



## Training of citizen authors subject to cyberculture: a way to resist to re(exist)

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**ABSTRACT.** This article, inspired by research carried out by the authors, Graduation course in Education at a public university in the State of Rio de Janeiro, brings reflections about the contributions of OnlineEducation to the formation of citizen-author subjects, as a form of struggle and resistance to global challenges and local turbulences, intensified with the implementation of a development model aligned with the demands of the market, which ends up instrumentalizing and weakening public education. With the support of the complexity paradigm (Morin, 2014), the authors take, as references, the focus of 'research with the quotidian' (Certeau, 2018; Alves, 2008), based on pedagogical practices; in multi-referentiality (Macedo, 2012); and in research-training in the context of cyberculture (Macedo, 2010; Santos 2019). The curricular acts generated throughout the research supported by various devices and articulated to the *Facebook* social network, allowed literacy practices, involving multiple languages, semiosis and media, as well as plurality and cultural diversity, to be intensively worked on, making transparent the contributions of *online* education to the development of reflexive-critical thinking in the training of actors and authors, with a view to autonomous and citizen education.

**Keywords:** digital literacies; *online* education; citizen-authors

## Formação de sujeitos autores-cidadãos na cibercultura: um modo de resistir para re(existir)

**RESUMO.** Este artigo, inspirado em pesquisas realizadas pelas autoras, no curso de graduação em Educação numa universidade pública do Estado do Rio de Janeiro, traz reflexões acerca das contribuições da Educação Online para a formação de sujeitos autores-cidadãos como forma de luta e resistência aos desafios globais e às turbulências locais, intensificadas com a implantação de um modelo de desenvolvimento alinhado às exigências do mercado, que acaba por instrumentalizar e enfraquecer o ensino público. Amparadas no paradigma da complexidade (Morin, 2014), as autoras tomam como referências a abordagem das 'pesquisas com os cotidianos' (Certeau, 2018; Alves, 2008), fundamentada nas práticas pedagógicas; a 'multirreferencialidade' (Macedo, 2012); e a 'pesquisa-formação no contexto da cibercultura' (Macedo, 2010; Santos, 2019). Atos de currículo engendrados, ao longo da pesquisa, apoiados em dispositivos diversos articulados ao Ambiente *Online* de Aprendizagem (*Moodle*) e à rede social *Facebook*, possibilitaram que práticas de letramento, envolvendo múltiplas linguagens, semioses e mídias, bem como a pluralidade e a diversidade cultural, fossem trabalhadas, de forma intensiva, deixando transparente as contribuições da educação *online* para o desenvolvimento do pensamento reflexivo-crítico na formação de sujeitos atores e autores, com vistas a uma educação autônoma e cidadã.

**Palavras-chave:** letramentos digitais; educação *online*, autores-cidadãos.

## Formación de autores y ciudadanos en la cibercultura: una forma de resistir para re(existir)

**RESUMEN.** Este artículo, inspirado en investigaciones realizadas por los autores, en el curso de Graduación en Educación en una universidad pública del estado de Río de Janeiro trae reflexiones sobre las contribuciones de la educación en línea a la formación de sujetos ciudadanos-autores, como una forma de lucha y resistencia a los desafíos globales, turbulencias e incertidumbres locales, intensificadas con la implementación de un modelo de desarrollo alineado con las demandas del mercado, que termina instrumentalizando y debilitando la educación pública. Con el apoyo del paradigma de la complejidad

(Morin, 2014), los autores toman, como referencias, el enfoque de la investigación con la vida cotidiana (Certeau, 2018; Alves, 2008), basado en prácticas pedagógicas; la multi-referencialidad (Macedo, 2012); y la investigación-formación en el contexto de la cibercultura (Macedo, 2010; Santos 2019). Los actos curriculares engendrados a lo largo de la investigación apoyados en varios dispositivos y articulados a la red social Facebook, permitieron prácticas de alfabetización, que involucran múltiples idiomas, semiosis y medios, así como la pluralidad y la diversidad cultural, se trabajaron de forma intensiva, haciendo transparentes las contribuciones de la educación en línea al desarrollo del pensamiento reflexivo-crítico en la formación de actores y autores, con miras a una educación autónoma y ciudadana.

**Palabras-clave:** alfabetizaciones digitales; educación en línea; autores ciudadanos.

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## Introduction

Globally, popular sentiment that politicians, parties and governments are not 'listening' to people or solving their problems is growing every day. In Brazil, as published in *Folha de São Paulo* on April 29, 2019, the rate of dissatisfaction with the functioning of democracy is 83%. The fact that information and knowledge are practically available to all, made possible by the increasing use of mobile devices connected in a network, stimulates interaction, collaboration and sharing between subjects, making any attempt to curtail the freedom of expression impossible; which alters the ways of producing both learning and teaching.

The combination of economic crises and massive corruption scandals and high levels of violence and crime in recent years partly explains the disbelief in democratic regimes. Specifically, in Latin America, we are witnessing the growth of political radicalism, in which countries such as Chile, Venezuela, Bolivia, Peru, Paraguay, Argentina and also Brazil face protests and demonstrations in the streets due to their bad performance in terms of economic production, which aggravates the political and social situation of these countries. According to the Market Research Institute [IPSOS] (2019), polarization, favored by social networks, has been intensifying in the country (32%); which can intensify the democratic crisis.

In Brazil, with regard to education proper, retrograde government forces, through untrue actions and declarations, insist on the emptying and precariousness of public education, through speeches 'against the end of indoctrination'; changes in the National Common Curricular Base (BNCC), and implementation of the High School Reform, based on Law n. 13.415 (2017), in addition to threats of privatization of Higher Education Institutions (IES) even though academic excellence is one of the strengths of these institutions. For this purpose, 'trial balloons'<sup>1</sup> are launched daily in the media in general and on social networks in particular, in search for the support of the population to government discussions, debates and decision-making, in addition to the support of financial organizations, national and international institutions, and the Brazilian business community.

Like weeds that spread unwanted through gardens, stealing the splendor of flowers and the scent of roses, these actions contribute to the consolidation of neoliberal policies in favor of capitalist hegemony, with a view to meeting market interests, supplying flexible and inexpensive labor, necessary for the surplus value. Undoubtedly, this behavior constitutes, notably, an attack on people's moral, social and cognitive development, and on freedom of expression.

In the midst of this scenario of desolation, impotence and uncertainty, resulting from the political-economic crisis that reaches the 'heart' of public institutions of higher education, university professors, in their struggle for quality education for all, have been resisting, both scientific and socially, to the instituted powers through bold and innovative actions both inside and outside the school environment, in an attempt to give more visibility to their way of thinking, being and doing education. For them, like Don Quixote, 'fighting windmills' is not fighting in vain, as they understand it as necessary both for their desire for a more egalitarian world and for society in general. In this perspective, and aware of the social role they play in the educational scenario, these teachers, responsible for the professional training of students, know that 'to navigate is necessary, to resist is urgent and to live is to re(exist) every day'.

Certeau (2018) emphasizes that, in the midst of the dispute between power and knowledge, subjects appropriate and resignify cultural or material consumption objects in an anonymous and shrewd way,

<sup>1</sup> Tactic to present an idea or a hypothetical situation in advance and to wait for its repercussion. If there is no adherence to it, it is considered a rumor.

manifested through resistance or inertia, challenging, manipulating or ignoring the instituted power. In the same direction, Alves, Soares, and Berino (2012) affirm that tiny, invisible, clandestine and forged movements amid daily practices are engendered by teachers, when making use of the instituted, through varied tactics; which allow them to think about new solutions, proposals, actions, knowledge and meanings, leaving their tracks on different supports. In this way, they do not hide, silence or paralyze but RESIST, reinventing themselves and reinventing their daily lives.

According to the Higher Education Census promoted by the National Institute of Educational Studies and Research Anísio Teixeira (INEP, 2019), between 2007 and 2017, enrollment in higher education increased 56.4%, with distance learning having a positive variation of 27.3%. In this scenario, the offer of education programs is broadened, in general, which “[...] boils down the continuing training of teachers to small courses or workshops of 40 to 80 hours, insufficient for critical reflection on the means and the TIC<sup>2</sup> [...]” assert Linhares, Lima and Mendonça (2011, p. 192). This leads us to think of a formative *praxis* that allows reorienting the pedagogical action, given that, more than instrumentalizing the students with a view to their adaptation to the socioeconomic reality, actions must be engendered so that they can experiment and create new ones, in order to act not only as consumers, but also as producers of information and knowledge, and protagonists of the educational process.

For Silva (2012) EducaçãoOnline (EOL) does not constitute an evolution of conventional distance education (DE) practices, as it requires its own methodology, of a contractionist, interactionist and collaborative nature, based on horizontal relationships open to collaboration and co-authorship, in an ‘all-all’ movement; which significantly modifies the transmission model, commonly used in the classroom. The author emphasizes that *online* education makes it possible, through ‘hypertext’, to operate different paths and plural readings, in addition to ‘interactivity’, based on the principles of bidirectionality, collaborative participation and open web connections. In this context, individuals can consume, produce, collaborate and co-create information.

Certain that this way of acting is not one of the simplest tasks, but possible, we aim, in this article, to reflect on how *online* education (EOL) can contribute to the formation of author-citizen subjects; that is, subjects that act and think, capable of creating other ways of knowing, doing and acting, bringing new curricular possibilities to the educational process.

## Theoretical-methodological contexts

Aware that we cannot reduce teaching to teaching based on the transmission and reproduction of information and, inspired by Santos (2019, p. 95), we understand teaching practice as research practice; that is, “[...] research that has teaching as its locus [...]”, enabling teachers to ‘learn while teaching and researching, and to research and to teach while learning’; which allowed the experience of formative experiences in cyberculture, enhancing autonomous thinking and the emergence of citizen-authorship.

Supported by the complexity paradigm (Morin, 2014), we base our approach on ‘research with everyday life’ (Certeau, 2018; Alves, 2008; Andrade, Caldas, & Alves, 2019), based on pedagogical practices; the ‘multi-referentiality’ which, for Macedo (2012), more than a concept, presents itself as an epistemological position, since it requires the adoption of a plural look also focused on educational practices, facts and phenomena from distinct systems of reference; and ‘research-training in the context of cyberculture’, which, based on scientific procedures, with “one ‘other’ rigor”<sup>3</sup> (Santos, 2019; Macedo, 2010) that allows not only to apprehend and understand the reflective, committed and involved practice, but to build it in process, contributing to the formation of subjects capable of thinking independently and coherently, sharing meanings and significances.

It is in this context that multi-referential research-training, as a methodological and epistemological option, favors the collaborative construction of an agenda of engagements of teaching mediation in cyberculture, as asserts Silva (2014), favoring the development of specific communicational attitudes, both in face-to-face and in *online* classes, such as: (a) making multiple information available, in the form of images, sounds, texts, videos, graphics, among others, using or not using digital technologies, in an interactive way, with a view to enhancing actions that result in connectivity, authorship and collaboration in the construction of communication and knowledge; (b) offering multiple paths to allow students to

<sup>2</sup> Information and Communication Technologies.

<sup>3</sup> In the ‘practice-theory-practice’ movement, as Macedo asserts (2010), the researcher, based on philosophical, epistemological and methodological bases, is elaborating his interpretations and those of the social actors, building his study in a relational and connective way.

establish connections and express themselves when manipulating information, contributing and adding value with new information; (c) presupposing the participation-intervention of the student didactic design, modifying, and interfering in the message; (d) guarantee the bidirectionality of the emission and reception, given that the two poles encode and decode; (e) making multiple articulatory networks available, allowing the interactor wide freedom of associations, of meanings; (f) engender cooperation and collaboration, given that communication and knowledge are built between students and teaching mediation as co-creation; and (g) to stimulate the expression and confrontation of subjectivities, through free and plural speech, among others, leaving the role of teachers as mediators of learning, in the weaving of knowledge in the educational networks in which they live.

Researching with/in everyday life is, without a doubt, to be crossed by events, participating in them in action; facing the uncertainties arising from the method itself; that is, a 'thought adventure', in the words of Macedo (2016), which demands experience, creativity, curiosity and availability to understand everything that comes to us and that invites us to dive with all the senses in these spaces.

Indeed, in the practice-theory-practice movement, "[...] tracing/weaving the networks of the multiple reports that have arrived/arrive to us, always inserting in them the thread of our own way of telling" (Alves & Garcia, 2002, p. 274), several textual and imagery narratives emerged, mediated by acts of curriculum that we created, supported by different devices. We tried to analyze these productions aiming, in this way, to unveil how the practitioners interpreted the daily school life, analyzing in detail the meaning of their actions, gestures, words and speeches. We questioned the relevance of these data in order to verify if they were sufficient for analysis and final interpretation of the empirical corpus. We highlight, then, parts of the narratives that seemed relevant or not, in order to distinguish the object, people, actions, events, or other aspects, and reflect on significant experiences. We then try to encode them in a cognitive, affective-relational and connotative point of view. In this way, we created 'units of meaning', which were being grouped into analytical categories - the subsumptive notions, with a view to systematizing the set of information and interpretations that we elaborate; that is, the analytical corpus written through relationships and/or connections established in the learning and teaching processes, exhaustively interpreting and reinterpreting them.

## Cyberculture in times of ubiquitous mobility, *fake news* and other emerging phenomena

Cyberculture, a socio-technical and cultural scenario characterized by the intensive use of digital technologies in networks, in cyberspace and in cities, invents other ways of being in the world, allowing the emergence of new logics, connections and users, which leave their tracks, producing effects in the network, modifying society and being modified by it in a dialogical relationship. In this context, the emergence of ubiquitous mobility, in digital culture, gains new contours and ingredients. Communication is essential, since communicating is, above all, sharing meanings.

Silva (2012) argues that digital technologies are in line with EOL's pedagogical quality requirements, with regard to the dialogical relationship, creative participation, the sense of collaboration and the sharing of knowledges, among others. This requires a new positioning in face of this reality, so that the learning and teaching processes are thought in a broader perspective, favoring the development of creativity, autonomy and authorship, understood here, as all intellectual creation manifested by a written text, images and sounds, among other forms, from a specific socio-historical reality, in which the author lets himself be crossed by the different voices that echo in the culture in which he or she is inserted, casting a new look on the object analyzed, in a responsible and responsive way, recreating it. In this sense, the author attributes to each of these voices what is rightfully theirs, as a cultural legacy, and creates his or her own space of saying.

However, it should be noted that cyberculture, being structured at different levels, poses, like an ocean, traps and concerns for its users: the lower these levels, the more inaccessible and dangerous. In this context, several phenomena emerge, such as: (a) false news or *fake news*, which are characterized by the speed with which they propagate, by their unburdened production from a central point and by the difficulty in identifying their illegitimacy; (b) virtual robots, responsible for triggering information every two seconds, and that interact as if they were real users, attracting more users around the discussion of a certain topic; (c) algorithms, improved each day, defining and presenting, through complex databases, what is important for each user; and (d) the *deep web* and the *cyberpunk*, which, unlike the superficial *Internet* that we access daily,

indexed by search engines, are seen as the 'dark side' of this environment - a place where data and information unavailable in conventional connections, linked to subjects the most diverse.

Given this picture, it is imperative to think beyond cyberculture, establishing new relationships, alliances and generalizations of the conjunctive forces of our daily experiences, in order to better understand the world in which we live and to position ourselves in the face of uncertainties and research movements in cyberculture.

Eugênio Trivinho<sup>4</sup>, in a conference held at the XII ABCyber Symposium (2020), pointed out six probable horizons or becomings of cyberculture, to which we need to be aware. Highlighted among them are the deepening of electronic surveillance, the cannibalization of privacy and the capitalizing privatization of freedom in cyberspace for databases - a trend in the human/machine relationship. Ivana Bentes<sup>5</sup>, in turn, alerted us to the emergence, in these environments, of sociopathies related to biopower, biopolitics, massive surveillance and the monetization of experience, among others, which demands an understanding of these phenomena that spread in a intensively, fundamental manner in the discussion of democracy and freedom.

However, as cyberculture is an unfinished, transformative and continuously changing process, crossed by creative forces that emerge disguised as self-exposure and control, it ends up producing folds and lines of flight against polarity, instituted power and necropolitics, which subjugate life to the empire of death, in a profound reconfiguration of the relationships between resistance, sacrifice and terror.

But, after all, is technology good or bad? Does it set us free or enslave us? Does it make us smarter? More controlling? Better informed? - asked Juremir Machado<sup>6</sup>, one of the speakers at the panel entitled 'Cyberculture Becomings: Policies and Practices'. For him, technology as modernity is imposing and, to the extent that all resistance is seen as an inability to adapt to new times, it affects research, especially in the social sciences and humanities areas.

Using the concept of field, a social space in which there are dominants and dominated, and whoever participates in it has a set of common interests, Juremir Machado, stated that technology is not neutral and that, to the extent that we do not see ourselves as objects of the research we carry out - given that we limit ourselves to studying the field of domination, without, however, studying the technicist ideologies present in our practices -, we are a case of 'technicist submission', emphasizing that the academy, in general, naturalizes this structure field, it is shaped by competition systems, passively accepts that everything has to be ranked (number of citations, hierarchical systems of intellectual production - Qualis A1 to C, among others), criticizing the fact that we do not operate by collaboration, since we do not agree with meritocracy. For the speaker, we worship autonomy, but we submit to development and evaluation agencies; for fear of retaliation, we accept the furor of ranking.

In this regard, we agree with Certeau (2018) when he states that the path of an analysis must take into account that human events - individual or social - are always the result of historical, real, contradictory and meaningful determinations. From this perspective and, admitting the tension that is established between power and knowledge, in these quotidian, the author emphasizes in his studies what does not have visibility: the anonymous capacity of the subjects to appropriate and resignify the objects of cultural or material consumption, through resistance or inertia, subverting the instruments of power within itself.

Like Riobaldo<sup>7</sup>, who wondered how he could understand a world in which life was ungrateful in its core, but leaked hope even out of the gall of despair; a very mixed world, Freire (2011, p. 16) invites us to think that we should not "[...] deify or demonize technology or science [...]", as it can serve both good and to evil, depending on the purpose and the uses that are given to them. However, there is no doubt that the contemporary scenario has increasingly challenged our own epistemological, analytical, political and ethical limits; and this requires (re)thinking about the future of cyberculture and continuously asking questions about understanding the world, following the example of Riobaldo.

## New literacy practices and/in the exercise of citizenship: political literacy

Based on Beaudouin (2002), we problematize the digital network, which, due to its hypertextual characteristic, imposes new relationships between reading and writing, and author and reader, modifying

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<sup>6</sup> Juremir Machado is a Brazilian writer, translator, journalist, broadcaster and university professor. He was coordinator of the Postgraduate Program in Communication at the Pontifical Catholic University of Rio Grande do Sul.

<sup>7</sup> Character of Guimarães Rosa in *Grande Sertão: veredas* (1956).

the reading protocols. Therefore, when articulating information spaces with communication artifacts, it proposes a set of interactive devices that give rise to new writings and favor the emergence of new discursive genres, such as: *chats, blogs, twitters, memes*, among others. This implies thinking about the relationship between media and education from an ecological point of view; that is, in a symbiotic conception of making education integrated with available technologies, building relationships, establishing interactions, and producing meanings, in order to meet the current demands of society. Under this view, Cope and Kalantzis (2006) affirm that educating in contemporary times requires adopting an epistemology and a pedagogy of pluralism; that is to say, a particular way of apprehending the world, in which local diversity and global proximity gain relevance in a critical perspective.

In the highly polarized political scenario in which we live, in which networks are invaded by false news, prejudiced speeches and bills of law, under the pretext of effecting changes that meet a conservative ideal and, inspired by the precepts of the 'School Without Party', defend education neutrality; the student's view as an information receiver; non-political propaganda in the classroom; civic and moral education according to the beliefs of the students' parents (and not the school); in addition to underestimating socio-cultural and economic events in order to limit the performance of teachers, it is necessary that IES, as democratic spaces for the construction of knowledge, which assume the action of participation and collective work, take responsibility for providing the new generations with skills, knowledge, beliefs, values and attitudes essential to the exercise of citizenship.

With regard to the processes of learning and teaching, properly speaking, government agencies have been proposing the unbridled release of distance learning, replacing face-to-face and aiming to privatize public education, without any quality control over institutions and the content offered in that teaching modality. Given this situation, there is no way to ignore the provocation, attributed to Bertolt Brecht (1988, p. 42), in the text below, entitled Political Illiterate<sup>8</sup>.

The worst illiterate is the political illiterate. He doesn't hear, doesn't speak, nor participates in political events. He doesn't know the cost of life, the price of the bean, of the fish, of the flour, of the rent, of the shoes and of the medicine, all depends on political decisions. The political illiterate is so stupid that he is proud and swells his chest saying that he hates politics. The imbecile doesn't know that from his political ignorance is born the prostitute, the abandoned child, and the worst thieves of all, the bad politician, corrupted and flunky of the national and multinational companies.

We do not intend, on this occasion, to discuss 'political education', as we consider this field broad and multifaceted. However, the expression 'political illiterate' refers to the notion of *letramento*, a term that comes from the English 'literacy', which originally refers to the subject who learns to read and write (Tfouni, 2010), and who, in addition to the idea of being literate, develops the ability to use this technology, adequately responding to the social demands of reading and writing, as stated by Soares (2016), since literacy, more than the ability to read and write, consists in the act of teaching how to read and write in a context where writing and reading gain meaning as part of the student's life.

Made possible by the integration of semioses, by hypertext, by the guarantee of an interactive and authorial space, and by the transmission of polyphonic speeches in the same environment, in real time, currently, a plurality of existing languages and knowledge emerges, from the combination of static images or, in motion, audios, tables, sounds, gestures, infographics, graphics, maps, photographs, visual reports, among other forms of communication, which takes into account plurality and cultural diversity. These multiple languages are called by Rojo (2013) digital literacies and/or multi-literacies.

When we apply this notion to other fields, such as communication, politics and citizenship, we admit that literate subjects, from the use of different cultural artifacts, can be active in public life, as they are able to understand, interpret and relate data and information that impact their daily lives. In this perspective, it is possible to narrow the concept of 'political education' to that of 'Political Literacy', defined here, by Cosson (2010, p. 16), as "[...] the process of appropriation of practices, knowledge and values for the maintenance and improvement of democracy". However, we emphasize that all political positions, progressive or conservative, seek changes, either to promote changes, according to their ideals of progress, or to maintain their domination over others.

In this context, even though the notion of citizenship is inserted in the political-legal sphere that is established between the individual and the State, usually camouflaged in a symbolic power to guarantee

<sup>8</sup> Unverified authorship. The text is attributed to Bertolt Brecht (1988).

rights and impose duties, when we turn our gaze to school daily life, we verify that, instead of submitting to the logic of 'duties and rights', which emanates from the instituted, and that, in general, does not dialogue with the needs of citizens, different tactics are put into practice by teachers, who authorize themselves through 'intercritical mediations'<sup>9</sup>.

Unlike literacy, the acquisition of 'political literacy' does not imply the use of specific methodologies and/or strategies. This learning requires that the exposition of knowledge and democratic values is to be based on analysis and concrete experiences, given that democracy is a learning that is done in practice and by practice. Indeed, the realization of 'political literacy' requires the development of skills related to critical thinking, decision making, negotiating meanings and resolving conflicts, in addition to recognizing the right of each one, and respect for the other - an education for liberation (Freire, 1997) with a view to developing a critical attitude towards the environment.

Consequently, attentive to this new wave of neoliberal conservatism, in which education is seen as a *commodity*<sup>10</sup>, and the educational reforms, either already in force or yet to be implemented by the Brazilian government, that try to instrumentalize and weaken public education in our school quotidian we have been resisting, generating curricula thought and practiced, aligned with the cybercultural scenario, which encompass other dimensions of human life, such as, for example, those related to the fight against inequalities, in general, which substantially expands the notion of institutionalized citizenship in the political-legal field.

As an illustration, in the video presented below, in Figure 1, student Ana Júlia, a high school student from the state school Senador Manoel Alencar de Guimarães, talks about the legitimacy of the occupations that occurred in her school, and the critical sense mobilized in the actions carried out by students in making decisions about the events of the student movement in October 2016, becoming the voice of students who occupied the more than 1,000 schools in the country. At the beginning of her speech, the student makes her political position clear.

### The 'act of thinking' as a strategy of resistance and re(existence)

Like all living entities, says Couto (2015), our thinking is born to dress in frontiers; a kind of architectural vice, because there is no infinite without a horizon line. Unlike other living beings, our thinking easily closes in itself, for fear of those who think differently and a greater fear of those who are so different that we even think they don't think. We live in permanent dispute with the otherness both inside and outside us. This is the original defect of the borders we manufacture, points out the author. "We learned to demarcate ourselves from the Other and the Strange as if they were threats to our integrity, even though no one knows what that integrity consists of. We are afraid of change, afraid of disorder, afraid of complexity [...]" (Couto, 2015, p. 3).

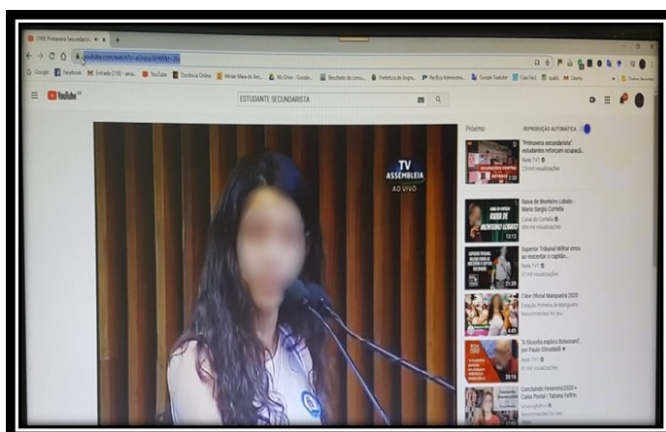


Figure 1. Student gives voice to the movement in the plenary of ALEP.

Source: Primavera Secundarista (2019).

However, we need to understand that "[...] the knowledge society is a learning society [...]", and that "[...] a knowledge economy does not work from the strength of machines, but based on the strength of the brain,

<sup>9</sup> It implies relationships established with the knowledge chosen as formative, in which the criticality, perceived as a generator of discussion on the interpretation of the world, is exercised by all the curricular actors involved in the requested formation (Macedo, 2012, p. 15).

<sup>10</sup> English term, which means 'goods'.

the power to think, learn and innovate [...]”, as Hargreaves (2004, p. 34) warns us. In this perspective, it is necessary to consider that the lack of adequacy between school knowledge and contemporary challenges, which are complex, multidimensional, global, planetary and transdisciplinary, requires that any reflection on teaching problems take into account that, despite the compartmentalization of knowledge and the difficulty of articulating them to each other, “[...] the ability to contextualize and integrate is a fundamental quality of the human mind, which needs to be developed and not atrophied” (Morin, 2014, p. 16).

Under this perspective, the potentials of *online* education reconfigure the uses made by teachers in Virtual Learning Environments (AVA) that are not restricted to just one or another way of 'learning to teach', but seek, in the diversity of synchronous and asynchronous interfaces (*Forums, Chats, Facebook, WhastApp*), to create situations in which teachers and students can experience collaboration, authorship and interactivity; experiencing meaningful learning, in a playful way, made possible by the plasticity<sup>11</sup> of the digital, which flexibilizes the forms of knowledge weaving with the use of texts, videos and images that can be changed, created and shared in a network.

Connected in a network, we produce knowledge, actions and affections that circulate and allow the exchange of information. However, it is not enough to have the *Internet* and technological artifacts of our time available, given that these environments only condition education: what determines it is the way the pedagogical and communicational processes are appropriated by the subjects

Thus, as teacher-trainers, we use *Online Education* as a field of research and as a device, which allowed us to carry out pedagogical practices linked to the experiences of cultural practitioners, which took into account: (a) an 'integrative dimension', through approximation of different school spaces; the practitioners' previous experiences and the ways in which they learn and weave their knowledge; in addition to the need for a plural look that aligns theory and empiricism, in the practice-theory-practice movement; (b) a 'formative dimension', which enables the experience of formative student-teacher practices, such as alterity, the negotiation of meanings and the sharing of knowledge and affections; and (c) a 'technological dimension', which considers the transformations of the traditional processes of communication, sociability and, in general, education and learning, with the entry of digital into the network, through the elaboration of a didactic design, open and flexible, involving multiple combinations of languages, through different hypertextual paths, and providing shared mediations that include dialogic, interactive and collaborative processes.

Inspired by Morin's (2014) statement that a 'well-made head' is worth more than a 'well-filled head', we seek, through the creation of curriculum acts, supported by different devices, to develop cultural practitioners, curiosity, the exercise of doubt, freedom of expression, reflection and criticism, so that they could 'rethink thinking' and organize their knowledge, thus avoiding their sterile accumulation. In other words, we seek to form 'author-citizen' subjects, through a critical, multiliterate, plural, immersive and implicated performance within cyberculture; which enhanced collective and instigating learning of plural and heterogeneous knowledges, through interactive, dialogical and collaborative processes.

The act of curriculum as a concept-device helps us to consider pedagogical interventions, which contemplate more democratic processes in the fabric of knowledge, that are in tune with contemporary culture, adding formative experiences to think about the training process itself, in addition to enabling our practitioners to experience the 'authorize yourself', becoming co-authors of themselves, “[...] transforming themselves through the learning they carry out in this field of educational practices” (Macedo, 2013, p. 17).

As Certeau (2018); Benjamim (2012); Alves (2008), among other scholars of daily life, teach us, learning woven with the practitioners, their knowledges, their cunning, and their narratives, constitute formative elements and allow us to understand the reality both felt and lived. As stated by Benjamim (2012), the narrative linked to the act of remembering enables the rescue of personal dimensions, often lost in contemporary times, and recovered in the past, current and close temporal relationship. Alves (2008), in turn, stresses the need for dialogue with cultural practitioners in their social practices and in the narratives they produce, always/never repeated, whether in the form of images, sounds, and written texts, recording these memories that never will be erased, as the image does not exist without imagination, as pointed out by Didi-Huberman (2011). Depending on how we receive them, they evoke memories that make us narrate that look, not to transcribe it, but to constitute it. Before them, the past and/or the present is (are) reconfigured, given that the narratives do not seek a homogeneous and empty time; but a time full of nows (Amaral, 2014, p. 88).

<sup>11</sup> According to Bruno (2010, p. 47) the concept of plasticity comes from neuroscientific studies on synaptic plasticity, in which groups of neurons assume the functions of 'others', forming networks.

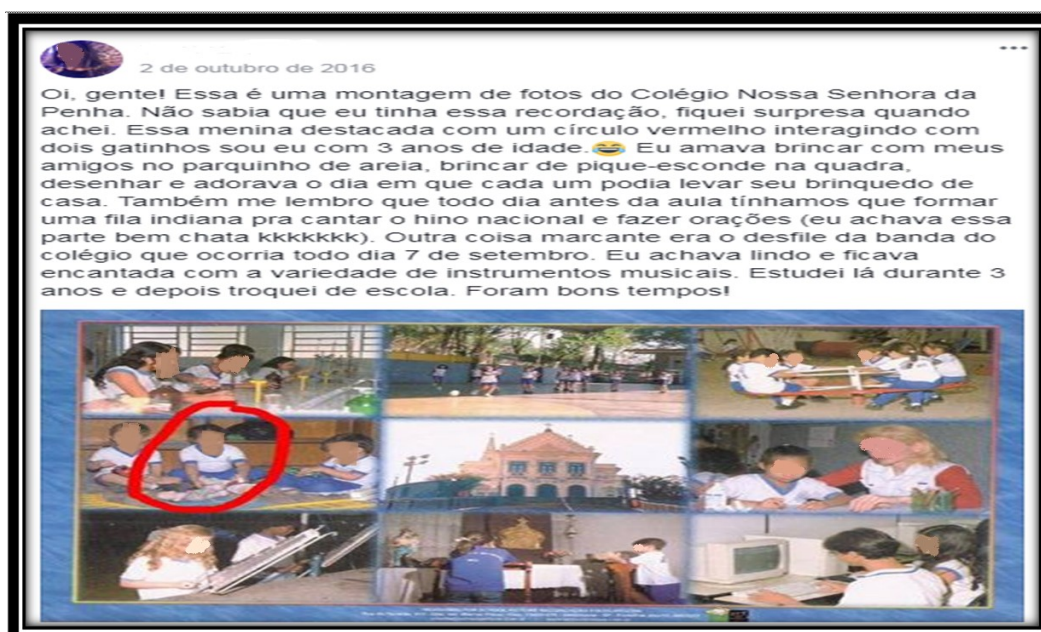


Considering that the stories narrated activate our imagination and our emotions, and reveal how we interpret them, in one of our face-to-face classes, to encourage the free expression of the thought of our cultural practitioners, we proposed, to each one, to think about some significant technological artifact for their training, and make a narrative on the subject, posting it on *Facebook*. As shown in Figure 2, Thainá's narrative is related to a technological artifact and the feelings evoked by it.

These experiences show us the possibility for the subject to build knowledge from the things that are significant to them, from (auto)biographical fragments, as they are also participants in this construction; it is possible for him or her to look beyond him- or herself, to experience otherness, experiencing the true meaning of the development of 'being singular-plural' in the world, realizing the importance of living/coexisting with him- or herself and with others, in a formative process.

In effect, by pulling the threads of memory, allowing the emergence of memories of a life full of activities, events in her personal and social life, encounters, mismatches, forming and often founding situations, the practitioner seeks a way to present herself. In this way, she conceives "[...] the construction of identity - the tip of the iceberg of existentiality - as a complex set of components [...]", as stated by Josso (2007, p. 420). In this way, the act of reflecting on oneself provides the narrator with an opening to the training practice and the possibility of permanent re-elaboration.

These networks of knowledges and actions that are instituted in cyberculture are not based on linear causal relationships; but are unpredictable. Only by immersing yourself, with all your senses (Andrade, Caldas, & Alves, 2019) in this context of opportunities, in which methods, research devices, immersion, collaboration, among other elements, will be configured in the dynamics of these learning and teaching processes, is that we can understand the formative action that is going through us. Nothing is preconceived. Everything can undergo expansion, deconstruction, questioning, and reinvention, as these are actions engendered by cultural practitioners immersed in complex training contexts.



**Figure 2.** Narratives of the self as an act of existing.

Source: Educational technology – UERJ (n.d.) (Closed group)<sup>12</sup>.

In the dynamism of this movement, teacher-trainers seek to while they teach and research, and research and teach while they learn, being fundamental to master the processes of reception and production of knowledge that, when they are fabricated in networks, with other cultural practitioners, favor the emergence of new narratives. This implies 'looking between', looking in a reflective way, giving conditions for different feelings and multiple ways of thinking to reveal themselves, highlighting, as the authors emphasize, their speeches, repeated an infinite number of times in these networks, in different ways to say and in the different senses that build their representations.

<sup>12</sup> Space for all practitioners (teacher/researcher/fellows/students) to communicate about common interests related to the discipline. In this type of configuration only members can see who is in the group and its posts.

In effect, the great challenge posed to these teachers is to create curriculum acts that surprise learning, providing opportunities for transforming the proposed experience into an analyzed experience, throughout the educational process; something that makes us reflect on the diversity of ways of narrating in cyberculture, made possible by hypermedia language.

When creating the page '*Frida não me Kahlo*', on *Facebook*<sup>13</sup> (Figure 3), the teacher-trainer SG added, to the paintings of the artist Frida Kahlo, texts with irreverent criticisms on various subjects, including on the themes of her research. In the description of the community, the teacher-trainer writes: "From SG to Frida's lovers: her art, the art about her ... her poetry, her freedoms, her revolutions and mine. All of our struggles!"<sup>14</sup>. Therefore, she emphasizes the need for us to be inspired by the phenomena that emerge from cyberculture, in view of the development of training projects aimed at academic practices and research, given that digital networks offer us a set of territories to be explored.

In this way, she reinvents her authorship, formulating problems, causing situations, architecting paths, mobilizing multiple and collective intelligences in the knowledge experience (Silva, 2010), so that her students experience learning, participating, dialoguing, consuming and producing content, in co-authorship with the issues of our time.



**Figure 3.** Frida paintings edited by Professor SG in the community '*Frida não me Kahlo*'.

Source: Authors' collection.

Indeed, acting in an authorial and citizen manner demands autonomy and the capacity to propose in function of a life project, in addition to ethics, inasmuch as the teacher is a practitioner of his or her own practice, which has repercussions on peers and on the context and is configured in the dialogical relations of re(existences) that are inscribed in the midst of negotiations, reinventions and daily micro-resistances, resignified not only in the proposed contents but, and mainly, in the ways of saying, which refers both to the dialogic nature of language and to identity issues, in permanent construction, in a tense and contradictory way, typical of situations in which one is in dispute for socially legitimized places..

## Conclusion

Discontent with the functioning of democracy as well as the growth of political radicalism has become global phenomena in recent times. Several countries in Latin America, as well as Brazil, have faced moments of great turbulence that, in some way, put the democratic process at risk. At the local level, we are witnessing the strengthening of actions and movements<sup>15</sup> of a conservative and reactionary nature, particularly in the field of education, such as the implementation of a model of political, economic and social development referenced in the neoliberal capitalist model, which ends up undermining free public education. Due to this weakening, an understanding of these movements and their ideological, organizational and financial motivations is required.

As beings that reinvent themselves and, even in their inconstancy, are capable of asking themselves and others, we need to look for alternatives, a new way of thinking, feeling, judging and acting based on relationships and directed to a new, more balanced and fair level, given the socio-environmental impacts,

<sup>13</sup> Closed group on *Facebook* destined to her graduate students.

<sup>14</sup> Description made by the teacher-trainer on the class page on *Facebook* - closed group.

the political and economic crises that seem to us endless, and any and all limit situations to which we have been put to test.

More than working in an instrumental perspective of education, aiming only at the domain of scientific knowledge, present in the official curricula, it is necessary that there is a certain shift of the subject towards other subjects, realities and contexts. In this perspective, the educational process must dialogue with common knowledge, forged in culture, in daily life, in technologies and in the media, with a view to the development of autonomous, reflective and critical thinking.

In this way, we consider school daily life as spaces for productions, imbrication of knowledge, creations, imaginations, tricks and different meanings, in which we engage, as implicated researchers. In the practice-theory-practice movement, we apprehend the reality of the public institution, the locus of our research, attentive to everything that goes on, is repeated, or is innovated. We face, in this way, the uncertainties and difficulties, aware that, despite the great light emanating from the great powers, the small fireflies of public universities, close to each other, are attracted to one another and, when they seem to have disappeared, they reappear elsewhere, making its little light emerge as an image of resistance. This resistance helps us to realize how much contemporary culture, permeated by digital technologies in mobility (cyberculture), intervenes in our personal and professional actions, in the overlapping city and cyberspace. In this way, we live in a network, teach in a network and learn in a network, co-creating, dialoguing, authorizing ourselves in different spaces, both inside and outside school.

With EOL as a context for cyberculture, and intending to train practitioners, in addition to the social network *Facebook*, we used the *Moodle* platform to create an interactive didactic design - our *online* learning environment, a communicational extra that enabled cultural practitioners to personalize communication, operative and collaborative network. Throughout the research, we engendered curriculum acts supported by diverse material and intellectual devices, aiming at the development of reflection and criticism, the encouragement of freedom of expression and the exposure of arguments and questions about emerging issues, leading cultural practitioners to authorize, assuming responsibility for what they produced, thus providing student-teacher training moments. This perspective goes beyond the conceptions present in a large part of theoretical foundations, legislation and policies aimed at education, formulated based on instrumental rationality, insofar as it enables dialogue, collaboration and interactivity, in addition to 'student-teacher mediations. In these environments, narratives in their most varied formats were produced and shared, generating analyzes and reflections to think about the quotidian/every day research, the formation of 'authors-citizens' and education itself.

In fact, it is from the 'act of thinking' and reworking experiences that we believe may come the answers to contemporary impasses, because what concerns us as parents, educators and scientists, is not the technology itself, but these 'events' that steal our time, giving the idea of impotence. However, the uncertainty of the future cannot become a factor of paralysis; on the contrary, it is necessary to foresee and understand the changes, in order to act on them, abandoning old educational practices that no longer respond to the demands of contemporary times, as a form of resistance and re(existence).

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