ORGANIZATIONAL SKILLS DEVELOPMENT: THE CONTEXT OF INFORMATION TECHNOLOGIES

Carlos Alexandre Pereira de Moraes
carlos.alexandre.moraes@gmail.com
Fluminense Federal University – UFF, Niterói, Rio de Janeiro, Brazil.

Leonardo Bezerra Pimentel
leonardo.bezerra.pimentel@gmail.com
Fluminense Federal University – UFF, Niterói, Rio de Janeiro, Brazil.

Iasmim Esteves Lattanzi
iasmimlattanzi@gmail.com
Fluminense Federal University – UFF, Niterói, Rio de Janeiro, Brazil.

ABSTRACT

The objective is to discuss the notions of Cyberculture in institutional teaching-learning practices articulated to other important contemporary concepts, coming from the great area of sociology, with a view to positioning the guiding questions of social engagement in teaching-learning practices. In this way, it aims to support in this approach the pertinent perspective of social engagement associated with the plurality of the different socioeconomic contexts in which formal education is carried out. In this sense, the political and economic context that constitutes the teaching practice in the undergraduate courses of the Brazilian universities and their unfolding in the teaching practices is emphasized. In this sense, the political and economic contexts that constitute the teaching practice in the undergraduate courses of the Brazilian universities and their unfolding in the teaching practices is emphasized.

Keywords: Social Engagement; Teaching Practice; Information and Communication Technologies; Cyberculture; Common Good; Human development.

1. ON THE POSITIONING OF THE QUESTION

> *The great issue of cyberculture, both in terms of cost reduction and access to education for all, is not so much the shift from "face-to-face" to "distance", from traditional writing and oral to "multimedia". It is the transition from a strictly institutionalized education and formation (school, university) to a situation of generalized exchange of knowledge, including self-teaching, and self-managed mobile and contextual recognition of competences" (Lévy, 1999, p. 172).*

Information and communication technologies (ICTs)[1] have shown, in this early beginning of the 21st century, that their daily use is possible through a variety of virtual communication resources in the exact, human and social sciences in general. It is not only the academic and bureaucratic character that intends to organize and monitor institutional structures mediated by technological devices, but still in the hybridization of its tools with the intention of forming a more autonomous social subject, in the measure that perceives these new communicative means as spaces propitiators of singular experiences[2] - starting from the controversial mediation between nature and culture through social technologies.

However, despite the benefits that can be generated by the creative union of such resources, their widespread use is still being resisted by some social subjects struggling to improve human relations. In this investigative line, this fear seems to indicate a conflict caused by the incorrect theoretical-conceptual correlation of signs developed and applied at certain times[3] with this set of contemporary behaviors, circumscribed in a social field that transcends the current territorial borders of the countries (Negri et Hardt, 2001). It is noted that the use of powerful interactive, graphic and visual tools in public spaces, which could serve multiple forms of externalization and even transform the focus of desires in relation to the possible ways to constitute new modes of social welfare.

However, other important elements of analysis apply in this reading. Implications related to usability and the user-machine interfaces further enhance resistance to technical means. In faculties of teacher training, there are technical questions mixed in social concepts, in traditional and innovative educational practices, in political realities, in political-partisan actions, etc.

How and why do we speak of strengthening or transforming democracy if such technological presuppositions, fundamental for such productive hypermediation to happen, are outside the purchasing power of the majority of the Brazilian population? And if all these technical/structural impediments are resolved in the near future, how can we ensure that the much-desired social "emancipation" is given by these new means, since in the capitalist West such tools - in general - only contribute to a collective "alienation"? Why do we act in this way if "history has taught us" that it is in the real field that real social revolutions take place? How can "virtual", without necessarily having to generate a "material" movement, cause significant changes in social structure?

Issues such as these insist on the rhetoric of areas such as education, culture and communication. This is especially true when questions about the expensive access to the world computer network through technological instruments and services, increasingly sophisticated by the competitive need of the IT market itself, are placed between the desires and the possibility of practical appropriation by the singularities to be involved in such processes.

However, we do not deny the legitimacy of such inquiries in these areas, since we consider valid the flow of all kinds of vital energy that, in relation to the dynamics in which these actions take place, are in most cases limited to circulating in public institutional environments, schools, samba schools, non-governmental organizations (NGOs), clubs, churches, and universities. On the other hand, alongside the uncertainties of constructing such infrastructure to be guaranteed in the private sphere for each subject, as it seems to manifest such desires of "digital inclusion"[4], there are powerful

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1 "also called new information and communication technologies (NICTs), technologies and methods to communicate emerged in the context of the Information Revolution, "Telematics Revolution" or Third Industrial Revolution, developed gradually since the second half of the 1970s and, mainly, in the 1990s. Most of them is characterized by speeding up, flattening and becoming less palpable (physically manipulable) the content of communication, through digitization and communication networks (mediated or not by computers) for the capture, transmission and distribution of information (text, still image, video and sound). It is considered that the advent of these new technologies (and how they were used by governments, companies, individuals and social sectors) enabled the emergence of the information society. "Some scholars already speak of a knowledge society to highlight the value of human capital in the society structured in telematics networks". Source: Wikipédia. Available in: <http://pt.wikipedia.org/wiki/NTICS>. Accessed on: Dec 23, 2017.

2 "Singularity (singular lat.): Specific traits of each individual that makes him different from the others. Characteristics of what is unique" (Japiassu et Marcondes, 2001).

3 We refer to the idea present in "Nationalism: an unstable word", Antônio Candido. Available in: <http://br.geocities.com/ideia

form/textos/a_candido.html>. Accessed on: Dec 23, 2017.

4 We refer to the text "Digital inclusion: speeches, practices and a long way to go", by Rodrigo Assumpção and Cristina Mori (May 17 2006). Available in: <www.inclusaodigital.gov.br/inclusao/noticia/inclusao-digital-discursos-praticas-e-um-longo-caminho-a-percorrer/>. Accessed on: Dec 23, 2017

alternative paths, seen from the appropriation of institutional environments in the public sphere itself - not as incorporation of the systematic, functional and behavioral sense of these environments, but as an act of using and exploiting all the available resources in order to extract the new productive possibilities in the field of subjectivities from it.

As observed in numerous singular experiences, actions carried out by various social sectors, or by public, private or philanthropic institutional spaces, show us that it is possible to articulate projects with the local and global community (Geertz, 1989), hybridizing their technical/making such spaces true centers of production of subjectivities that go beyond the merely social, cultural and/or educational prerogatives that support their political-financial condition. It is possible to perceive the education in its formative aspect of teachers able to act with transforming effects in regions[5], whose income discrepancy and whose difficulty of access to the formal employment, in general, are no longer seen as functional obstacles, generating a certain inertia in the field of ideas, artistic expression and forms of resistance to the conditions in which they are found. It takes advantage of a public space and the common management (Pelbart, 2003) of singular institutional and community projects is tried, remembering that this movement, seen from the economic perspective of the State, is but a public governmental return to the society through the application of financial resources derived from taxes collected in Brazilian society.

Generic sites such as those mentioned above are characterized by their productive potential. Although they are marked by public financial resources and innumerable legal sanctions that, to a certain extent, curtail some movements, do not seem to be perceived by the surrounding society as such, even because the investment-profit logic that crosses the entire social network hinders the perspective on this old academic discussion about the public and the private by policy.

This is an understanding held by us as strictly necessary in this reasoning, carefully developed to avoid certain reductionist social practices which tend only to corroborate a certain state of affairs, based almost exclusively on the competition between individuals and human relationships practices structured in the desire to obtain profit, negatively disregarding other important values necessary for human and social development. In this way, it is always possible to establish comparative relations between the Gross Domestic Product (GDP) and the Human Development Index (HDI), with a view to equitably balancing this economic balance in

its axis of social well-being, human development and quality of life.

With this, we seek to present other perspectives at the heart of institutionalized education and its practices, albeit from this guideline, to position such a *modus operandi*[6], mostly experienced by individuals, understood here as social subjects[7] in their local function capable of fully exercising the citizenship, so necessary for building a better society.

These perceptions and technical appropriations of state infrastructure allow us to experiment new existential fields (Wallerstein, 2003), whose constitution of the common occurs in multiple singular forms and does not necessarily obey the private capitalist and/or philanthropic-religious behavioral logic, a negative element under a reductionist aegis that reduces the possibility of constituting new habits, renewed, of coexistence in society. However, to conceive the public-institutional sphere in a perspective that does not only seek to unite political forces through party and/or identity flags - whose ideological principles manage and supervise such places from bureaucratic structures, impregnated with the exacerbated desire for the legal fulfillment of certain mechanisms of control, and political-partisan-governmental interests - is a problem to be thought and discussed necessarily by the field of the *stricto sensu* postgraduate courses and, also, at undergraduate level, by the faculties of teacher training in their degrees for the exercise of teaching in primary education.

Why then dissociate, from this perspective, the education of culture and communication? We believe that the concept of interdisciplinarity has not yet reached its effective materialization in the public educational institutions, although some of its guiding principles run through numerous curricular constructions. If so, what are the misconceptions? Are they due to the poor formulation of their organizational guidelines or the absence of other conceptual tools that help in breaking certain behavioral paradigms?

With a few exceptions, the National Curriculum Guidelines (DCN) for higher education courses, including those for undergraduate students in basic education, as well as the National Curricular Parameters (CPN) that guide their own basic education, have already found good conceptual con-

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5   It is understood here the context of human and social development of the urban peripheries present in the economically strongest capitals of Brazil, such as Rio de Janeiro, São Paulo, Belo Horizonte, etc.

6   "Modus operandi is a Latin expression that means "mode of operation." "It is someone or something that uses the same way and application in all things that it accomplishes, does everything in the same way, so that it is possible to identify by whom that particular job was done." Source: wikipedia. Available in: <http://pt.wikipedia.org/wiki/Modus_operandi. Accessed on: Dec 23, 2017

7   For better understanding, see Châtelet (2000).

nections in their documents[8]. It remains to know the real difficulties of applying this interdisciplinarity in teacher training and practice and outlining some concrete paths to the peculiar exercise of the teaching required by contemporaneity.

Some local experiences, appropriated by the research field of higher education practices, have allowed interested parties to research on alternatives of immediate application, especially in the areas of professional training, teacher training and teaching practice. This is believed because the institutions, in which this initiative is developed, provide financial resources (through public and private initiatives) and mainly infrastructural that allow us to properly act in the training processes, either through the provision of good technical support, or through responsibility that the theoretical-conceptual fields, essential to the awakening of these new forms of human relationship, are deployed.

These actions help in the constitution of new environments, improvising laboratories, preparing them to mediate this type of teaching, student and community production. This allows, with the ease brought by specific technical means, that the free flow of these expressive subjectivities can cause the teachers and students to recognize themselves as the real constituent subjects of the different existential fields. It is intended, through this set of actions, to put yet another alternative to the conflicting and controversial issues brought about by the "problems of formation and practice" discussed in Brazilian universities.

Next, without the pretension of great unfolding, theoretical and conceptual paths are pointed out on which the question of technological hybridization in public institutions can be studied, so that, in the end, the reader can also signal some possibilities of using the technological resources present in their work environments and studies, as well as the use of equipment already owned by some students, teachers and the academic community in general.

2. THE SOCIAL INSTITUTIONS OF TEACHING AND LEARNING AND THE CONCEPT OF COMMON GOOD IN THE ECONOMIC AND POLITICAL CONTEXT

Common interest, in other words, is a general interest that does not become abstract in the control of the state, but is re-appropriated by the singularities that cooperate in biopolitical social production; it is a public interest that is not in the hands of the bureaucracy but is managed democratically by the multitude. It is not simply a legal issue, in other words, but it coincides with the economic or biopolitical activity we have discussed earlier, as in the case of sharing created by positive externalities or new information networks, and more generally all cooperative and communicative forms of work. In short, the common signifies a new form of sovereignty, a democratic sovereignty (or, more precisely, a form of social organization that displaces sovereignty) in which social singularities control, through their own biopolitical activity, those goods and services that allow the reproduction of the crowd itself. This would build a passage from Respublica to Rescommuni (Negri et Hardt, 2005, p. 268).

When we think of some problems about a perspective of subjective resistance to the ways capital operates by the constitution of different human relations and by the productive and transforming force of the multitude[9], we have been exposed to questions that also involve analyzing the meanings and practical conceptions of education and culture in the socioeconomic context. For this, we take into account the antagonistic projects of society, the different views on production, circulation and reception of information, as well as the relationship of the school with literate, mass and popular cultures.

Thus, the analysis proposed here presupposes an initial articulation between some concepts considered fundamental to the understanding of such senses and conceptions, in order to demonstrate that these areas of knowledge tend contemporarily to present characteristics at the same time singular and hybrid, from the moment in which contemporaneously the multiple market systems in operation in the globalized world stimulated the creation of sophisticated and efficient commercial networks around the world[10].

This position in the first instance has long been determined politically by representatives of democracy established by the fed-up republics around the world, such as Brazil, observed among other ways by the internal positioning of such countries on how to structure their economic system to establish commercial relations with other countries. We have identified that the way a society organizes itself economically is conducive to determining both its cultural organization, through the broad spectrum of the diversity of habits and customs shared under the same flag, as well as more technical actions in the appropriate sphere of technological

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8 Available in: <http://portal.mec.gov.br/cne>. Access on: Dec 23, 2017

9 "The notion of a crowd based on the production of the common seems to some as a new subject of sovereignty, an organized identity similar to the old modern social bodies, such as the people, the working class and the nation; for others, otherwise, our notion of a multitude, composed of singularities, seems pure anarchy" (Negri et Hardt, 2005, p. 271).

10 For better understanding, see Heilbroner (1994, p.68-87).

instruments used to interconnect such subjects (Jameson, 2001). This also applies to the movements carried out in the field of formal education, systematized and institutionalized by the State, intensifying the old discussions about education and work still in the cultural sphere. However, a conception of culture and society that seeks to restructure the geopolitical frontiers (Negri et Hardt, 2001), initially carried out as mechanisms of protection in view of the innumerable social ills arising from the global industrial and infonet financial system and by the constant expansive necessity of its markets, implies understanding that not only products and services are marketed between countries, but life itself in its broad productive, political and singular sense, in which the body (Cocco, 2001) becomes the channel of production, circulation and consumption of these desires stimulated and, for good and ill, massified in the world market.

This practice of collective life has transported through the singularities a series of signs that induce the behavioral standardization before the relations between human beings and environment - sometimes cultural practices predatory to the environment. We seek with this the constant improvement of the economic system and its structural assumptions of exchange and profit between markets to ratify ethical values that also favor social engagement as a timeless foundation in the constant search and production for a collective, socially more just and sustainable life.

There is a homogenizing tendency, caused by the market flows in the world, with the habits and customs of the new subjects of this global society, which tends to reduce the multiplicity of singularities to identity blocks – a factor that facilitates the ratification of the sense of well-delimited units (forms of social organization preferential to the great part of the financial system by facilitating the massification of its products through consumer blocks, keeping profits at satisfactory and sustainable levels) – or extends the notion of consumption to the field of these social subjectivities, arousing, inciting and formulating wishes. This tendency affirms needs and massifies ideas and behaviors, acting in the most potential and productive field of the subjects: desire (Pelbart, 2003).

In order for the cultural conception of innovation in general, via technical instruments, to be put into practice by the potential of socialized singularities, it is necessary that these be perceived as elements politically endowed with a constitutive force that can go beyond our current experiences in relation to the forms of political and social organization. It is about stimulating new desires and the flow of alternative and creative ways of living in society. Understanding the concept of singularity in the sense of the subjects possessing open subjective channels and in constant expansion,

Understanding the concept of uniqueness in the sense of subjects possessing open and constantly expanding sub-

jective channels used by the current economic logic to turn society around its own flows is as important as reflecting and planting seeds of innovation, also in the terrain of subjectivities, whose singularities, when convinced to create more meaningful and narrow contexts of living in society, and whose subjective manifestations and affective exchanges occur outside of this current modus operandi, are capable of re-signifying and enjoying new existential fields for living with more quality of life.

In his work *Cyberculture*, Pierre Lévy (1999) presupposes the manifestation of unforeseeable but certainly untested areas, as well as of new non-geographic spaces, created, disseminated, appropriated, re-signified and constantly re-territorialized by these same singularities in question, thus making it virtually impossible to map them (Deleuze et Guattari, 1995), either by their plasticity or by the political-representative absence of a center increasingly characterized by dissent rather than by consensus in collective decisions. In a way, this hinders the identification and consequent control of the singular experiences that will increasingly tend to multiply, allowing new social movements in public bodies.

It is precisely in the breaches of these structures still built, as well argued by Negri et Hardt (2001), that the decadent crisis on the borders of national territories is evident, as well as the multiple possibilities of mobilization in the midst of such structures. In this way, the authors contextualize the concept of Empire in relation to the current organization of the world-system, since we cannot speak in the world-wide computer network without returning to the understanding of the meanings of economic globalization and its impacts on commercial, cultural and educational relations.

The evidence of postmodernity manifests itself from the transition from the old state model (Negri et Hardt, 2001), which was once constructed to meet a need created by the capitalist economic system and had its social peculiarities, to a current dimension that develops its new necessities from the logics of the market. With this, strong states may not be built, but their optics are reversed and their empire can be constituted. The only center of this empire can be identified only by the field of strictly consumerist and privatized immanence that has effectively consolidated itself in the world, using human singularities as constituent channels of this almost strictly private optics, making it difficult to combat the social inequalities that also need to be perceived in the context of institutional public spaces and the common good in the broadest sense.

In the theoretical and conceptual elaboration of the authors in this article, this would be the new ideal world-system configuration to the market. However, we point out

that such an indication of the convergence of the systems of republican governments to the Empire has already had precedents in our historiography, as observed, for example, as Roman Empire, passing through its constitution, its rise and its decline. However, in contemporary times, the "great army" of the Empire can no longer be perceived as a unified bloc that moves from one point to another to conquer, exploit or defend itself, even though anachronistic insurgencies of this type manifested themselves in this early century. Its new "warlike" configuration, which aims to annex all "territories" on a single "flag", is worth precisely the yearning that is awakened, assimilated and disseminated among the singularities: the desire for capital and life according to cultural logic manifested mainly from such an object.

Reasoning from this angle, we can speculatively think that: either the State will permanently play a central and centralizing role in the globalized economy or gradually deprive itself of its contradictory democratic sense of representation for more direct and autonomous democratic experiences. However, since its main constituent bases were grounded precisely on the creation and strengthening of sovereign nations in themselves – not subjugable and free to maintain relations of different scales with other countries – it is only necessary to identify the precedents of this announced death, as is the case of the emergence of supranational entities in the last century. This factor has been evidencing and aggravating a conjunctural crisis resulting from the contemporary applications of the conceptual notions of state and democracy - all due to this modern cultural process of world economic unification centralized in the State, thus respecting the openings and peculiarities of both left and right in the political panorama in their governments (Hobsbawm, 2005).

What, then, are the new forces of power placed both to control and regulate the market and to stimulate the development and autonomy of these subjectivities today? How could they be institutionally proposed?

In this first movement of our approach, we try to avoid certain politically accustomed visions to seek out and identify the supposed major political/economic centers/names in the world. Therefore, from this point we can see that these same singularities, expressed by the social subjects in their differences, are constituted as transforming power to proliferate other streams of constituent sense, beyond this bipolar world feeling that, in a way, is kept in our political imaginary of resistance, transformation, creation, innovation, and renovation to the present day.

3. CIBERCULTURE, EDUCATION AND RESISTANCE: THE LOCAL AND THE GLOBAL IN QUESTION

Although youth is crushed in the dominant economic relations that place it in an increasingly precarious place, and is mentally manipulated by the production of collective subjectivity of the media, it does not fail to develop its own distances of singularization in relation to normalized subjectivity [...] it is a matter of dwelling, each time, on what could be the devices of production of subjectivity, going in the direction of an individual and/or collective resingularization, instead of going in the direction of a machining by the media, synonymous of desolation and despair (Guattari et Rolnik, 1990).

Although formal education in Brazil is greatly limited by bureaucratization and exacerbated corporatism, which prevents it from fully achieving its pretended human and social development goals, it is still an elementary condition for any economic system endowed with political centers. Regarding the treatment practices and calculated information fragmentation[11], the said curricular autonomy affirmed in the school is put in check before this context, since the internal legislative paths that aim to guarantee the functioning of the current structure do not have significant connections and *lines of escape* (Deleuze et Guattari, 1995) capable of generating other resignification to what Negri, Italian philosopher used in our conceptual approach, described as being the *Empire era*.

All of this is due to the fact that these are national curricular parameters and directives that (when successful) end up ratifying the functioning of a society that, in a redundant way, continues to revolve around the same behavioral logic challenged here, which, in general, greatly contribute to the aggravation of the so fought social inequalities.

The state structure does not have efficient mechanisms (since in the present political-economic conjuncture of society this ideal seems to be increasingly distant) to guarantee formal employment for all, according to unfair expectations built in the lives of most of the trainees - mostly of poor origin - over at least ten years of confinement in a space that is far short of achieving the objectives that aim to guarantee work, income and citizenship for all graduates of such public educational institutions.

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11 Or controlling knowledge itself in order to exercise its control through the perpetuation of ignorance, ratifying the existence of a society of unequals intellectually and presupposing the permanent existence of a teacher "stultifying" in teaching-learning relations, as argued by Rancière (2002, p. 80-2).

On the one hand, if we want to maintain the school and public institutions in the context of the *Empire*, it is necessary to transform it into a catalytic space of desires quite different from the inefficient stimuli still held to "trap" the students in that environment. It is also a matter of refusing to create inspirations that, in general, cause social well-being through wealth accumulation (Cocco, 2001, pp. 42-54), a factor that has been aggravating the social segregation generated by the purchasing power differentiated in the same social networks and by the impossibility of the capitalist state to create a society in which all men can actually enrich.

The origin of all wealth that presupposes the possession of a minimum capital to be invested in order to obtain progressive profits and to achieve a quality of life mostly based on the compulsory obtaining of several consumer goods, not taking into account the broader character of quality of life and personal fulfillment. However, the bursts of signs do not stop being fired on all sides, via radio, TV or other ICT. We seek only to position our argument outside the current theoretical and practical appropriations made in such spaces, with the aim of manifesting – among its walls, ceiling, light, sewage, computers, internet connection, mobiles, camcorders, webcams, MP3 players, class diaries , students, teachers, employees, local community, etc. – a new meaning, less organic and more functional so to speak; less nationalistic and more humane in the sense of development and social engagement that we intend to discuss in this approach; without fear of generating the much-feared chaos arising from social organizations without specific centers.

> *An immense reconstruction of the social gears is necessary to face the wreckage of the IWC (integrated world capitalism). However, this reconstruction does not go through as many summit, law, decree, bureaucratic program reforms, as the promotion of innovative practices does, for the dissemination of alternative experiences, centered on respect for singularity and the permanent work of producing subjectivity, which is becoming autonomous and, at the same time, articulating itself to the rest of society" (Guattari et Rolnik, 1990).*

In this case, the supposed chaos can be relativized and approximated to the also confused meaning that is presented to us today through a better form of social organization, maintained and constantly defended in our society. In this way, education and professional, human and social formation occurs institutionally in the formal space and, in addition to the premises that materialized such infrastructures, we find material support to experience the possibilities of arriving at the constitution of the common through the transforming power of the crowd. But how can we talk about possibilities of assemblages[12] and producers of subjectivities in contemporary times without perceiving communication in its most significant range, mediated by the internet?

By being able to transform various media[13] into a global computer network, the internet is also largely responsible for the economic and cultural development of many countries today. It has become a channel open to the production, circulation and consumption of intensities, whose desire that drives them may or may not corroborate the current social order. In case it is positive, there are successful examples of the communication-profit relationship in companies and, to a certain extent, in institutions whose guiding principle was once under the banner of "non-profit."

However, the intention of this article is to stimulate the constitution and experimentation of new existential fields, real temporary autonomous zones[14] that necessarily take place in the cultural logic of capital, but produce effects - according to examples cited - that stimulate the singularities in the crowd to move in addition to such prerogatives and current forms of human relationships, through the creative use of ICT in education and culture.

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12 We refer to the concept of "machinic agencying," which "is directed to the strata that make it, without a doubt, a kind of organism, either a significant totality, or a termination attributable to a subject. But it is no less directed to a body without organs, which does not cease to undo the organism, to make pass and circulate a-signifying particles, and pure intensities, and not to assign itself to the subjects to which it leaves not only a name as trail of an intensity" (Deleuze et Guattari, 1995, p. 11).

13 Mídia is a Latin word meaning media in Portuguese, having been imported into our language via the English language, with the acception of the means of communication. We can classify it basically in two ways: those captured (video, audio, photography) and assynthesized (text, graphic, animation)." Source: Wikipedia. Available in: <http://pt.wikipedia.org/wiki/Mídia>. Access on: Dec 23, 2017

14 Concept developed by Hakim Bey: "TAZ [Temporary Autonomous Zone] is a lifelike, wild but gentle art of living - a seducer, not a rapist, more of a smuggler than a bloodthirsty pirate, a dancer and not an eschatological one " (2001, p. 32).

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