123456789/29766>
- Heidegger, M. (1981). *Todos nós... ninguém: Um enfoque fenomenológico do social*. Moraes.
- Heidegger, M. (1988). *Ser e tempo*. Vozes.
- Heidegger, M. (2001). *Serenidade*. Instituto Piaget.
- Heidegger, M. (2003). *Os conceitos fundamentais da metafísica: Mundo, finitude e solidão*. Forense Universitária. (Trabalho original publicado em 1929).
- Heidegger, M. (2007). A questão da técnica. *Scientiae Studia*, 5(3), 375–398. <https://www.scielo.br/j/ss/a/QQFQSqx77FqjnxGrNBHDhD/?lang=pt>
- Heidegger, M. (2012). *Ensaio e conferências* (pp. 143-164). Vozes.

- Hickmann, J., Cunha, F. I. J., Zanella, S. P., Machado, M. M., Filho, Nunes, J. A., Mourad, L. A. F. A. P., Azambuja, M. J. B. de, Tavares, P. A., Santos, F. M., & Soccal, D. M. (2021). Professores em processos de resiliência frente às aulas não presenciais. In F. I. J. Cunha, L. A. de F. A. P. Mourad, & W. Jorge, Júnior. (Eds.), *Ensino remoto emergencial: Experiências de docentes em tempos de pandemia* (Cap. 22, pp. 308-330). Uniedusul.
- Lima, Á. M., & Sena, I. P. F. S. (2022). O ensino remoto no período de “isolamento social”: saldo e sinalizações para a luta coletiva contra a precarização da educação. In, A. M. V. de M. Oliveira, I. do S. de O. Mileó, I. P. F. de S. Sena, L. R. P. de A. Braga, M. E. S. Gonçalves, & P. R. C. Nóbrega (Eds.), *Diálogos Críticos: Educação, crise e luta de classes em pauta* (Cap. 2, pp. 51-96). Editora Fi. <https://www.editorafi.org/ebook/668dialogos>
- Maux, A. A. B., & Dutra, E. M. S. (2020). Pensando o Círculo Hermenêutico como um Caminho para a pesquisa em Psicologia. *Estudos e Pesquisas em Psicologia*, 20(4), 1034–1048. <https://doi.org/10.12957/epp.2020.56649>
- Morin, E. (2002). *Educação e Complexidade: Os sete saberes e outros ensaios*. Cortez.
- Moura, J. S., Ribeiro, J. C. O. A; Castro, A. A., Nunes Neta, C. P. (2019). A precarização do trabalho docente e o adoecimento mental no contexto neoliberal. *Revista Profissão Docente*, 19(40), 01-17. <http://dx.doi.org/10.31496/rpd.v19i40.1242>
- Nascimento, C. L. (2019). *Cuidado e educação: Uma abordagem fenomenológica hermenêutica*. Via Verita.
- Oliveira, L. L., & Fonseca, M. C. V. (2018). A importância dos estímulos: Afetivo, cognitivo e motor no desenvolvimento da criança desde sua tenra idade. *Artefactum*, 17(2), 1-10. <https://www.artefactumjournal.com/index.php/artefactum/article/view/1735>
- Portaria nº 343, de 17 de março de 2020. (2020, 17 de março). Dispõe sobre a substituição das aulas presenciais por aulas em meios digitais enquanto durar a situação de pandemia do Novo Coronavírus - COVID-19. Ministério da Educação. <https://www.in.gov.br/en/web/dou/-/portaria-n-343-de-17-de-marco-de-2020-248564376>
- Portaria nº 544, de 16 de junho de 2020. (2020, 16 de junho). Dispõe sobre a substituição das aulas presenciais por aulas em meios digitais, enquanto durar a situação de pandemia do novo coronavírus - Covid-19, e revoga as Portarias MEC nº 343, de 17 de março de 2020, nº 345, de 19 de março de 2020, e nº 473, de 12 de maio de 2020. Ministério da Educação. <https://abmes.org.br/arquivos/legislacoes/Portaria-mec-544-2020-06-16.pdf>
- Resolução nº 05, de 15 de março de 2011. (2011, 15 de março). Institui as Diretrizes Curriculares Nacionais para os cursos de graduação em Psicologia, estabelecendo normas para o projeto pedagógico complementar para a Formação de Professores de Psicologia. Ministério da Educação. https://normativasconselhos.mec.gov.br/normativa/pdf/CNE_RES_CNECESN52011.pdf
- Santos, L. A. (2020). A questão da convivência sob a ótica das tonalidades afetivas. *Griot: Revista de Filosofia*, 20(3), 377–391. <https://doi.org/10.31977/grifi.v20i3.1971>
- Santos, G. M. R. F., Silva, M. E., & Belmonte, B. R. (2021). COVID-19: Emergency remote teaching and university professors’ mental health. *Revista Brasileira de Saúde Materno Infantil*, 21, 237–243. <https://doi.org/10.1590/1806-9304202100S100013>
- Silva, M. R. R. (2020). A importância do afeto no processo de aprendizagem a partir da relação professor-aluno. *Estudos IAT*, 5(2), 70-86.
- Soares, S. A. (2022). Afeto e escola: O papel da afetividade na aprendizagem. *Sede de Ler*, 10(1), 9–15. <https://periodicos.ufr.br/sededeler/article/view/49674>
- Szymanski, L., Szymanski, H., & Fachim, F. L. (2019). Interpretação como des-ocultamento: Contribuições do pensamento hermenêutico e fenomenológico-existencial para análise de dados em pesquisa qualitativa. *Pro-posições*, 30, 1-25. <https://doi.org/10.1590/1980-6248-2018-0014>

How to cite:

Moraes, S. R. S., Dutra, E. M. S., & Azevedo, A. K. S. (2025). Remote Teaching and Affective Tonalities: A Hermeneutic Phenomenological Study with University Faculty. *Revista Subjetividades*, 25(2), e16994. <https://doi.org/10.5020/23590777.rs.v25i2.e16994>

Correspondence address:

Sílvia Raquel Santos de Moraes
E-mail: silviamorays@yahoo.com.br

Elza Maria do Socorro Dutra
E-mail: elzadutra.rn@gmail.com

Ana Karina Silva Azevedo
E-mail: anakarinaazevedo@hotmail.com



Received on: 05/23/2023.

Accepted on: 02/12/2025.