

Facebook and education

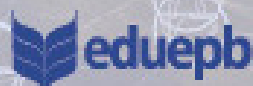
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FACEBOOK AND EDUCATION
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Foreword

It is then that I effectively enter this process and I put myself together (with the entire network of which I am part) to work. In this aggregation process, I meet with different actors (including the authors) that are part of this context ... read, reflect, agree, disagree, like, (dis)like, comment on and authorize myself to answer something that Facebook is always asking me, “what are you thinking” and so I post and share with you, the reader, my meanings, which originates from the networks that I keep building in the very moment that I keep appropriating the work, with all the that implies. “Photo?” There are several that arise ... since the pictures I have of Edméa at my home, until Cristiane, the ones I could pick up with the help of Google, not to knowing her, and also made related to other authors and, in this process, I meet old friends, not to mention the images of countless posts held in different groups of Facebook, by several authors of this work and still in the images that the proper reading of each text leads me. “With whom am I?” I am with each one, with all imbricated in this process, also part of this context of a teacher-researcher in Education and Digital Culture area. “How am I feeling?” I’m feeling curious, caused, restless, happy and at times also dissatisfied with the reading. Sometimes even tired by realizing that time has passed, many new technologies have come out, some theories too, however, the assignment of meaning, the meaning which allows us, teachers, modify the methodologies, practices and the processes

of pedagogical mediation seem not to happen in time and with the same intensity we need for education to be meaningful and effectively relevant to the current subject of learning. A guy who lives and lives together in a hybrid world, and to whom the separation between an analogical world and the digital one world does not make sense any longer, because it is a *continuum* where different technologies coexist in the universe of interactions. “Where am I?” It depends ... if I refer to physical presence, geographically located, I say that I am in São Leopoldo, Rio Grande do Sul, and the GPS is able to show my exact current location. However, I can also be referring to other forms of presence as the virtual digital ... so, I’m also on Facebook in 3D virtual worlds, in hang out, in games, ... in a more and more ubiquitous context in which all that is in continuous movement, an interweaving process, it means, the living and living together nowadays occur more and more in hybrid and multimodal contexts where different analogical and digital technologies are present, integrating physical classroom spaces and online, thus constituting, new spaces to meet. It is in these new spaces that subjects in nomadic movements, interact, build knowledge, learn, what makes us think that a new culture may be coming out, not dichotomous between analogical culture and digital, between immigrants and digital natives, but a culture that puts these in relation, in a perspective of coexistence. To this culture we might call “Hybridity Culture and of multimodality” or still “Ubiquitous Culture,” if we consider the fact that more and more, people, places and things (objects) might be interconnected by communication networks that enable traffic of data between different devices and networks spread in buildings, streets, cars, in short, everywhere, enabling communication between these different actors, so that the computers become virtually invisible, allowing us to use it almost without thinking, as well as we do with electricity (Sacol, SCHLEMMER and BARBOSA, 2010).

Let us come back to Latour (2012), and to his network concept, understood from the perspective of rhizome, as a living

thing, changeable – flows, circulations, alliances, movements of a number of animated elements and inanimate and not as a fixed entity, reduced to a set of actors. The network is the associative movement which forms the social. So, coming back to speak “from within”, when posting, when sharing, I’m becoming part, I take part little by little, building alliances, producing movements, as one of the human actors who will be joining to other human and non-human actors and thus different networks are being woven.

Latour (2012) when refers to the Actor-Network binomial, he proposes that the actor never acts alone. By acting he is influenced (made) by the networks in which he has connections and at the same time he might represent these networks, part of his actors, as well as influence them. The actor is at the same time builder and receiver of the networks. In this perspective, the social, not simply is due to people but to what happens by the principle of association, to what is fluid in the connection process, so that everything is connected in a network with multiple inputs, always in continuous movement and opened to new elements. The social is what needs to be explained in the process of associations and reassociations.

So, in reading the book, inspired by the perspective of Actor-Network Theory, I kept noticing several paramount movements to the set of work. Movements that allowed associations between Brazilian and Portuguese teacher-researchers and student-researchers, among research group, among Post Graduate Programs, opportunities given by different activities (classroom presence, online or multimodal), which resulted in the identification that the Facebook social media shows itself as recurring in different research projects and teacher training programs and therefore there was the need for greater reflection and deepening of this theme related to pedagogical and research practices, entered in digital culture. Another perceived movement is linked to each text, the associations between different human and non-human

actors present in the writing of texts. These movements carry, are influenced by the different networks with which the authors make connections, and certainly also are going to influence the creation of new networks.

It is this movement that enables us to state that the work to which you have access, at this time, has elements capable of instigating reflection on the Facebook social media in several contexts and situations involving the uses people make of this media; the issues that arise and how they are configured as an object of study in a dialog environment. By Reading, you might better understand the socio-technical and educational potentials of Facebook as spaces of subjectivity, sociability and difference; as well as the uses of Facebook in higher education and continuing education of teachers.

Certainly, the book shows relevant and significant contributions to all who wish to understand how digital technologies and ubiquitous mobility might contribute to the shaping of teachers as well as in the development of different educational practices taking into account different educational and cultural phenomena that come out in the context of Culture Digital. So, I invite you, as an actor, to be with us, making associations and contributing to expand this network and perhaps building new projects and shaping solutions for subjects of this historical-social and cultural time.

So...let's READ, LIKE and SHARE? #Gone!

Eliane Schlemmer

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Presentation

This book is a luso-brazilian collective product of professors-researchers and students-researchers that act in Postgraduation Programs in Brazil and Portugal. The work had its origin on a context of interinstitutional cooperation among the Rio de Janeiro State University, Tiradentes University and Federal University of Bahia that were contemplated by Promob Program, with financial resources of CAPES/FAPITEC/SE Issuance N 06/2012. The main project's goal was to comprehend how the digital technologies ubiquitous mobility, can contribute for professors formation and the diverse educational practices development since, on cyberculture we face with various educational and cultural phenomena on manifestation.

Thus, several academic activities on physical, informational and scientific mobility were developed on scope of the research groups involved. Interacting with colleagues from other universities, we observed that the Facebook social media stand out as a material and intellectual wherewithal in a lot of research projects and professors formation on cyberculture. The network with the colleagues from Portugal extend also because of other international mobility actions, for exemple, the Professor Edméa Santos Postdoctor stage, she is one of organizers of this book, that also counts with the Capes support. We perceived that the colleagues from Portugal also were concerned with the problematic next to our in Brazil and, as us, they have many productions about the analyzed subject on

interface with educational and academic research practices. The book gathers this diversity that is fundamental to new projects and formative solutions exhibition in our time.

It is recognize that the Facebook nowadays is the social network characterizing in a better way these networks that are part of people daily, in special people that not use only Internet, but have there, its study object. Daily an information and discussions myriad appear on Facebook users screens, showing how this social network is part of people lives. Aiming to reflect about the diverse subjects that people that use Facebook to discuss, spread their studies, report atrocities and, outline with which prints some themes are treated in this social network appears the idea: treat about this subject in a book. It was composed by researchers that look about how a particular topic appears on Facebook and how it configures as study object on this dialog environment.

Dialogs that characterize themselves on a voices and looks pluralities about the Facebook and its several uses. The polyphony that marks this book, wants to demonstrate how the voice whose talks, read and write mixed and processes themselves, resulting in texts that are about diverse subjects, but having as main theme the Facebook in many contexts and situations. **This version in English consolidates as an effort for more and better accessibilities. We understand the importance of extend our academic networks and mark the beginning of partnerships in internationalization processes of our researches groups from Brazil and Portugal.**

Various productions made this book, we organized them in two named parts: **Part 1 - Facebook: sociotechnicals and educational potentials, subjectivation, sociability and difference space and Part 2 - Facebook: Uses on Higher Education and continued professor formation.** On sequence, we presented briefly what the reader will find here. We invite you to co-create with us, multiplying our knowledge networks in cities interfaces and cyberspace.

Part 1 - Facebook: sociotechnicals and educational potentials, subjectivation, sociability and difference space:

Lúcia Amante (UAB-PT) opens the first part of the book with her chapter **“Facebook and new sociabilities: investigation contributions”**. She presents the Facebook as a new field of research that had permitted, in the last years, to explore many aspects related to human behavior, constituting as a social activity database easily accessed and that crosses countries, cultures, social extracts, age levels, religious beliefs etc. It is important to gather and present the nature and main empirics researches results already developed, identifying the main focus that explore, as well how to thing about other study possibilities that show itself relevant face to the current state of art, in this domain. This is the text objective that, after a literature review on area, located some of these more relevant investigations and their contributions for a better comprehension about the new sociabilities that mark and influence in a strong way the contemporary society.

Edvaldo Souza Couto (PPED-UFBA), on text **“Pedagogy of connections: To share knowledge and build subjectivities on digital social networks”** empathizes that the connectivity became a way to live the current life. In this context, he approaches about connected people condition that establish social and pedagogical links from the continuous emergencies that characterize the online life. The argument is: on social networks websites, the person always connected talks happily about himself, produces and disseminates texts, photography and videos, comments and boasts personal, academic and professional conducts. This habits blur traditional borders as the privative and public life, anonymous and celebrity, producer and consumer, to teach and learn.

Continuing, Edméa Santos e Tatiana Rossini (PROPED-UERJ), on chapter **“REA-Brazil Community on Facebook: A space of activism, authorships and concerns”**, explore

some political, educational and social implications that run through the studies of the Teaching and Cyberculture Research Group. The text presents the Facebook as field and object of research. Shows some results about the discussions, mobilizations and social and technical actualizations posted on Facebook “Open Resources Educational” of Brazil (REA-Brasil). The research has as objective to comprehend how the actors build the interactions and connections on social networks as well they produce sense from their tracks on social interfaces.

On chapter **“A playful case: play on Facebook!”**, Alessandra Alcântara (UNIFOR) e António Osório (u-Minho-PT), present the Facebook as a playful and learning space to children in cyberculture times. The work presents data with large mapping of children practice in various interface use contexts. As well, give us a gift with a theoretical methodological discussion about fundamental categories to studies about childhood, for example: “the play, the toy, and toys on digital age”, the children relationship with screens and others.

In sequence, Cristiane de Magalhães Porto (PPED-UNIT) e Edilberto Marcelino da Gama Neto (PPED-UNIT), in the text **“A proposal of digital social networks use on teaching and learning activities: The Facebook as a virtual space of singular socioeducational uses”**, they present the digital social network Facebook as a virtual space that can support and constitute teaching and learning proposals. This will be done from its appropriation in conceptual tools form that can redefine it, in special socioeducational uses.

In chapter **“I get nothing interesting to post when I’m maidenlike!”: the relation between the electronic space and physical space in talks keep among young people on Facebook”**, Dilton Júnior e Maria Luiza Oswald (PROPED-UERJ), bring a discussion about the relation between the physical space and electronic space on communicate processes of cyberculture in its current phase, based on talks keep among

young people on Facebook. The relationship between the referred spaces shows itself more visible with the exhibition of the technological wireless apparatuses, permitting that the social experiences also be tell on digital networks on the Internet from the many daily interactions. They are established by the people that surf on internet in cities. The work conclusions pointed to the Facebook relevance on creation of links more next among its users, improvers of online talks.

Continuing this part composing, we have the text **“Facebook: social networks connectivity and thoughts of social context on 21th century”** that has as authors Jamile Santinello (UNICENTRO-PR) and Andrea Versuti (PPE-UFG). It is text that aims to reflect about the social networks, as well its importance in the communicability and convergence of medias in its usability.

The article **“Briefs comments about the analysis of conversations in social networks websites”** by José Carlo Ribeiro (PósCOM-UFBA) and Marcel Ayres (PósCOM-UFBA), they present some theoretical and methodological notes about the analysis of conversations applied in Social Networks Websites, aiming orient studies on future that pretend comprehend how the talks structure themselves in these interactional environments.

The chapter **“The Facebook to behind of social network: the user as consumer- merchandise”**, that has as author Zeca Peixoto (UNIME-BA), approaches some aspects about the actuation of Facebook on context of current panorama of World Wide Web.

Concluding this part of the book, we have the article **“The elderly on Facebook: sociability and generational meeting”**, wrote by Ana Regina Messias (UEFS), points to discussion that concerns the questions presented in books, websites and internet articles that approach about the elderly, social networks, especially the Facebook, place where the elderly interact, innovate, follow

the society innovations, supporting the sociability and generational meeting.

The social networks permit to build an intense process of communication and learning mediated by technologies. On social networks expansion scenario we highlighted the elements that concern to pedagogical perspective. They are: the necessity of appropriation and available technologies uses, the educational potential recognition, rethinking about pedagogical praxis, the student and professor role in these environment. In this context, Karina Marcon, Juliana Brandão Machado, Marie Jane Soares Carvalho, on chapter **“Educational architectures and social networks: an experience on Facebook”**, present the Facebook utilization as part of an Educational Architecture from an consolidated experience in 2011. Analyzing this experience, the Facebook can be considered an Educational Architecture since that the educational mediation be intense, guided mainly, but not exclusively by the professor with objectives defined for or with the group. Therefore, we close the first part of the book, opening access to the second part that will present other researches and formation experiences on and with the Facebook.

Part 2 - Facebook: Uses on Higher education and continued of professors

On chapter **“Possibilities and challenges of Facebook use in education: three thematic axes”**, Giselle Ferreira and Estrella Bohadana (PPGE-UNESA), present a study from Facebook utilization in an specific educational context: the complementary online support to a graduation matter in a presential course. With basis in an extensive database collected with a group of 50 participants in a exploratory research, the chapter discusses about pertinent subjects in three thematica axes: “distance” and “proximity” concepts; the relation between technology and

pedagogy; perceptions of “horizontalization” of relations between professors and students. It suggests that, whilst the Facebook can offers possibilities very interesting for Education, also proposes, many challenges for practices and current conceptions.

“Mix, invent, believe: continued formation possibilities on Facebook”, this chapter Maria Cristina Lopes and Rosimere Santos (UCDB) will search to listen and problematize the indigenous and not indigenous professors writings, participants of a continued formation on social network, more specifically, **mix** “the look of intercultural relations”; **invent** “strategies to and in formation” and **believe** “in social network possibilities to exchange experiences and learning between cultures”. This writings were produced in an open book posted on Facebook. The data presented are partial results of the research in progress that inserts on the Educational Technologies and Distance Education Research Group, (GETED/UCDB).

The chapter named **“The interaction interfaces for a collaborative learning on Facebook”** by the authors Alexandre Meneses Chagas (UNIT) and Ronaldo Nunes Linhares (PPED-UNIT), show interaction possibilities that the Facebook present to the student to incentive the collaborative/reflexive learning among their professors.

Lilian Moreira and Altina Ramos (u-Minho-PT) on chapter **“Facebook in professors continuous formation for digital technologies use”**, count with their formative experiences in a professors continuous formation course in educative technology with presential and online component through a Facebook group. The Facebook made not only a space of technical problems solve, of works shares during the presential formation, but also a way to develop the reflexive and critic think about the work developed. Presents a study, a case study, based on online component of this formation developed for childhood and first cycle Elementary School teachers.

The text **“Professor identity: what blogs and the Facebook have to say us about the professors and their virtual media”**, by Angelica Piovesan (UNIT) and Fabrícia Teixeira Borges (PPED-UNIT), searches to map and comprehend built meanings by him, from presential to distance education, that establish by technologies use mediation.

Patricia Torres, Neusa Fialho and Neide Shimazaki (PUC-PR), on chapter **“The educational face of Facebook: a experience report”**, present theoretical and methodological discussions about an investigation where the Facebook was used as a virtual learning environment. This experience counted with educational managers participation and aimed promote innovator changes in educational processes.

In continuation of the discussion about this subject, the text **“The network-city as informal curriculum: The Facebook, the ubiquitous communication and 2013’ street manifestations in Brazil”**, has as authors Rosa Meire Carvalho de Oliveira (PPED-UNIT) and Dinamara Feldes (PPED-UNIT). They concept the street space as a “knowledge space”, analyzing the informal curriculum and formal and not formal educational agents functions.

Still on PPGE from PUC-PR scope, Elizete Matos and Jacques de Lima Feirreira, in their chapter **“The social network Facebook use on teaching and learning process at university”**, do a mapping of other colleagues – from the same university – experiences about Facebook use in formative processes. The article presents comparative analysis with data product of qualitative researches from various experiences on Higher Education context.

Closing the book, we have the authors Inês Messias and Lina Morgado (UAB-PT), with the chapter **“Facebook + LMS: scenarios for student development in distance learning”**. This text aims to contribute for the discussion about how the online distance learning on Higher Education can benefit itself

with the complimentary formal learning platform use and what its relevance to the better student involvement and to its effective learning.

Let's enjoy it?

For more and better researches and formation practices!

Alexandre Chagas (PPED – UNIT)

Cristiane Porto (PPED – UNIT)

Edméa Santos (PROPED – UERJ)

Organizers

PART **1**

FACEBOOK

SOCIOTECHNICALS AND
EDUCATIONAL POTENTIALS,
SUBJECTIVATION, SOCIABILITY AND
DIFFERENCE SPACE

Facebook and new sociability:

some research contributes

Lúcia Amante¹

Introduction

We are aware, according to Castells (2005, p. 17) *that technology does not determine society: it is society*. Moreover, the author adds, *Society shapes technology, according to the needs, values and interests of those who use technologies*.

Pursuing this line of thought, the author also refers the particular sensibility of communication and information technologies to the social uses of these technologies, as well as to their effects.

Thus, network society and its associated technology does not constitute an independent strength that destroys everything which previously had a human touch, according to the belief of traditional intellectuals, nor something that, in an opposite opinion,

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improves everything, by associating technology to creativity and to the full realization of the human being.

Regarding sociability, network society is often accused of leading to the isolation of the individual by imposing less face to face contact. However the investigation shows precisely the opposite, *more often than not, Internet users are more sociable, have more friends and contacts and are socially and politically more active than non-users. Besides, the more they use the Internet, the more involved they become, simultaneously, in face to face interactions, in all areas of their lives.* (Castells, p. 23). Whereas previous researches revealed that relationship networks that existed online concerned people who did not know each other, creating communities of interests, beyond their geographic location and previous acquaintance, portraying an *online to offline* direction (Parks and Floyd, 1996); nowadays, the social networks phenomenon has been altering this concept. Frequently, users establish preferentially a relationship with people who are part of their offline world (Lampe, et al. 2006), despite also establishing new contacts.

Thus, to understand social life in contemporaneity requires the consideration of the study of online social networks, giving the fact that these have profoundly altered the way in which millions of people communicate with each other and share information with one another in the latest years. To this extent, considering Facebook is the most popular social network (Kreutz, 2009) as well as the most widespread, it imposes itself as a privileged source of information to the researchers of this area.

The successful story of Facebook

Facebook's creation story is widely known, to which the 2010 cinematic approach with the movie "The Social Network", by David Fincher much contributed, relating the essentials of the true story of the creation of this social network initially designated *Thefacebook*.

It was created in 2004 by a group of Harvard's college students (Mark Zuckerberg, Dustin Moskovitz, Eduardo Saverin and Chris Hughes), and its purpose was to create a space in which people could find each other, share opinions and photos, firstly having the intention to create a network of communication solely for the students of their own university. However, in few months, the network expanded amongst American universities, connecting young people of over 800 institutions (Arrington, 2005). Its popularity grew and in less than a year it had already reached one million active users. It exceeded American frontiers and in the beginning of 2006 some companies and students not in superior education started to have access to this network. In September of the same year, Facebook became accessible to anyone who would wish to register, maintaining the (theoric) restriction of 13 as minimal age. At end of 2011, Zuckerberg's social network surpassed Orkut, which was until then Brazil's biggest social network. In December 2012 the social network surpassed 1.060 million monthly users, out of these 680 million users use mobile access. Per day, the average of active users reaches 618 millions. Therefore, this is a unique phenomenon that presents itself as the largest social network in the world (Facebook, 2012).

Among us, the most recent study by Marktest Consulting, *Os Portugueses e as Redes Sociais 2012 (Portuguese People and Social Networks 2012)* underlines that amongst the users of social networks (3 millions) 96,7% claim to have a Facebook account, with this number considerably above those registered in the other most popular networks (Hi5, 42,7% and Youtube, 35,8%).

Characteristics

When a Facebook profile is created, it offers the user fields to fill with diverse information. The board of basic information includes information on gender, date of birth, languages, political

ideology and religious belief. The field work/education allows the user to insert the institutional belonging on a professional level and the institution(s) of academic upbringing. It is also possible to disclose the relationship status, the place of birth and the current address. The field “About you” is left blank, which allows the user to include a self-description. To this is added the field of favorite quotes, and the field related to contacts where the user may indicate solely the e-mail or various other contact information. Thus, there is a set of personal references that may be added to these fields, enabling the researchers to outline a more or less detailed profile of users, depending on the options chosen by them, considering that filling these fields is not mandatory.

When joining this network each user may look for anyone and have access to their profile. Through this search he may send and invitation to add that person to his list of contacts, using a “hyperlink” to integrate the list of “friends” of both users, if the invitation is accepted. Besides these connections to individual subjects, there is also the possibility to connect to groups, or to become a fan of celebrity pages, sport clubs, or other organizations. Thus, there is the possibility to create a contacts’ network through shared interests of the users. The offered forms of communication may take the form of private messages, or public messages, through the wall, where besides text, it is possible to attach photos, video clips or music. These posts may be commented by “friends”. Besides these features, facebook also provides a birthday calendar, which notifies the user about the birthdays of their list of “friends”, as well as an event calendar, that informs about the date and the local of the happenings, also allowing the invitation of “friends” to participate in them. A set of games constitutes a specific branch of entertainment in this social network, such as *Farmville*, *Mob wars*, amongst others.

It is also worth mentioning that there is the possibility of synchronous communication, through the exchange of instant messages using the chat function.

Reasons to use Facebook

The reasons that lead to the use of Facebook, namely by young people, are widely discussed in literature. Amongst the claimed set of reasons, maintaining existing relationships is highlighted as the main reason; that is to say to keep in touch with friends, although it is also used to solidify relationships that would otherwise be lost (Lampe, et al. 2006; Ellison et al. 2007; Sheldon, 2008; Lewis & West, 2009; Madge et al. 2009; Ophus & Abbitt, 2009; Pempek & al. 2009).

In fact, the development of research on the behavior of young people on networks shows that the online and offline world appear, more and more, connected (Igarashi, Takai & Yoshida, 2005; Mcmillan & Morrisson, 2008; Subrahmanyam et al. 2008).

It is evidenced that the user will bring people and matters of their offline world into the online worlds. This perspective goes against those who considered that the internet allows the users to present online “selves” different from their offline “selves” (Byam, 1995; Turkle, 1995; McKenna & Bargh, 2000;).

Some studies suggest other, less frequent, reasons, such as meeting new people, being fun, becoming more popular, occupying their time, expressing themselves and self-presenting, using facebook as a task generator instrument (contacts, photo organizer, etc.), as well as an instrument for students’ activism, while reasons related to academic goals can also be found (Cf. Hew, 2011), as it will be presented further on.

Besides this matter, usually transversal to all studies, it is possible to find researches centered in differentiated aspects, when it comes to the use of facebook and its relationships to the social, educational and personal universe. To this effect, and according to the revision of literature performed by us, it is possible to distinguish 3 great areas, which we will consequently handle.

The use of facebook and social capital

As previously mentioned, the research developed in this area shows that young people are motivated to join social networks to maintain contact with friends and strengthen bonds with new acquaintances and not in order to meet new people (Acquisti & Gross, 2006; Ellison et al. 2007). The use of social networks has implications to the extent of the individuals' social capital. Donath and Boyd (2004) presented the hypothesis that social networks could increase the denominated "weak bonds" and maintain them, because technologies allows the easy sustentation of these links, that create some proximity without however implicate a major bond.

To this extent, some researches (Ellison, et al. 2007; Valenzuela, Park & Kee, 2008) have been seeking to deepen in which way the use of facebook enables the promotion or the maintenance of the "social capital", understanding this concept as the set of accumulated resources, or benefits, resulting from the relationships and interactions amongst people. Considering the definition of Bordieu and Wacquan (cit. by Ellison et al. 2006) "social capital" is to be understood as "the sum of the resources, actual or virtual, that accrue to an individual or a group by virtue of possessing a durable network of more or less institutionalized relationships of mutual acquaintance and recognition" (Op. cit.p. 1145).

Several ways of social capital have been identified by researchers. Putnam (2000) distinguishes between social capital "bridge" (bridging) and social capital "bond" (bonding), in which the first is linked to what researches name "weak bonds". Those are unattached bonds, connections between individuals that may provide useful information or new perspectives on each other, but that do not necessarily constitute an emotional support.

Alternately, "the bond" is found amongst emotionally strong connected individuals, referring to close relationships, such as family and intimate friends.

In Ellison, Steinfield e Lampe's (2007) study, the authors introduce an additional dimension of social capital that is related to the capacity of maintaining valid connections throughout life and its alterations. This dimension "maintenance of social capital" may eventually benefit from the use of online tools, namely social networks, enabling the individuals to maintain contact, despite being physically apart.

In brief, the study concludes that there is a positive relationship between certain types of Facebook use and the maintenance and creation of social capital. However, it is not possible to name which precedes the other. Facebook seems to perform an important role in the process through which students shape and maintain social capital, considering the three types that were identified (Bridging, Bonding; Maintained).

Thus, facebook is used to maintain contact with old friends and maintain or intensify relationships characterized by some form of offline connection. Facebook may contribute to transform latent social bonds into weak bonds, through the information it provides and easiness of interaction which may motivate contact that otherwise would be inexistent.

The use of facebook has less impact in bonding than it has in bridging social capital. Thus, it appears to encourage the creation of weak bonds but does not necessarily create the conditions associated to the creation of strong bonds. However, it is also important for the latter. Finally, it emerges as a relevant element in order to make social capital last, working as a way to maintain contacts that would otherwise be lost (maintained).

The study of Valenzuela, Park e Kee (2009), developed with Texas' college students, seeks to evaluate if the use of facebook is related to attitudes and behaviors that increase the individual's social capital. Considering this multidimensional construct, the authors distinguish, according to Scheufele e Shah (2000), 3 domains: intrapersonal, interpersonal and behavioral. The first is related to satisfaction towards life, considering that according to the data of

some researches satisfaction towards life is partly determined by social bonds (Kahneman & Krueger, 2006). The second is related to trust in others, under the consideration that satisfaction towards life and social trust maintain an interdependence/reciprocity relationship (Inglehart, 1990; Helliwell & Putnam, 2004); the third, behavioral domain, includes civic and political participation, which comprises collective activities of different characters (civic and/or political) to this degree.

The results indicate the inexistence of differences towards these dimensions, between subjects that use and that do not use facebook, with the exception of civic participation, revealing that facebook users show a bigger civic participation (not political) than non users. As far as users are concerned, the intensity of facebook use indicated a positive relationship within the social trust dimension and, in an increased matter, with the dimension of satisfaction towards life. Also with respect to civic participation it was possible to observe a positive association with the intensity of facebook use, which was not shown in the same manner as politic participation. Regarding civic and political participation there is yet to mention that this association was revealed to be weaker regarding white students than regarding non white students.

The data confirms the existence of positive relationships between the intensity of facebook use, satisfaction towards life, social trust and civic and political participation of the students. It cannot be yet concluded as to whether or not a causal relationship between facebook use and the level of social capital exists, namely considering that the latter is determined by many other elements, as stated by the authors: It may well be that happy, trusting, civically and politically engaged students are more likely to join facebook (Valenzuela et al. 2009, p.894). In fact, the results go against ciberpessimists, who claim the use of internet contributes to the decrease of the individuals' social capital, by isolating them. Online interactions do not necessarily withdraw people from their offline

world, as they can be used to support and/or heighten pre-existing relationships, by keeping people in contact.

The use of facebook and identity

There are several studies on the use of facebook that focus their attention in the way this social network operates as a form of expression for young people. Considering identity as the process through which individuals share their “self” with others (Altheide, 2000), it is established that the definition of identity on facebook happens, first and foremost, through the elements included in the profile, therefore enabling these profiles to become an interesting research field on self-presentation in a authentic social context (Wilson et al.2012). As a matter of fact, Facebook is an ideal non-anonymous set to examine the construction of identity in online environment, where relationships are rooted in offline communities (Livingstone, 2008; Amante et al. 2014).

Social networks, namely facebook, have been building themselves as an alternative space where friendships can be created or strengthened and that give space to processes of young people’s identity construction, as a social space. Nowadays, joining a social network represents a way to manage one’s own identity, lifestyle and social relationships. When a young person makes positive comments about their friends, he is favoring the opportunity for their friends to make positive comments about himself. This way, amongst others, it is possible to watch a co-construction of identity, a process in which the relationship with peers becomes particularly relevant.

One of the questions that arises in researches done on the subject is related to the presentation of a truthful or idealized identity. The results of some studies show that the profiles present very precise and realistic personality data about the profile of their authors (Back et al. 2010), despite showing some marks of

self-improvement regarding their offline identity (Zhao et al. 2008; Waggoner, Smith, & Collins, 2009; Weisbuch, Ivcevic, & Ambady, 2009). It will not stand out against these results the fact that the existent relationships on facebook are predominantly relationships that young people maintain in an offline context, thus fake or highly idealized presentations would be easily denounced. Zywicki and Danowsky's (2008) research reveals that introverted users with less self-esteem who enjoy less popularity online seek to present themselves on facebook under a more positive tone, despite lack of proof regarding the effectiveness of these strategies.

According to Boyd (2008), in spite of the existence between the adopted virtual identity and the actual behavior of the user in social networks, it was established that teenagers strive for showing their true "self" in the online universe of social networks.

In the study of Zhao and collaborators (2008), which intends to analyze self-presentation/construction of identity in the network facebook, it is referred the existence of offline interactivity amongst the elements that use the social network, which leads facebook users to articulate their online identity with their offline identity.

This study also reveals that young people express their identity using diverse strategies, such as "visual self", "cultural self" and "narrative self". The first is the most frequent, and resorts to posting of a great number of photos: 'Watch me and know me by my friends' (Op. Cit. p.1825). The second, cultural self, is related to posting preferences and likes, using cultural references that are adopted as self-descriptions: 'See what I like/do/read/listen to'. The third strategy, narrative self, is revealed through a personalized description of physical appearance and personality traits 'About Me', and it corresponds to the least used strategy according to the obtained results.

The authors underline that whereas in anonymous contexts people have a tendency to "play" with identity, that is to say to be someone other than their real self of their own real life; in social networks' environments such as facebook, non anonymous, users

do not “play” with their identity, but “transform” into what they truly wish to be. The “self” self-presentation on Facebook seems to therefore represent the identity the individuals aspire to present offline. Like an ideal “self”.

Sonia Livingstone (2008), who approaches the use of social networks by young people placing in perspective the matters of personal expression, connected to the risks and opportunities those offer, considers wrong to think that teenagers do not care about their privacy: this concept is more connected to the control of information (who knows what about each individual) than to the publicity of certain types of information;

The author believes that the group of teenagers she interview in her qualitative research seeks in social networks opportunities of self-realization, (re)defining their identity and establishing social and intimate relationships. The author considers that there are different stages of development that influences the way in which teenagers locate themselves in these spaces. One of those stages, usually associated to the youngest people, who are having their first contact with Social Networks, is characterized by the focus on identity as something to be showed off to others - identity of display: teenagers develop their identity through the constant recreation of their profile pages. In another stage, usually posterior, is defined as identity of connection, older teenagers have a tendency to prefer Social Networks which are visually more simplistic, seeking to establish and develop authentic relationships with others. The main focus of the young people’s identity development is not so much the exhibition of their profile, but the relationships they establish with their peers.

Livingstone concludes that teenagers, without greatly compromising their identity, seek to show their true “self” when interacting in the Social Networks’ universe. The nature and amount of the shared elements about themselves is connected to the conscientious protection of both their identity and their intimacy spaces.

Also, Amante and collaborators study (2014) aims to understand the construction of identity and nature of the relationship between the online and offline world. The study adopts a qualitative methodology, and analyzed the Facebook pages of a group of young people, aged between 12 and 18 years. The results show different forms of construction / affirmation of identity in this social network, indicating the predominant role of the picture as well as the close relationship between the online and offline world of adolescents.

The use of facebook and educational contexts

The importance of using social networks in educational contexts is frequently debated, namely within the schools. However, researches have been revealing that interactions for educational purposes, or connected to formal educative uses and contact with School are rather restricted (Pempek et al. 2009; Selwyn, 2007; Madge et al. 2009, Ophus & Abbitt, 2009), which may question the frequent announcements on facebook's role as a support to student involvement in educational processes (Hew, op. Cit.). Madge et al. (2009) based on their research with 1st year graduation students from a university in the United Kingdom, which concludes that Facebook is an important tool in students' social integration at the university. Students revealed their perceptions that facebook use is connected essentially to social reasons, and not teaching purposes, despite sometimes being used informally for purposes of academic matters, such as creating project work groups or to solve administrative matters.

Selwyn (2007) performed a researched in which analyzed the content of facebook pages of 612 university students throughout 6 weeks and identified different types of interaction related to educational matters. These different interactions show accounts experiences lived at the university, exchange of practical

information, exchange of academic information, criticism or help requests/social support/emotional, and jokes.

Therefore, the data presents the existence of interactions in the educational field within the global use of facebook, but these are not centered in matters of formal learning, as they are centered in other aspects of academic life, that cannot however dissociate from the global context in which learning occurs. Thus, the established type of interactions may allow the students freedom to speak and discuss the university or the school in a sort of backstage, which may add a vital contribution to the success of offline teaching. Authors such as Bugeja (2006) and Ziegler (2007) believe that Facebook offers an opportunity to involve students in their academic background again, by promoting critical thought on the learning that takes place at the university. To this effect, facebook may help to motivate and involve students rendering them more critical and less passive, which is an important goal of superior education.

It is therefore acknowledged that despite its lack of focus in the development of formal learning, Facebook may be a relevant space for informal and cultural learning on what it is to be a university student (Selwyn, 2007).

In our own research, developed in some Brazilian universities (Amante, 2015), we could conclude that if Facebook is not in the University, the University is in Facebook. In fact, students take Facebook to college and make it a natural extension of formal learning space.

Final Note

Online access offers a whole new social area, namely to teenagers and young people. Internet, and particularly social networks, has created a new communication system which is both public and horizontal. These are communication channels independent from institutions, as well as adult supervision. Communication

established in network society surpasses communication through traditional mass media.

As Boyd (2008) highlights, teenagers use social networks the same way they use other public spaces. They move around those spaces, establish friendships, make mistakes, seek peer approval, test the limits of the social world.

Facebook allows self-expression through the profile, and presents simultaneously several opportunities to share information on one's personal culture, likes, friendship networks, political affiliation, and other aspects that contribute both to an identity construction and to the relationships with others, portraying an important role in maintaining and developing social capital, which may also reflect on educational contexts, independent of the specific use of these tools as spaces of formal learning.

Network society emerges as a hipersocial society, in which technologies are integrated in daily life connecting the real world and the virtual world in such a way that this distinction, namely for younger people, ceases to make sense. In fact, for young people and teenagers, social networks are the continuation of their offline life. Both worlds are the same, co-existing and merging without distinctions. However, it is important to study further the nature of these interactions as well as to place in perspective these new contexts, by performing researches on how these new ways of relating and communicating create new concepts of sociability, participation, and redefine notions of privacy. Furthermore, these probably redefine our very own social and mental way of functioning. If it is possible to question technological determinism, the vision of technology as merely instrumentalist may also be questioned. In fact, technological artifacts are not neutral and, according to Carr (2012), technological breakthroughs mark historical turning points. If we consider the technology of the book, that altered not only personal experiences of reading and writing, but also determined a large set of new social and educational experiences, shifting access to knowledge and consequently, the

nature of education. How are social networks and its omnipresent connectivity ensuring its “determinism”? Investigation in this field may contribute to the understanding and deepening of this new ecology of communication and its implications on different degrees.

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Pedagogies of connections

Share knowledge and build subjectivities
in digital networks

Edvaldo Souza Couto¹

Introduction

Connectivity has become a way of being and living this life. Many teachers live the fascination of these cyber times, but also the many challenges to be faced in the field of education when we put in question the collective production and dissemination of knowledge.

On the internet, a good way to identify the reputation of a person is to observe how easy it is heard, respected and be taken into account. Not by chance, the narratives themselves multiply and are important spaces in social digital networks to accelerate and multiply the number of possibilities for each building and

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give visibility to yourself, to a certain perception, defend and disseminate a viewpoint. In this context, the approach presented here is connected to the subject that establish social and educational ties from continuing emergencies that characterize a living online. The argument I defend is that in social networking sites, so popular in Brazil and booming, the subject always connected, speaks of himself happily, produces and publishes texts, photographic and video images, comments and struts personal conduct, academic and professionals. These habits blur traditional boundaries such as private and public life, anonymity and celebrity, producer and consumer, teaching and learning.

This way of living cyberculture, through the narratives themselves, now considered by many parents and professionals in formal education as a problem. It seems, they say, that many people, especially children and young people fail to set limits and end publicizing in detail his private life, exposing ways of being that can put them at risk, creating vulnerability to various types of attacks and crimes on the net. Few voices tout the dangers and defend guidelines for safe navigation. The most exalted never cease to defend and propose mechanisms of control, the monitoring of adults on the younger or attempts to ban certain sites in schools, internet cafes, personal computers, tablets or smartphones, especially online social networks. You can see a certain hype and hysteria that spreads. Since then we live a paradox kind of time: on one side, seduced and enticed people to show uninterrupted, narrating seemingly comprehensive approach to the life on the internet and on the other, an avid obsession to defend privacy and ensure more security. Faced with this problem, the objective of the study is to discuss such speeches and postures, especially the notion of privacy, and defend the idea that the increasing practice of the narratives of themselves in digital social networks are creative and generous ways to share life, production and dissemination of knowledge in cyberspace. They organize pedagogies of connections.

To develop these arguments, the study was structured in two complementary topics. The first discusses the construction of a culture of participation, collaboration and sharing on the Internet. The second emphasizes that culture in digital social networks the fertile environments for the narratives themselves as show up and be recognized values are essential for building our online subjectivities. The broader conclusion is that the festive proliferation of personal narratives is a fascinating way to share knowledge, promote and solidify the pedagogies of connections, exalt synergies, meetings and creative ways of living solidarity cyberspace.

Today happiness exaggerated to me

Cyberspace these times we are encouraged continuously to exposure, the popularity and the verbal incontinence. It seems that introspection gave way to display them. There is no more room for shy people, quiet, ensimesmadas, able to worship and preserve secrets in their own bubble. Now we live in a sort of continuous blossoming. All are encouraged to express opinions, label, evaluate and classify information, to review this and that, to narrate events and emotional experiences. These everyday actions for the population, especially young people, who live connected with access to fast and interactive media, translate what Shirky (2010) calls culture of participation.

As demonstrated Castells (2007), before the so-called “network society” lived a kind of passive participation in that culture and knowledge were produced by few and spread the model “one for all” to the consumption of a majority only in exceptional situations could manifest. This model found on television its clearest and simplest expression. A company, a canal, a few people producing content, transmitted to the silent majority what should and deserve to be seen, consumed. In general, people were reduced consumer: products, information and knowledge. For several decades, for

many people, life could be summed up in work, sleep and watch TV. It's not hard to see the monotony of this recent past when few people could have a voice and express themselves in mass media. It's not hard to see the political and restrictive uses of social and personal freedoms when the few people who could create and disseminate content "dictated" alleged truths and ways of being.

With the internet, the network society in a way that imploded transmissive model, hierarchical, top-down, made and controlled by a few. People like to consume, and consumption way what Lipovetsky (2009), called the desire of civilization. Fever comfort seems to have seduced almost all replaced nationalist passions, revolutionary ideals, because, it seems, what really counts is the continuous improvement of living conditions. From there, what counts is the welfare, health and quality of life bought a promising market and immediacy. In other words, ways of life, the pleasures and tastes are always dependent on the commodity system. Consuming is a sense of late modernity, says Bauman (2008). A feeling that goes beyond material comfort, because these fluids times, interests, particularly the psychological well-being, the subjective blossoming, happiness as immediate gratification.

In recent years democracies have embarked on a new era of commodification of lifestyles. Far beyond the products and brands, consumer practices express a new relationship with things, others, and especially of the subject with himself. This is the full field of advertising that never ceases to extol the joys snapshots, the stimulation of desires, lush images of the festive sexuality, the performers bodies, turbine the most diverse technological strategies, happy life in rhythm still on vacation. Consume now means living adventurous way, feel unusual sensations, live sui generis experience, preserve youth and health. In this sense, the consumer has moved away from the old model, tied to a particular economic and social identity of the people. Now is the turn of emotional consumption, based on affective, imaginary and sensory experiences.

In this context, consume coincides with expression. It is no longer to acquire, build and discarding things, to possess what is produced by professionals, but to live in each moment, sensations, and to react. This means that the network society people love to consume, but the proliferation of products and public comments by amateurs is everywhere. Now, the focus may not be the most restrictive consumption. People consume, but also like and want to produce, opine, report their experiences, talk about themselves, share. The consumer is no longer the only way you could use the media. Now it comes to active, interactive, participatory consumption. When opportunities are given, people want to do and talk about what they do, as always has much to say.

With the internet it was possible to open and expand sideralmente participatory ideal (SANTOS; SANTOS, 2013). Each simultaneously consumes, produces and broadcasts content. The content ceases to be produced only by professionals and shall be constructed and transmitted by each user at the same time, becomes author. The consequence is that we live a burst of creativity and media presence in blogs, video sharing sites and sounds in digital social networks relationships.

During the twentieth century many historians defended the call “history of mentalities” as a historiographical method that favors the modes of thinking and feeling individuals of the same age. According to Vovelle (1987), one of its leading exponents, it is the study of mediations between, on the one hand, the objective conditions of human life and on the other, the way they narrate and even how to live. A proposal like this to understand and make history, it was back to the daily events, to value the small, ordinary, everything has always been silenced in the traditional way of making history, narrating versions of big, strong and winners. With the networked society, this news came to be experienced by thousands of people, always eager to publicize their ways of life, talk about themselves and their relationships with others, what they consume and, at the same time than happily produce. Calls

that proliferate are the order of “do it yourself”, “narrate your story”, “show yourself as it may”, “be on the screen,” “be news,” “be on people’s mouths,” “happen”.

Thus, the so-called revolution of Web 2.0 seems to successfully accomplish the goal of helping people create and share ideas, products and knowledge. Expression practices themselves do not cease to be encouraged and valued. Now, anything and everything that a man does or thinks only makes sense if it is immediately publicized. No photographic image has reason for being is not immediately shared in digital social networks; no idea deserves credit if you do not convert quickly in several posts; no home video is produced out of order to potentially be seen by thousands of people on the Internet; no song is guardadinha expecting an official recording, it is immediately and widely available, sometimes in their own process of creation, with the collaboration of several people. From there, the images, sounds, writings, ideas, knowledge, behaviors, various products circulate cheerful and madly in connected networks of people and settle in conversation, encourages and stimulates the comments, opinions, criticism and generate accordingly, other images, ideas, knowledge, behaviors, products. They are created, for all conditions and incentives for the intimacies are offered cheerfully and shamelessly to the fascinated eyes of the whole world. It is there, always visible on the World Wide Web, which one can experiment, create and celebrate eccentric subjectivities, megalomaniac and strident. This is where one can actually prove and happen (COUTO; ROCHA, 2010).

Thus, and increasingly, life becomes a media narrative endless. Each is urged to create, as a product, their own narratives through text, images and sounds. But it also needs the necessary inventiveness and manage the visibility of doing surrender and become popular in the plots of networks. For these reports himself author, narrator, characters and media products converge. The narrative flow of the connected subjects make up the endless richness of this universe strictly personal and strictly visible and, therefore, social. From

there, any detail of life, any more banal gesture or insignificant everyday, triumphs as a spectacle and the bubbling and ephemeral subject expands and circulates on the network.

Thus, three verbs - participate, collaborate and share - begin to synthesize life in advanced cyberculture. And they reflect the frequent actions, behaviors of thousands of people who not only create networks and affinities, more continuous channels of solidarity, for a network access means access to each other. And this means that where before you could only be a spectator, you can now add value through participation. Participate mean stand as agent, narrate, publish, talk and share with each other in public, but that is, greatly, collaborate and accept collaboration, make together, find solutions through partnerships. And none of this makes sense if one wishes to keep the experiences and discoveries for themselves. The motivations for participating and collaborating are given the pleasure to share. The culture of participation is the very culture of sharing. People discover that cooperate and share not only makes life easier and more fun as it gives different meanings to everything we do: the international news and political dilemmas to house records, family photos, conversations, debates, flirt, gossip etc. it integrates collaborative and effervescent circles (GAMA, TEIXEIRA, VALE, PORTO, 2013). Share is a matter of personal pleasures, feeding networks of friends, but is mainly an efficient way to quickly satisfy curiosities, creatively combining possibilities and alternatives, find solutions and embrace new challenges. These are the key elements of a “social computing.” How to write Lemos and Lévy (2010, p. 106),

Há assim, um grande uso de ferramentas da Web 2.0, criando efetivamente uma “computação social”, que começou com as primeiras comunidades virtuais em listas de newsgroups, que, por sua vez, evoluíram para as redes sociais contemporâneas. O espírito,

no entanto, é o mesmo: ampliar as formas de relações entre as pessoas, modificando a esfera pública.²

This power to consume, produce and distribute information creates a content delivery network in the model “all for all”. This is the ideal environment for pavoneamento the guy who delivers coquettishly to many games show up, bustling, happening, reveal talents, be recognized, occupy transform the public expects. Show up and be recognized summarize noisy states of happiness that takes care of the exaggerated accounts of themselves in digital social networks.

Vaunted Subjectivities

The daily spectacle of the subject is increasingly associated with the areas of construction and maintenance of social networks on the internet. On the network, there are many environments where people of all ages, economic conditions and levels of education transform the small actions of everyday life in decent performances views. Bauman (2011 p.29) points out that the visibility has become the mark of excellence of our connected lives. To be more and more visible is important to increase the frequency of participation, collaboration and sharing network, mainly use strategies to draw attention to themselves. You have to multiply the flow of messages posted on Orkut, Facebook, Twitter, Google+, Instagram and / or other online social networks. Preferences and lifestyles of each

2 There is thus a great use of Web 2.0 tools, effectively creating a “social computing”, which began with the first virtual communities on lists of newsgroups, which, in turn, evolved into the contemporary social networks. The spirit, however, is the same: to expand forms of relationships between people by modifying the public sphere. (Tradução nossa, 2015)

are disseminated through textual narration, sound imagery also on YouTube, by e-mail, MSN, blogs, chats or any other digital environment where it is possible to do this and hence visible.

Being seen is now the most important evidence of existence. In this sense, it seems that all live a conflict between anonymity and celebrity. The higher the frequency of the messages, the more people visit our profile, the more friends comment and replicate what there more published anonymity shrinks and celebrity touches. The sharp visibility seems to bring each subject to celebrity status. And it is the very presence continues in digital social networks that makes someone famous. It is no longer necessary to do something in particular, have these or those qualities stand out in a particular occupation. Just being there, always present and can be seen all the time and can be challenged, generating renewed narratives. The fact is that there is no place for those who do not want to be seen, for those who still want or claims go unnoticed. This anachronism does not hold, because, culturally, no longer sees any benefit in hiding.

It is possible that one reason for the success of digital social networks is that visibility craving at any cost, this promotion endless alterdirigidas subjectivities, built on camera and printed on screen for the voracious consumption of hundreds or thousands of friends and followers. From the moment in which each subject has a camera connected to the Internet, with instant access to social networks, everything you feel, think or do, which makes it glad or sad, dreams or the simple and common will, like eating popcorn or banana, tapioca and acarajé, becomes narratives to be shared. This fascinating world of show yourself without restriction takes the podium to celebrate the virtues and delights crowds. Given this virtually absolute condition to show up, be seen, cajoled and trendy, that is, recognized, exposure inebriates and each is at the mercy of himself making possibly more creative and effective strategies to do even more noticed and remarkable.

Pursue visibility is a characteristic of our time. Everywhere it grows, triumphs and spreads the imagination, but also the possibilities for everyone to be shaken by uncontrollable earthquakes of marketing staff, always shared with the world (SANTANA; COUTO, 2012). Thus, the subject's visibility becomes a brand of digital culture, structure the network daily, seeps into every dimension of social and personal life, is at the heart of human aspirations. All this because the visibility is a form of relationship between people. Visibility creates a network of influence, where opinions and comments are valued, and such a network is also a means of online fun.

The visibility of a subject in the digital social networking sites is directly implicated in his popularity, which is converted into a kind of relational capital (RECUERO; ZAGO, 2009). In this study the authors conclude that two uses are prevalent to the subject happens in the network: information and conversation as forms of social capital. The information and conversation are uses that link not only the conditions, but mainly the benefits that each one gets from the acquired popularity. Social capital refers to the collective set of resources associated with a network of social actors. The benefits are built for the group and also suitable for the subject and translated into values such as trust, norms, information authority, sanctions, etc. And here, in groups or individually, it is important to learn to manage capital in favor of more visibility and popularity, because in this way the subject is more valued and recognized in the environments where it operates.

It is in this context that exalts the visible and popular subject that the notion of privacy must be problematized. In the letter entitled "Strange adventures of privacy (1)" Bauman (2011) draws on Wikipedia (www.wikipedia.org), on the grounds that this collaborative encyclopedia reflects quickly and meticulously all that public opinion considers important and true about a particular subject, and strives for frequent updating, looking for quickly capturing the most notorious targets that go ahead of even the most

dedicated, to discuss what we now call privacy. Thus, in the English version of Wikipedia in March 8, 2009, it was possible to read:

Privacy is the ability of a person or a group to control the exposure and the availability of information about them, and thus prove to be selectively. It relates sometimes with the ability to be anonymous in society, with the desire not to be noticed or identified in the public sphere. When something belongs to a private person mode, it usually means there is something in it that is considered inherently special or personal... Privacy can be understood as an aspect of safety - for which becomes clear in general, the equivalence between the interests of one group and another group.

In the Brazilian version of Wikipedia, on October 30, 2011, one could read similar concept, but with important additions:

Privacidade é a habilidade de uma pessoa em controlar a exposição e a disponibilidade de informações acerca de si. Relaciona-se com a capacidade de existir na sociedade de forma anônima (inclusive pelo disfarce de um pseudônimo ou por uma identidade falsa). É o poder de revelar-se seletivamente ao mundo e significa não apenas o direito de ser deixado em paz, mas também o direito de determinar quais atributos de si serão usados por outros.³

3 Privacy is the ability of a person to control the exposure and the availability of information about you. It relates to the ability to exist in society anonymously (including the cover of a pseudonym or a false identity). It is the power to selectively reveal up to the world

When considering these definitions, we see that privacy is not what necessarily opposed to the public, but certain ways of putting in public, because the game between the private sphere and the public sphere is increasingly shuffled, these borders are increasingly blurred. What seems to matter is the administration of the degree of exposure that each want and promotes for you. So on the one hand, it is not even the guy who supposedly want to live close to you or the other, of a total release. There is a transition between these spheres where one can comfortably put. It is important to pay attention to this condition that each is exposed or may be exposed from a selection of data and personal information you consider important.

Prove to be selectively and manage levels of exposure are actions that challenge each subject to an active and responsible participation in online social networks. In this context, each becomes its own public relations agent and share what you want in itself contributes to reconfigure the public sphere, because now everyone can participate and the expression of itself depends on the individual will or group without intermediaries. According to Lemos and Lévy (2010, p. 88-89) this mutation of the public sphere is one of cyberdemocracy fundamentals. One of the foundations centered on freedom of anyone is encouraged to produce, distribute and consume information.

The heavy traffic between the so-called private and public life life shows that the intention to prove seduces and force with intensity in online environments. For a majority, which is not seem to bother the increasing exposure of privacy, but the lack of eager listeners, the absence of an audience always ready to receive and review all that is shared, the absence of a wide audience (TAPSCOTT, 2010). Nothing seems more frustrating than publish

and it means not only the right to be left alone, but also the right to determine what other attributes will be used by others. (Tradução nossa, 2015)

information that is not immediately celebrated by followers and friends. People usually become desolate when their posts on Facebook, for example, are not appreciated. “Like” what the other reveals is a way to promote social capital of a person and at the same time, demonstrate intimacy because we are part of the same group, similarly we think, we agree with the same perceptions of a given situation, way of being or thinking. The simple gesture of “Like” the publication of another also promotes our social capital, unleash power to show also who and what I am. While legitimate and increase the visibility and popularity of the other also make myself more visible and popularized me.

This show and show progressively converts the private in public. This is the main result of the increase in the free outer and inner content production. And when one can freely diffuse anything and everything you want, like or bothers it is undeniable increasing diversity, plurality, difference, the complex tangle of life built this creative excess luxury. Bauman (2011) points out that during most of modernity existed attack or threat of attack from the public to the private. For decades we lived with the suspicion that public institutions could eavesdrop, invade, conquer and submit the private. In many places, spying and eavesdropping arrangements have personal and political damage, they put lives in danger. Totalitarian governments, marked by bloody dictatorships, tasteful lent veracity to these suspicions and fears. The State all-powerful, aggressive and violent, helped people defend a state of rights to privacy, which should be free of undue interference of those in power. It was necessary to vigorously away professional snoops the service of a itatorial government, those who spied on the private affairs of others. Defend privacy, in this political context, it has been a strategy of resistance and often survival.

In our current democracies these dangers but they disappeared and we are not already seriously threatened by them. There is no greater pleasure or need someone to keep secrets. The secrets are now part of all that one can prepare to appear in the media

and in particular in digital social networks. Advertise secrets has become an effective strategy to ensure visibility and popularity. Not coincidentally, on Twitter, for example, always find someone promising to reveal a secret in a minute, tell everything you know about a particular topic or event. The appeals follow through calls for messages to be replicated: “If you got curious and want to know the secret that I will reveal in a moment, retweet” or “X and Y were seen kissing at time Z. Do not count any more.” Secrecy, which has been a protection against disclosure of certain information, became the boosts that sharpens the curiosity and generates countless intimate reports.

Bauman (2011, p. 41) concluded that in modern times we live the threat of public expects snoop and invade, conquer and penetrate privacy. However, in our advanced cyberculture, the opposite happens. At all times “the public sphere is that is now flooded and overwhelmed, invaded by the armies of privacy.” The narratives themselves became exemplary ways to invade and occupy the public sphere: home news, pictures of children, conversations, flirt, gossip, music, home videos, spicy comments about sex and sexual fantasies, news and explanations, mockery of any nature, etc., have become very rich opportunities and highly valued in these effervescent digital environments collaborative circles. Now, the public discourse is built incessant through broad participation and the content itself does not matter. What really counts is the fact that everyone is constantly tell yourself, to make yourself present. This is how we expand our cognitive ability to create and occur together (SANTAELLA; LEMOS, 2010).

Now we live like this. Deny, criticize or devalue this way of living participatory and collaborative, where everyone is encouraged to talk about themselves, to prove, always something of a hypocrite.

Some conclusions

Given the complexity of cultural relations in cyberculture, nothing more in evidence than happy to tell yourself and, through them, to build sliding subjectivities. The eagerness of self narrator seems to find the franking persecuted models of public repercussion. Now, everywhere, is exalted do speak and show up as emancipation mode. This is where each is invented and put as the protagonist of endless reports. And each seems to choose to join this intimate show in sideralidades digital social networks. And just there, the more intimacy invades and colors public life is more valued and requested. A certain intimate tone takes care of everything and it is for him that always fascinated, snooping around and consume happily lives of others. And likewise, we offer our lives, transparent, smooth and shiny for extravagant consumption of bubbly majorities.

Some aspects of this discussion must be stressed and identify a number of conclusions or, if one prefers, of consequences. I highlight three of them: firstly, a certain shouts that often arises for the preservation of privacy seems much more focused on a particular obsession with security. They say that when most people are exposed and conquer the most vulnerable become visible in the public sphere. Webcams and paparazzi are everywhere. In many cases, the people themselves, however, offering the stories and images that promote the buzz around a I mediatized. The ancient walls, the rooms, inside the house, which used to confine and protect individual privacy are falling apart, disappearing. No wonder many feel paradoxically unprotected in a public sphere that opens wide limits without the folds of the self.

This concern for safety call into question the privacy settings used in this study: the ability of a person or group to manage the dissemination of information about you, prove to be selectively. This and the second conclusion to be highlighted: the continuous learning possibilities with social and digital networks are incredible.

The so-called members of the Internet generation are essentially employees in all walks of life, they are activists, want to share and do together. Parents and educators should pay attention to these characteristics. The traditional teacher-centered pedagogies remain in the hierarchical teaching model, unidirectional, standardized. And the student ends up isolated from the learning process. In the era of connections people learn working together, collaborating with each other, with teachers and also with each other. Collaboration is becoming the focus of another pedagogy focused on participation, interaction, complex, dynamic, multidirectional and more creative. It is amid this do to others that each will learn to coordinate, manage, select and value what, how, when and how much to reveal of himself. This responsible exhibition itself should be taught and learned in the very process of the dynamics of networks and recent educational guidelines in progress.

Personal narratives have become fruitful strategies to produce and share knowledge. It is exactly here that the teaching of connections should be inserted, to share the collective guidance and free where one can design, look, see, learn together to open and celebrate his ways. It is a challenge to the pedagogy of teaching and learning collaboratively connections the exercise of freedom. It is guided through all circulating and overflows in time now.

Finally, the third conclusion to be highlighted, we must refuse speeches, political and pedagogical proposals to control, intimidate or curtailing freedoms. Disciplinary pedagogies must be overcome by connecting pedagogies that celebrate the culture of participation, collaboration and sharing. Digital social networks, so popular now, circulate these new habits and also teach us to improve personal narratives ducts through which all built, we promote and celebrate online subjectivities. They must be valued in its many experimental, dynamic uses and reflective about the active life that we have and we want to have. Digital social networks should be seen as privileged environments of the pedagogy of shared culture, in which each subject should be the happy and triumphant protagonist and

through the narratives themselves, promote synergies, meetings and creative ways of living based on solidarity, as in this universe of connective cognition, each is sharing. Telling yourself, spread impressions in words, sounds or images, is already becoming, as narration, affirmation and criticism go together, multiply our dreams and give other senses to life.

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REA-Brasil community on Facebook

an activism, authorship, shares and
concerns space

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Introduction

The ubiquity of such networks in cities has contributed to the emergence of new practices and tactics (CERTEAU, 1994) in everyday contemporary culture. Thus, cultural practitioners

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endowed with their mobile devices have boosted the production of knowledge and plural expressions in cyberspace in line with the cities, propitiated by social software, such as Facebook and Twitter.

With the Web 2.0 advent, social networks have become a dating space, disagreements, utterances, negotiations and activism. In this sense, cultural practices previously legitimized are being dynamically reconfigured by society networked.

It is immersing in this dynamic scenario that we break the political and educational implications with contemporary culture for our doctoral research³ the Graduate Program of Rio de Janeiro State University (PROPED/UERJ) and Teaching and Cyberculture Research Group (GPDOC)⁴. We aimed in this study to understand how “Recursos Educacionais Abertos”⁵ group members of Facebook Brazil’s members build connections and interactions and produce meanings in and out of the social network from their tracks.

So some discussions and demonstrations shared by members are addressed in this text in order to provide a state of the art of the Open Educational Resources movement in Brazil discussed in the Facebook social network.

Free software movement: the cradle of web 2.0

In the early twenty-first century, with the arrival of Web 2.0 concept introduced by Tim O’Reilly in 2004, significant changes of a global nature, in and out of cyberspace (Lévy, 1999) in the political, educational, economic and social spheres. Web 2.0 is one of the Free Software Movement consequences, also known as FLOSS (Free Libre and Open Source Software), started in the 1980s.

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5 Open Educational Resources

This movement first began with the setting up of basic software⁶ free, such as the Linux operating system, which is the computer programming knowledge to any intervention and manipulation. After the opening of the source code was extended to applications (example: Mozilla⁷), until you get to customize and remix (LE MOS, 2008) to services offered on the internet remotely, such as social networking software (example: Youtube, Facebook, Twitter) and collective authorship (example: Blogs, Wikis, Google Drive).

From that decentralization of computer literacy for the free participation and collaboration of cultural practitioners, the opening of programming code has allowed the horizontal collaborative construction and ongoing improvement programs/applications/services according to their interests and needs. As a result, services and content are no longer restricted (stored in local technological artifacts hard drives) and limited (only manipulated with programming skills), making it public (stored in remote databases), dynamic and intuitive (easy manipulation by users without programming skills) offered and executed directly on the web (cloud computing⁸). So Web 2.0 is a reorganization of the relationship between commercial farmers and the social as social software are available on the Internet, encouraging participation and co-creation to building and customizing collaboratively services.

Social software is Web 2.0 interfaces popularly known as social networks that shape the synchronous and asynchronous communication of cultural practitioners (SANTOS, 2011). Equipped with multiple features, these free interfaces reconfigure

6 Are the main programs used, as they are between the hardware and the user and without them there would be other types of software.

7 Mozilla is a free software that has the open code to be changed by users.

8 According to Sataella (2013), it is the term used for computing facing services where less powerful computers connected to the network and use the online interfaces.

the in and out relations of cyberspace, being notorious the growing influence of these social mobilization in everyday (ALVES, 2001). These interfaces enable online interaction and the creation of social groups and the sharing of cultural artifacts.

According to Jenkins, Ford and Green (2013), cultural practitioners when they produce and share media content want to communicate something about themselves and not just pass on. For these types of content authors created two categories: viral media and media that can be spread⁹. Viral media is official messages of the market that rely on the “support” of social networking to be released quickly and reach a lot of people. The propagator media are intellectual products that have some semantic value in them is political, cultural, social or economic interest. The spreadable media are intellectual products that have some semantic value in them is political, cultural, social or economic interest. It is against this background that the subjects permit and influence the flow of the relationship between the market and the social recursively. A product that emerges from the social may be salable or just be a result of the active participation of society in communication networks.

However, there is a divergence of interests with regard to the mechanisms provided by the Web 2.0 platforms that are conducive to the spread of cultural artifacts and expectation commercializes them or block them (JENKINS; FORD; GREEN, 2013) by its producers. This means that a social platform designed for sharing and remixes of cultural artifacts democratically and free sooner or later ends up becoming a business model, leaving to its initial design in the background in favor of their market valuation or alliances with major producers of the media industry, disadvantaging and hindering the freedom to produce cultural practitioners.

9 The authors Jenkins, Ford and Green (2013) used the term spreadable media.

Among these controversial issues, on the verge of Web 3.0, an expression coined by journalist John Markoff, participatory Web 2.0 platforms have begun to mingle with “a web semântica aliada à inteligência artificial por meio da qual a rede deve organizar e fazer uso ainda mais inteligente do conhecimento já disponibilizado *on-line*”¹⁰ (SANTAELLA, 2010). Thus, the trend is all the sites become services from the moment that the engines of search and decision will present data from different places of the network, combined and rearranged in real-time structured and accurately meeting the needs of each user. The research will be made from concepts and not by keywords because the databases will be merged dynamically. (KOO, cited SANTAELLA, 2013). Utopia for some countries still developing the Semantic Web still needs a lot of investment in technology infrastructure and research.

Open Educational Resources: a move that social emerge in cyberculture

The convergence of media with the telecommunications network was a significant milestone in the reconfiguration of planetary culture. Emerge thus a cross-culture, horizontal, dispersed, ephemeral, playful, Community, called cyberculture (LEMOS, 2008). Lévy and Lemos (2010) emphasize that cyberculture is developed with the technical development transforming fast-paced social practices, cultural, political and creating new forms of communication and sociability. Edméa Santos (2011, p. 77) points out that “a cibercultura é a cultura contemporânea estruturada pelo uso das tecnologias digitais em

10 “the semantic web combined with artificial intelligence through which the network should organize and make use of even more intelligent knowledge already available online” (tradução nossa, 2015)

rede nas esferas do ciberespaço e das cidades.”¹¹ According to the researcher, cyberspace balls and cities are spacetimes learning in everyday that go beyond the traditional spaces. According to the researcher, cyberspace balls and cities are spacetimes learning in everyday that go beyond the traditional spaces. It is in the midst of cyberculture with the emergence of Web 2.0 and the uses of cultural practitioners that social software becomes spacetimes social mobilization.

In 2002, on the Massachusetts Institute of Technology (MIT) initiative to make available material online courses for open access, to provide material online courses for open access, UNESCO coined the term “Open Educational Resources” (OER) in “*Forum on the Impact of Open Courseware for Higher Education in Developing Countries.*” Open Educational Resources are

[...] materiais de ensino, aprendizado e pesquisa em qualquer suporte ou mídia, que estão sob domínio público, ou estão licenciados de maneira aberta, permitindo que sejam utilizados ou adaptados por terceiros. O uso de formatos técnicos abertos facilita o acesso e o reuso potencial dos recursos publicados digitalmente. Recursos Educacionais Abertos podem incluir cursos completos, partes de cursos, módulos, livros didáticos, artigos de pesquisa, vídeos, testes, software, e qualquer outra ferramenta, material ou técnica que possa apoiar o acesso ao conhecimento. (UNESCO/COMMONWEALTH OF

11 “cyberculture is contemporary culture structured by the use of digital technologies in networking in cyberspace balls and cities.” (Tradução nossa, 2015)

LEARNING COM COLABORAÇÃO
DA COMUNIDADE REA-BRASIL,
2011, online).¹²

OER make use of open licenses (example: Creative Commons) which are incorporated to ensure their reuse and its spread without having to ask permission from the author or pay for the use of copyright. Thus, the OER is a cyberculture phenomenon (SANTOS, 2010) when hybridized media content are available in a spacetime learning with the aim of enhancing the freedom to access, remixing, sharing and collaboration in order to improve and continuous customization.

The Open Education movement has intensified increasingly in search of teaching-learning processes also complex and flexible, taking into account the diversity of contexts and the collective interests of participants with a view to collaboration, interactivity, freedom without restrictions use, and sharing reappropriations (AMIEL, 2012). According to Amiel (2012), the opening presupposes free access to resources made available by third parties and the absence of prerequisites and qualifications prior to using them. That means building materials in open formats applications for interoperability and standardization is possible between different repositories. These features can be different, such as lesson plans, videos, images, books and other learning materials. They contribute to a more affordable to all education, lowering costs and enhancing the evolution of globalized societies. So sharing, transparency, unpredictability, participation

12 [...] teaching materials, learning and research on any support or media, which are in the public domain, or are licensed in an open manner, allowing them to be used or adapted by others. The use of open technical formats facilitates access and the potential reuse of resources published digitally. Open Educational Resources may include full courses, parts of courses, modules, textbooks, research articles, videos, tests, software and any other tool, material or technique that can support access to knowledge. (UNESCO / COMMONWEALTH OF LEARNING WITH COMMUNITY COLLABORATION OF REA-BRASIL, 2011, online)

are characteristics of an Open Educational Practice (OEP), where teachers and students produce open culture and knowledge.

An emerging model that is being widely used in education via internet as OEP is the Massive Open Online Course (MOOC). Based on connectivist theory developed by George Siemens (2005) and Stephen Downes (2012), the MOOC is dynamically constructed in accordance with the engagement and the interests of teachers and students, without any prerequisites or any restriction, for example, number of participants. According to Siemens (2005), connectivism integrates principles explored by the theories of chaos, network, complexity and self-organization. Thus, the knowledge becomes actionable through internal information and specialized external connections.

However, it is worth noting that the lack of restriction on the number of participants in an online course can lead to loss of quality in interactions due to a large volume of information that will be generated, making impersonal and education aimed at the self-study (ROSSINI, T., 2012).

Currently, Brazil is lagged behind the production and sharing REA when compared internationally because Brazilian repositories have digital contents or material links that are not necessarily licensed openly and not use patterns that allow remixing. Several Brazilian researchers (AMIEL; GONZALEZ; ROSSINI, C.; PRETTO, 2012) have worked intensively to raise awareness of the OER movement in Brazil and, consequently, contribute to the development of public policies that guarantee free access to equally and customized knowleged.

According to Pretto (2012), education policies must be in line with actions to promote the implementation of open free software and hardware, ensure quality of broadband connections, turn the copyright and its financing with public funds, creating legislation to open standards and, above all, ensure the formative processes of citizens. For this, the multiple possibilities that offers us the

technological infrastructure need to be explored to further expand the subjects participation, both in various formative processes.

Therefore, the primary concept of emerging movements of openness and freedom is to highlights the place of citizenship, emphasizing the collaborative and participatory aspect of education based on the creation, participation and sharing be a planetary reality.

Social networks: enunciation, trading and activism

The first concept of social network internet emerged from the explosion of multiple connections from computers and later between mobile devices such as laptops, tablets and mobile phones. With the expanded connection by WWW (World Wide Web), social communities began to self-organize rhizomatic way heterarchical and open, enabling conversations and narratives beyond the classroom. That is, there is no distinction between the experienced interactions in cyberspace and beyond.

According to Recuero (2009), the study of networks was initially performed by the mathematician Leonard Euler in 1736 which created the first theorem of graph theory. Graph is a set of nodes and edges that form a connected network. Social sciences start of this concept as a metaphor to study the creation, maintenance and the impact of social structures in different groups to understand dynamic elements and patterns of connections in cyberspace. In this sense, a social network is composed of actors (nodes) and their connections (interactions) that you can see patterns of connection of a social group without separating them (DEGENNE; FORSE, 1999). Then we can say that actors are represented by social interfaces being held by a group of individuals identified by their profiles.

Interactions and negotiations of participants at the interfaces are built as relationships are established, either through texts

synchronous (chat) or asynchronous (message), video conferencing or specific features of the platform itself. The connection between individuals occurs from the time at which each recognize the other as a “friend”. Just so that personal information may be shared and accessed by each other. This makes it possible to manage (accept, reject, invite) a list of friends and also note the presence of the other on the interface when it connects.

With over 1.15 billion active users, Facebook is the biggest social software in the world. Founded by Mark Zuckerberg in 2004, Facebook is also considered the most popular service because of its innovative communication resources. Features such as wall, gifts, enjoying button, poke, tag friends in text messages, photos and videos, apps classified, posts and messaging by cell phone are differentials when compared to other similar services.

Facebook in Brazil has set up a major political articulation environments where the organization takes place from the online discussions to the sharing of the records and accounts of demonstrations outside cyberspace. The social network is gaining the form from the intentionality of activists, most of whom do not belong to political parties and are not good connoisseurs of political spheres. They are ordinary people who play different roles in society. According to Santaella (2013), the activism had its origins in the nineteenth century, the industrial revolution, first with labor movements and then, minority classes in favor of better conditions and emancipation. From the late twentieth century, social movements have become more diversified and comprehensive, shaping up as opposed to any prevailing order.

It is in similar conditions to the emergence of activism presented by Santaella (2013) which also bring the fruit of the struggle for better conditions for all that emerged from social networks, such as the demonstrations that took place in June 2013 in various capitals of Brazil. What at first appeared as a disorganized civil society erupted in some movements (“Movimento Passe Livre (MPL),” “Movimento Ocupa”, “Movimento vem pra rua”) organized with

several CLAIMS in health, education, human rights. All these movements came from a long journey of mobilization via social networks and in the cities, which were gaining strength and took to the streets of the main capitals of the country. These movements stood by collective and collaborative nature of actions, making evident the power of social networks even to those who have never made use of digital networking and just watching all these changes in the mass media. Thus, interventions of cultural practitioners in social networks reflect a scenario of strong changes in political activities, especially with regard to social mobilizations.

According to Antoun and Malini (2013, p. 5), social activism is called biopolitics which by definition is “o conjunto de atos de resistência e de contra insurgência de vidas que não aceitam a captura do controle e reivindicam uma economia da cooperação mantenedora dos bens comuns dentro de um direito e de um espaço público, para além da noção de que este deva ser regulado e garantido por um estado, portanto, por um agente de força exterior às singularidades anárquicas da multidão.”¹³ The biopolitics is constituted as a democratic experience with open and free rights. Thus, in an antagonistic force, the biopower is a process of domination and control using mechanisms to produce negative freedom. The negative freedom is regulated by laws of copyright and intellectual property and can control the practices and cultural productions in social communities (ANTOUN; MALINI, 2010).

Thus, the activism gains a new dimension when converging with networks in cyberspace and cities, being known as cyberactivism. The cyberactivism (SILVEIRA, 2001) is “um conjunto de práticas em defesa de causas políticas, socioambientais, sociotecnológicas

13 “the resistance set of acts and counter insurgency lives who do not accept the control of capture and claim an economy of sustaining cooperation of common goods within a law and a public space, beyond the notion that this should be regulated and guaranteed by a state, so by an outside force agent to the anarchic singularities of the crowd.” (Tradução nossa, 2015)

e culturais, realizadas nas redes cibernéticas, principalmente na internet.”¹⁴ Because of the web’s potential, the scope of any militancy is incalculable and unpredictable in just one click. According to Gomes and Santos (2012, p.20) “[...] a conexão em tempo real, a internet móvel e ubíqua tem permitido essa grande expansão das informações na rede, favorecendo o ciberativismo.”¹⁵ In this sense, cyberactivism on social networks, when supported by a political, social, cultural and economic cause, has the power to quickly make changes in various aspects of contemporary society, as long as organized and well-founded.

Thus, the cultural interaction networks result a “between place” of cultures which is both similar and different. The emergence of a statement of space from the negotiation promotes the production of creative agents in society. According to Bhabha (2011, p.97), negotiation “é a habilidade de articular diferenças no espaço e no tempo”¹⁶. This means that negotiation is a dialogical act which produces new meanings, highlighting the differences in articulating contradictory and antagonistic elements.

The principle that sustains the Bakhtin’s (1997) theory of enunciation is the dialogical conception of language and thought. Dialogue is an individual world view needed to overcome impasses. Dialogue is indeed an open and infinite interaction between individuals. Dialogism promotes enunciation, which establishes the subject in social interaction. The utterance is endowed with meaning that is derived from the interaction between subjects. Dialogical relations materialize in language making it set out, becoming in

14 “A set of practices in support of political causes, environmental, and cultural sociotecnológicas held in cyber networks, particularly the Internet.” (Tradução nossa, 2015)

15 “[...] The real-time connection, mobile and ubiquitous internet has allowed this great expansion of information on the network, favoring the cyber activism.” (Tradução nossa, 2015)

16 “is the ability to articulate differences in space and time.” (Tradução nossa, 2015)

different subject positions. Statement is a communication unit - verbal, visual, aural and all its mixtures - endowed with sense. The sense of dialogue is unique in the context of inter-subjective enunciation so you can get the active understanding between subjects. Therefore the act of understanding requires the dialogic principle and the notion of otherness, making the enunciation a dialogical activity. Thus, verbal interaction (enunciation) is the subject as social actor producing identity from an act of language (BAKHTIN, 1997).

Although narrate is a part of our everyday life and community, the web of human relationships is constituted by their stories, results of actions and speeches, revealing an agent, but not specifically an author and producer. The agency emerges from the construction of new community visions and versions of historical memory. Communication networks is a “between place” where inter-subjective mediatorial interrupt occurs, interpretation and the unveiling of the agency (BHABHA, 2011).

In this sense, the thoughts of others mix the explicit subject of enunciation, making human beings endowed with a diversity of personalities and points of view. The polyphonic discourse is always open, unfinished and can not be turned into object, because the individual can not be reduced to the individuals. Tensions, interdiscursive and interpersonal relations among cultures produce the consciousness of man. Conscience is formed from the interactions with other consciousnesses, which allows the individual to live with the same rights, to understand that need each other, to respect values, build their self-awareness through dialogue (BAKHTIN, 1997).

Therefore, participate in social networking communities require authorship of an acting subject with a reflective consciousness with purposes and values (political, social, cognitive meanings, aesthetic, ethical) to direct the act (BAKHTIN, 1997). The act thus needs to be determined by its purpose and its means so that we can achieve social emancipation.

The REA-Brasil community on Facebook: a free and democratic space

The REA¹⁷-Brasil community on Facebook was created by Carolina Rossini in 2011. The group began discreet, composed of few members, in order to disseminate the OER movement in Brazil, it was unknown by most educators and public education institutions and individuals. The definition of the group already makes clear the intention of citizen participation and not just the struggle of education professionals: “Comunidade de educadores, cientistas, engenheiros, profissionais de TICs, advogados, e toda e qualquer pessoa que acredita em educação aberta e recursos educacionais abertos. Junte-se a esta comunidade – que vem de todo o Brasil – na busca e construção de uma educação mais democrática, inclusiva e mais próxima a cultura colaborativa da Internet.”¹⁸

Today it has over a thousand members from different parts of Brazil. The OER movement is articulated in the scenario of collective actions which have been constant in various parts of the world in and out of cyberspace. The global society increasingly claiming their rights in the cultural, economic, social and political. The social networks of practitioners have become increasingly indispensable for discussions, demonstrations and digital activism. The mobility afforded by cultural artifacts has contributed significantly to the continued access to ubiquitous networks that hybridize with the body and the physical space in cities.

A continuous connection is therefore a demand that emerges from the social, which promotes and enhances the formation of

17 REA is the same as OER

18 “Community of educators, scientists, engineers, ICT professionals, lawyers, and anyone and everyone who believes in open education and open educational resources. Join this community - which comes from all over Brazil. - The seeking and building a more democratic, inclusive and closer education collaborative culture of the Internet “ (Tradução nossa, 2015)

communities on social networks in Web 2.0 interfaces, especially Facebook. Thus, the constant updating and collaboration among the participants of the REA-Brasil group, mainly by the creators, have enabled the community in general; access to open educational materials, events, seminars, research, critical, important concepts summaries, interviews, public documents and policies on OER movement in Brazil and in the world.

It is in this scenario of social and educational change woven in cyberculture that new communities are formed and like other movements, the REA-Brasil community will have its activist dimension on Facebook. As a theoretical and methodological approach we adopt the virtual ethnography (HINE, 2004; 2005) or netnography (AMARAL CHRISTMAS; VIANA, 2008) because we believe that the Facebook social platform is a cultural context, enabling the researcher to immersion and collaborative connexion along with other cultural practitioners in cyberspace. As we were already involved politically and socially in the discussion of teacher formation with the OER, because of our masters and doctoral research in progress in PROPED/GPDOC, soaking in the REA-Brasil Community was a consequence of our studies.

The reflectivity (HINE, 2004) is also a practice in our work as researchers at a time when we reflect on what we know and how we know of a situation, taking into account our limitations and thus leaving emerge the notions as relations were being woven over time. For Ausubel (1968 cited in MOREIRA, 2006), these notions are to specific knowledge structures which may be more or less inclusive, and show that when a new information is anchored in existing concepts relevant cognitive structure of the subject.

Thus, individually and collectively, we try to analyze the conversations and narratives and their meanings posted in the REA-Brasil Community on Facebook. Based on this effort, the following notions emerged: Collaboration and solidarity in the knowledge construction process and social Mobilization to actively

participate in the creation/update/public policy monitoring. Each one will be described in items 5.1 and 5.2 below.

Collaboration and solidarity in the knowledge construction process

A daily practice group is generously sharing open and licensed products (example: books, presentations, images, academic research, workshops, courses, videos, websites, search interfaces, tutorials, digital artifacts repositories) and also disclose social events, political and education that are related directly or indirectly to the OER.

According to Antoun and Malini (2013), social networks are organized in a decentralized manner by following ethical standards processing, encouraging participation and sharing and not just the consumption of information. Santaella (2013, p. 317) goes on to state that “relação entre consumir e produzir torna-se indissolúvel, uma vez que consumir é também comentar, opinar, participar.”¹⁹

Daniel Pinheiro: I am a regular master's student in education here at the Federal University of Bahia, under Professor Nelson Preto. I am very excited about the research that I do, it's main research topic the Open Educational Resources. Considering the involvement of you with this theme, I would ask for your cooperation regarding the following: Considering that the investigation that I am developing has bibliographic/documentary character, I would ask them to please share with me references (and/or links) from other studies (theses, dissertations, etc.) that you know and that are related with the theme.

Paula Ugalde It is one of certain groups! Success! Participates in the mailing list of the REA-Brasil Group? It would best be read there and make sure the message does not disappear on FB flow.

19 “Relationship between consuming and producing becomes indissoluble, since consumption is also comment, opine, participate.” (Tradução nossa, 2015)

Flávia Martins: <https://www.zotero.org/groups/edaberta>

Débora Sebriam: I answered you by email

Daniel Pinheiro: Hello girls, thanks again. Share some other indications: <http://www.irrodl.org/index.php/irrodl/issue/view/56> and <http://ticpe.wordpress.com/category/recursos-educacionais-abertos/> In both links and relevant materials can be found. I started poking around there recently and already I scheduled new readings.

As extract²⁰ up, Daniel Pinheiro calls for help to the community for the group to share references on OER, which at once is attended by Flavia Martins. We can see that some members (Paula Ugalde and Débora Sebriam) Daniel directed the group's mailing list, ending the interaction on Facebook. According to a group of administrators, it is best to “garantir que a mensagem não desapareça no fluxo do FB”²¹ (Paula Ugalde). This means that each platform offers different opportunities for participation, preservation and mobility, supporting different relationships between participants (JENKINS; FORD; GREEN, 2013). In this case, the email list ensures that the shared information reaches all members in the form of message which in the case of Facebook, if it has not been set at the top of the group's posts, it will be relocated position as the flow of community updates.

Also according to the statement above, after the brief interactions between cultural practitioners, Daniel, feeling gratified by the ready acceptance, it contributes with other materials to the community. With this, we can see the generosity of participants to share specific information about OER and other overlapping issues to the subject as a “common good” because we are in a participatory culture where “its members believe that their contributions matter

20 Source: https://www.facebook.com/groups/reabrasil/permalink/602020589829730/?comment_id=602042763160846&offset=0&total_comments=10

21 “Ensure that the message does not disappear on FB flow” (Tradução nossa, 2015)

and develop some degree of social connection with the other “(SANTAELLA, 2013, p. 317).

Another important mobilization is the intense call for a discussion among group members about ongoing research related to the theme, MOOC courses, criticism of the issues that underlie the OER movement. In the image below (Fig.1), Cristiana Gonzalez leads the community about a disclosure of an online course open and free physical USP (University of Sao Paulo) available on a commercial site (.com.br). Diego Rabatone Oliveira comments about the nonsense of offering a MOOC course in a business address on the Internet.

Figure 1 – Extract of REA-Brasil Facebook Community

Cristiana Gonzalez
 O que vcs acham?
<http://www1.folha.uol.com.br/educacao/2013/06/1293055-usp-lanca-curso-on-line-de-fisica-e-de-estatistica.shtml>

FOLHA
USP lança curso on-line de física e de estatística
www1.folha.uol.com.br
 A USP lança amanhã seus primeiros cursos abertos e gratuitos na internet, na onda do que já tem sido feito nos EUA nos chamados Moocs (sigla em inglês para curso massivo on-line e aberto).

Like · Comment · Follow Post · Share · June 11 at 8:06am

4 people like this.

Ivan Ramos Pagnossin Nossa! Como é que eu não sabia disso? Sou Físico, estou aqui do lado, trabalhando numa área similar. 😊 Aff... Muitas coisas acontecem na USP e a maioria nem ficamos sabendo 😊
 June 11 at 8:51am · Like · ↻ 2

Tel Amiel Precisa entender melhor o Veduca (fui ao site, não sei quem são). Mas, repetindo o que tá acontecendo lá fora: "Você não poderá copiar, reproduzir, distribuir, transmitir, exibir, vender, licenciar ou explorar qualquer conteúdo para quaisquer outros fins sem o prévio consentimento escrito do Veduca ou os licenciadores do respectivo Conteúdo. O Veduca e os seus licenciadores reservam todos os direitos que não estejam expressamente cedidos no e para o Serviço e para o Conteúdo."
 June 11 at 8:55am · Like · ↻ 1

Débora Sebriam Pois é... O que o Veduca faz é avisar quando um vídeo traduzido das universidades estrangeiras tem licença livre. Agora se a USP adotou algum tipo de licenciamento aberto é outra história né... eu apostei que não, mas posso queimar a língua.
 June 11 at 9:17am · Like · ↻ 1

Diego Rabatone Oliveira e convenhamos, a notícia é "A USP lança curso MOOC", e a referência é um site ".com.br"? ...
 June 11 at 9:32am · Like

Source: <https://www.facebook.com/groups/reabrasil/permalink/586638684701254/>

As we mentioned in section three of this text, MOOC courses are an example of Open Educational Practice, where the principles of openness and freedom of the OER movement must be the main pillar. However, these basic principles are disregarded, from the moment that the educational materials are not open and graduates and the course of lodging in a business address (AMIEL, 2013). Why not in an educational address?

According to the statement above (Figure 3), Deborah Sebriam makes a critical comment about the existence of some open licensing Veduca and Tel Amiel site alert to the possibility that the course does not follow the philosophy of the opening of OER. From the statement of Cristiana Gonzalez, “o que vocês acham”²² along with Travel Ad sharing at USP, the enunciation (BAKHTIN, 1997) is established from the moment establishing the subject with social voices and is endowed with significance. According to the author: “(...) apenas o contato entre a significação linguística e a realidade concreta, apenas o contato entre a língua e a realidade – que se dá no enunciado – provoca o lampejo da expressividade. Esta não está no sistema da língua e tampouco na realidade objetiva que existiria fora de nós”²³ (1997, p. 311- 312).

Therefore, the REA-Brasil Community has constantly debated about the ambivalence between the discourse of the right of access to education and culture and copyright of educational materials critically. However, the act of communicating can be found in most posts with no debates and more involved questions, failing to take advantage of the potential of Facebook.

22 “what do you think” (Tradução nossa, 2015)

23 “(...) Only contact between linguistic meaning and the concrete reality, only the contact between language and reality – that occurs in the statement – causes flicker of expression. This is not the system of language, nor in objective reality which exists outside us” (Tradução nossa, 2015)

Social mobilization to participate actively the creation / update / monitoring of public policies

One of the group is to mobilize the social intentions to actively participate in the creation/update/public policy monitoring advocating, for example, the open licensing of intellectual works sponsored by the State (Proposed Law of Sao Paulo State (989/2011)²⁴ and the rights and duties in the use of the Internet in Brazil (Brazilian Civil Rights Framework for the Internet²⁵). The Proposed Law of São Paulo 989/2011 Was approved in December 2012 which aims to establish the availability of policy Educational Resources bought or developed by the grant of direct and indirect state administration. Created by Deputy Simão Pedro (PT) to see the motion REA a chance to modernize the acquisition of didactic material process by the State of São Paulo was vetoed by the governor of São Paulo Geraldo Alckmin (PSDB).

Figure 2 - Extract of REA-Brasil Facebook Community



Source: <https://www.facebook.com/groups/reabrasil/permalink/549154538449669/>

24 Establishing Educational Resources available policy bought or developed by the grant of direct and indirect state administration. Follow the progress on: <http://www.camara.gov.br/proposicoesWeb/fichadetramitacao?idProposicao=505535>

25 <http://marcocivil.com.br>

According to the statement above (Fig. 2) Débora Sebriam invites all members of the group to participate in a collaborative analysis of the projects cited in veto the PL 989/2011 providing the open Public Pad interface²⁶. As can be seen in the subsequent posting, when Débora says “já começaram a pintar voluntários na lista de email”²⁷, once more the interactions remain in other learning spacetimes, such as mailing list group.

Thus, we agree with Jenkins, Ford and Green (2013), when the platforms offer different opportunities for participation and personal relationships of some groups hierarchies and exclusions may be established, as is the case of this community on Facebook. The group’s mailing list is closed, should your application be approved by the same administrator. In addition, not all members, especially new ones, are unaware of that list. One possible solution would be to integrate the members of the Facebook OER community on the mailing list group.

As a result, joints for the overthrow of veto to the PL 989/2011 and the campaign for the positive vote of the Brazilian Civil Rights Framework for the Internet issues are always present in posts, mainly by the framers of the REA-Brasil Community.

The Brazilian Civil Rights Framework for the Internet is a proposed of law PL 5403/2001 which is based on establishing the creation of clear rules for Internet use in order to ensure the freedom, neutrality and users on the network data privacy. The initiative came from government institutions and non-governmental²⁸. It was proposed to the axis society’s discussion of the Internet usage conditions to the rights and duties of its members, service providers and connection providers, and also the role of the government in relation to the Internet. The construction of the document was

26 <http://okfnpad.org/ze88DG1hxc>

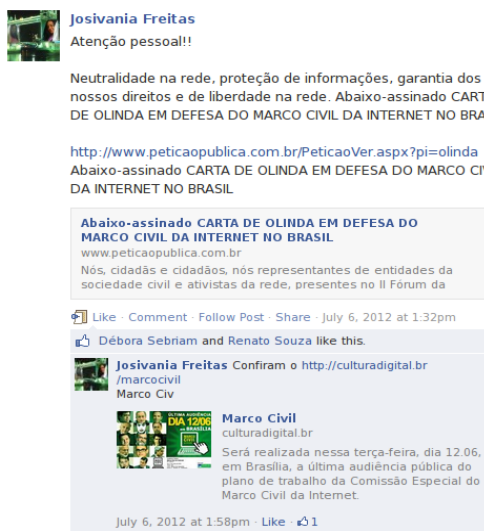
27 “I have begun to paint volunteers in the mailing list” (Tradução nossa, 2015)

28 Secretary of Legislative Affairs of the Ministry of Justice, in partnership with the Center for Technology and Society at the School of Law at the Getulio Vargas Foundation in Rio de Janeiro.

carried out collaboratively by the company on Twitter²⁹ Social and e-Democracy³⁰ platform. Currently this PL is pending vote by the Special Commission by Deputy João Arruda with date scheduled for September 19th, 2013.

As extract below (Figure 3), Josivania Freitas shares a link to a petition in defense of the Brazilian Civil Rights Framework for the Internet, along with a story about the last public hearing of the Special Committee’s work plan³¹. This intense socio-political activism of community members on Facebook beyond the frontier of cyberspace, with overlapping actions in the city. We can say that this is a specific action “Scheduled collaborative coverage [...] where the event is already marked by profiles with strong social capital on social networks, making these platforms mere promotion and reinforcement of ideas or acts” (ANTOUN; MALINI, 2013, p. 14).

Figure 3 - Extract of REA-Brasil Facebook Community



Source: <https://www.facebook.com/groups/reabrasil/permalink/442064925825298/>

29 <https://twitter.com/marcocivil>

30 <http://edemocracia.camara.gov.br/web/marco-civil-da-internet>

31 <http://culturadigital.br/marcocivil/>

Accordingly, the constant monitoring of laws that regulate and legitimize cultural practices is intense and recurrent for several community members. However, the community as a whole is under construction, because of the few discussions in this learning spacetime and the large number of shares, often completely out of context of the proposed theme.

Therefore, it can be said that REA-Brasil Facebook Community is a cyberactivist front of the OER movement in Brazil, playing a very important role in our society as a whole.

Final considerations

Social networks have contributed to the discussions and expanded beyond cyberspace. The formation of communities to discuss specific issues have proved fruitful when its resources and capabilities are used profitably by its members. Comprehensively, OER represent a common intellectual capital (LÉVY, 1997) where educational materials do not belong to any institution, company or person specific. That means they can be used, shared, remixed and produced collaboratively in order to adequacy of these according to local needs and their constant improvements.

The REA-Brasil community on Facebook occupies new and other political spacetimes set in contemporary society, articulating in and out of the social network important achievements and struggles of this and other emancipatory movements. This move makes even more evident the intentionality of its practitioners to worry about the collaborative production of knowledge and cultures as well as praising the differences and reappropriations of each. Thus, this study identified the following forms of articulation and mobilization of members of REA-Brasil community:

- Collaboration and solidarity in the knowledge construction process;

- Social mobilization for active participation of the creation/update/monitoring of specific public policies for OER;

The identification of open and properly licensed productions emerges as an important notion to stimulate new creations, searches and reuses of open educational materials, which contributes to the understanding of OER logic not only in production but also in order to make it circular. Also the constant outreach events consists of a friendly and supportive way to gain new adherents to the movement and ensure visibility to the spacetimes of discussions that occurs in different places and in different spheres of society.

Public policies that relate directly or indirectly to the OER is another point strongly raised by members of the group, which is always attentive to the scenario of education as a whole and not just for issues involving open content. In this sense, a critical position in relation to everyday events that cross and overlap the discussions on the opening of digital artifacts to society is very important for new thinking and denser debates. We can say that members of this group come to share stories and images in order to enunciate while negotiating meanings, becoming a living organism and activist in and out of networks.

In short, the REA-Brasil Facebook Community has shared in solidarity important and structuring concepts articulated with everyday topics in educational, political, economic and social levels. However, participation and denser collaboration between cultural practitioners is necessary, providing further deepening the discussions and thus a more articulated social mobilization and integrated with interests.

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A playful case

playing on facebook!

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Introduction

The transformations occurring in modern society lifestyles influence the daily lives of parents and children. Several landmarks are responsible for those changes: urbanization, the distance between

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home and the workplace, increased economic insecurity, violence and lack of security; the changes in the family structure including smaller families, working women, single parents, more democratic intergenerational relationships; adults working longer hours per day; the access to information and communication technologies (MOLLO-BOUVIER, 2005; SARMENTO, 2004, 2011). These elements, among others, have repercussions on children's everyday lives and in their relationships, determining ways of socializing and structuring their social times and playing time, which nowadays include the use of computers, tablets, mobile phones and videogames. These devices, by allowing access to games and the internet, offer socializing opportunities and time devoted to playful activities. A virtual space becomes defined by its possibilities, not tangible, but existing in an undefined place, which is neither the computers nor the network, a cyberspace that disappears when the connection is interrupted (MONTEIRO, 2007).

Similarly to what happens with television, the time the child spends with these other screens is the result of social routines and lifestyles that accommodate and surround the daily routines of children and adults. Children who are familiar with computers and other portable digital devices, or begin preschool and can easily access to computers along with dolls, toys and books, quickly realize the computer's potential as a toy, or as another space where they can play (GIRARDELLO, 2005). Like ordinary toys, the computers, the internet and the social networking sites (SNS) do not represent all the playful experiences of the child, but gain, on the other hand, greater or lesser importance as elements of complex contexts in which children live different leisure experiences.

The toy

Faithful companion of children's playing time, the toy can be considered the object used by the child to play and can be used in different ways so that the objective of the game is reached, be it a real object, an invented or even an used one. Thus, when playing, children can make use of toys created by adults to meet recreational purposes or it can be of any material that may be invested with such character, such as: boxes, household items, or elements of nature like for instance, branches, leaves and stones. The factor that characterizes an object, as a toy, is the playful sense it reaches when incorporated into playing activities. Otherwise, even a manufactured toy is nothing more than a simple object.

The object 'toy' does not have a specific function. Its main function is to trigger playing. However, playing time often exceeds the possibilities planned for the toy. In these circumstances, the toy does not shape a child's action, but instead, supports the possible meanings the toy receives during playing time by giving meaning to the action of playing (BROUGÈRE, 1997).

Nevertheless, the toy, in particular the one made by adults for children's enjoyment, bears the traces of society in the sense that it was created reflecting the technological and cultural apparatuses that belong in a specific historic and social context, echoing meanings that allow an understanding of that culture (Brougère, 1997). Hence, we can understand that neither the child nor the toys, are independent from the influence of society, as argued by Benjamin (1984, p.70) when he states that,

Children do not exist as an isolated community, they are, instead part of the society. Similarly, the toys reflect a dialogue between the society and the community.

During childhood children take ownership of culture; during the cultural impregnation process the child is faced with a varied range of images and representations that reflect the world in which they find themselves, allow to express themselves, and relate to the real world, with its objects, productions, imageries, symbols and meanings. The representations are therefore ways of interpreting the reality, mediating the child's relationship with the surrounding reality (ALVES-MAZZOTTI, 2008; SPINK, 1993). The culture provides many sources of appropriation of these representations and imageries, and the toy is one of those. As Brougère (1997) observes, the toy supports the child's action, manipulation, playful behaviour, and also the shapes, images and tokens to be handled.

Therefore, we can consider the toy from its functional dimension as a support to the playing activity, its symbolic dimension as a support to representations. In its functional dimension, the toy retains the possibility of transmitting social schemes. This means that by proposing sensorimotor, symbolic or sustained actions, the toy stimulates behaviours and has a socialization function allowing the child to behave in a socially meaningful fashion (BROUGÈRE, 1997).

In its symbolic dimension, the toy allows children to manipulate the cultural meanings of a given society. The toy does not provide a reproduction of the real world, but this is constantly evoked by it, even when modified by the imagination, building a world of colours, shapes and enchantments intended for small children, or images of society, or partially realistic social roles allocated to older children. All these constructions are ways of representing the world, but taking into account to whom the speech is intended and how it materializes: using an object that has volume and shape, that is designed specifically for children, is the child's property and invites to a playful manipulation.

It is also worth mentioning that apart from the two dimensions noted, a third dimension is added to the child's socialization process and can be understood in its relation to the toy: the

relationship the child builds with the object itself. In a society in which relations with the objects are inherent to its function, the toy is what provides the first relationships to the child: ownership, abandonment, sharing and loss. The object turns out to have an essential role in the socialization process and can largely determine the future relationships that the child will reproduce with other objects (BROUGÈRE, 1997).

From entertaining objects to child socialization instruments, toys are going through transformations through the times.

Children playing in the digital age

In the recent decades, due to numerous cultural and technological changes, children recognize formulations such as 'start' or 'login' as gateways to another playful universe, even though they are often unaware of the language that gives sense to those expressions. These new worlds, loaded with 'bits', escape from linear logic and concrete spaces by providing an infinite field of images and recreational possibilities of the digital world, such as video games, computers, and the internet.

Considered elements of culture, such devices, as well as children's playing activities, are steeped in values, lifestyles models and ideologies that represent this culture and, moreover, stimulate children to be socializing agents. Within the interaction with these electronic devices, children develop new forms of knowledge and new forms of relationship, which can even be built in simulated environments (ALVES, 2005). Such range of devices, software, networks and platforms can be considered as spaces for the production of meaning (Aranha, 2004) and for constructing shared social representations that allow new forms of socialization and learning.

The possibility of using features like sounds, images, text and interactivity contribute to captivate the child, who manipulates

these devices according to his/her own interests, needs and pace. Among children the internet stands out as a powerful source of culture and socialization (BARRA & SARMENTO, 2006), once it allows them to address a huge range of information and knowledge, to communicate with people from any part of the world, to get acquainted with other cultures and to build their own idea of the world. By playing, the child slowly integrates an environment where he/she will learn to live and deal with numerous challenges that are characteristic of a digital childhood (OSÓRIO & MIRANDA-PINTO, 2010).

The results collected from important researches confirm that a close relationship exists between childhood, the digital and the virtual. The Safer Internet Plus Project, through the EU Kids Online network includes, since 2006, researchers who investigate the subject in European countries. In the second phase of the project (2009-2011) 25,142 children, internet users, aged between 9 and 16 along with one of the parents from 25 European countries were interviewed. From these, 60% use the internet on a daily basis or almost every day. A third of 9-10 year old children access the internet every day. In 87% of the cases the access to internet happens at home, often from the child's own bedroom (49%). Access to the internet via a mobile device was also mentioned by 33% of the interviewed children, which may indicate that the access takes place without parental supervision. The most frequent activities mentioned by the European children on the internet are: school work (85%), playing games (83%), watching video clips (76%) and instant messaging (62%). Besides these activities, 59% of the interviewed children have a profile on a social networking site (SNS). Among children aged between 9 and 10, 26% have a SNS profile against 49% of the children aged between 11 and 12. The production of content by the children themselves has a lower incidence, and the most cited activity is to post pictures on the SNS (39%).

The data consolidated by the EU Kids Online project is a reference in the world's global landscape. In several other countries research abounds showing similar values. The results from the ICT children survey held in 2010, carried out with 2,516 children aged 5-9 in the home environment, presented by the Internet Steering Committee in Brazil confirm the international results. There is a growing use of the internet by young children. 27% of the children interviewed use the Internet. From those, 29% have a profile in a SNS like Orkut or Facebook. The home remains the most cited location from which they access the internet (47%), followed by the school (33%) and internet cafe (27%) with more equivalent results. 21% of the children interviewed have a computer in their own bedroom, which allows them a more private use of the computer and thus, less parental control. According to these results, the most popular activities on the Internet are: online games (90%), research for school tasks (45%), followed by entertaining activities, such as watching online videos and animated cartoons (34%) and the use of SNS (29%). The cited reports also draw attention to the various possibilities generated by the use of the internet, namely social interaction, information gathering and content production.

Playing with Facebook

The discussions presented here feed questions about the use of the internet and online devices as a playful opportunity for the child. In this scenario, SNS stand out, in particular Facebook, object of study that is partially exposed in this text. This study, which was developed within a doctorate in education (Alcântara, 2013) that privileged children's speeches and perceptions, allowed the identification of the role played by SNS as a playful gimmick with enriching possibilities of use, representation and social bonding. Twelve children aged between 7 and 12 from both sexes and different social contexts were heard in this study. All research

participants knew Facebook and had, or wished to have, a user profile in this specific SNS.

Posting photos, commenting, sharing pictures or even videos on SNS, is part of the entertaining activities held on internet, according to older children (in the case of this research, children aged between 10 and 12). They use Facebook as a way to share things they are particularly fond of, their findings and personal interests with friends. They build their own profile based on the activities they do and “like”, often producing their own content, such as photographs, images and text; and sometimes by sharing content they consider fun, or that represent social attitudes they consider positive. For this purpose they disclose photographs, posters or quotes from books.

Everyone knows that I support this team and that I like to play football! You just need to look on my Facebook. It’s there! (Boy_11 years old)

I love to make videos. I even made an introduction to the school presentations and posted it on Facebook. I’ll go on learning how to use the resources to improve the video. (Boy_12 years old)

I keep posting pictures of my favourite band. When something new comes up, I share it on my Facebook.
When I see something cool, like... that sends a message to people, I like to share it. (Girl_12 years old)

Notably, for older children, entertainment is associated with being with friends, belonging and being recognized as part of the group. Keeping in touch makes the child experience a sense of

belonging in one or more groups, including his/her own family, which actively monitors the child's performance on SNS with posts, photos and comments.

Children participating in the research do not use their SNS profiles as an opportunity to make new friends. Instead, they use it as a way to keep in touch, talking, exchanging impressions and ideas, sharing photographs and images in order to share their points of view and experiences with friends who are already part of the peer group, "be up on" (Girl_10 years old) with what happens or will happen, following the trends, including the applications that are currently being used on the internet.

- There are two groups that I belong to. They are my friends. Then, we can talk in the group, everyone together.

- Together, but each one in their own house?

- That's it. That's the advantage of Facebook, or WhatsApp. We can tell friends what we are doing, and show photos at the same time.

- Is that entertaining?

- Yeah, I like to take pictures, and it's cool to enjoy it with friends. (Girl_12 years old)

- I participate in three groups on Facebook and I also a Instagram, where we exchange comments and photos, where I keep following or playing. (Girl_12 years old)

- And on the computer, what do you consider entertaining?

- Talking to my friends on Facebook. We spend a lot of time talking.

- Oh, I see, you gossip about boys... (Shakes her head in agreement and smiles). (Girl_10 years old)

I have four groups counting Kik and WhatsApp, and three on Facebook. On WhatsApp I have three, where we keep talking to our girl friends and arrange stuff. (Girl_10 years old)

- It's because I chat with my girl friends on Facebook under the name XXX and I made this cover with our idols.

It's just among the people from the school. My girl friends from there [school]. (Girl_10 years old)

The use of SNS from small children's perspective (research participants aged between 7 and 9) is considered an opportunity to engage in a playful activity on the internet. The goal is to access the games that are available on Facebook, despite all the other features that are available as well. In this scenario, the parents or older siblings, can either be a reference they follow since, in some cases, they are responsible for authorizing and creating the SNS account for the child, including providing the information required for this. Noteworthy is the fact that despite Facebook's policy requiring a minimum age of 13 years to create an account in the SNS, none of the participants had yet reached that age during the research period.

- It was my mother who created my Facebook, because I kept playing on hers.

- What is your favourite game?

- I like Dragon City. (Boy_7 years old)

There are some very cool games on Facebook. (Boy_7 years old)

- I have Facebook, but what I like to do is to play. (Boy_8 years old)

My father and my mother have accounts, so I wanted to have a Facebook too. Then, I asked my dad and he created mine. (Boy_8 years old)

- My mother is the one who posts pictures on my Facebook.

She always posts something.

- And have you published something on Facebook?

- Yes, I made a birthday card for my sister and posted on Facebook and also some funny stuff. (Boy_7 years old)

- But what is so entertaining about Facebook?

- It has some cool games.

- And how do you know?

- I play on my brother's Facebook.

- He lets you?

- He does. (Boy_10 years old)

It was my mother who created mine. My sister already had one and I didn't. (Boy_7 years old)

- You have real friends and acquaintances. On Facebook I have many friends, but not everyone is a true friend indeed.

- Who are the real friends?

- Are the ones we like the most, the cool ones...

- And the others?

- Oh, they may be cool too, but we don't know them so well, we don't always get together, no.

- I get it ... are the ones who you are not familiar with, right?

- That's it. (Girl_12 years old)

Older boys and girls perceive the use of SNS differently. Violent games are boys' stuff, although girls consider that their SNS interests go beyond games. Boys consider that girls use the Facebook to look popular inside the group.

I have Facebook, but I don't use it much. I think everyone has one just because it's in... (Girl_11 years old)

It's already getting out of fashion. Today girls prefer Instagram. Our business is to know how many people liked the photo that was posted. The more the better. (Boy_12 years old)

Bullshit. It's just to show up, girls love to appear... (Boy_12 years old)

And boys don't? (Girl_11 years old)

- We like action games, fighting. Guys' stuff. (Boy, 11 years old)

It even seems that's just all about that. (Girl_11 years old)

Guys also like Facebook. (Girl_12 years old)

They like so they can to post cool stuff and share it with friends, for instance films, games, music and stuff like that. (Boy, 11 years old)

Girls also like that. (Girl_12 years old)

(Focus group with children aged between 10 and 12)

Playing and understanding the risks

It is remarkable that these children are in some way aware that playing on Facebook can bring some kind of risk associated with the use of SNS.

One time Facebook repeatedly went shooting out a message to all my friends with a very upsetting question, and the worst of it was that it happened like it was me sending it. Thus, I had to send an apologising message to all my friends in Facebook. (Girl, 12 years old)

Regarding 'friends', children also recognize that it is not safe to accept friendship requests from strangers. Most young children's Facebook friends consist of family members or classmates from school. Older children have a wider network of friendships on the internet, because they add people that, despite not being considered close friends, they know from somewhere else, for instance parents' friends' children or students from their school.

- Do you have many friends on Facebook?
- I have 40 friends, I guess.
- All those? And you know everybody?
- Of course.... I'm not crazy to go accepting everyone on my Facebook. I just accept on my Facebook whom I know! (Boy_8 years old)

- And how do you post?
- I just leave it visible to friends.
- Because?
- Because our picture is to be visible to our friends, but not to everyone, only famous

people show their photo to everyone!
(Girl_12 years old)

- You have real friends and acquaintances. On Facebook I have many friends, but not everyone is a true friend.

- Who are the true friends?

- The ones we like the most, the cool ones...

- And the others?

- Oh, they may be cool too, but we don't know them so well, we don't always get together, no.

- I get it ... are the ones who you are not familiar with, right?

- That's it. (Girl_12 years old)

This guidance comes largely from parents, probably because they use this tool too. Parents recognise the opportunities and risks enclosed in the use of SNS, which leaves them more aware of the safety guidelines that should be passed to their children, even when it implies applying certain restrictions, which are recognized by children as safety measures:

- No doubt the Facebook is the most entertaining activity on the internet today, but my mother is the kind of mother who doesn't let her little son have a Facebook account. (Boy_10 years old)

At first my mother didn't like the idea. She told me she was going to think about it, but she ended up allowing. My brother cannot have a Facebook account. My mother said that he is not yet very responsible. (Boy_12 years old)

Final considerations

Research participants proved that SNS, a tool designed by adults for adults' use, an opportunity to create and build social ties, is being used by children in a significantly playful way, encouraging them to relate to these tools in the same they relate to a toy. A toy that gives them many opportunities and that is a part of children's playful culture along with other recreational alternatives, such as games, playing activities and traditional toys, bringing the virtual space of SNS, the brands of children's cultures, and what is shared as an interest among the peers.

The usage of SNS by children can be considered an example of the coexistence between the two cultures: grown-up and infantile. It is not about opting for one lifestyle or the other, or stop living their own experiences, instead it is about bringing it into children's culture, transform and creatively adapting the elements that society offers.

Children are investing in the use of technology in spaces that were designed and performed by and for adults as performance spaces. Children, as active subjects, experience, interpret, represent and creatively change their culture in a continuous movement of integration of what the community offers and what is considered proper to childhood and experienced among peers, like games and playing activities.

Although this movement still raises a number of questions about the interfaces it creates, what becomes evident in the research is that, during the process in which children build their own culture, children take ownership of the available objects and invest their representations in them when they use and include them in their daily activities. To the experts who may be concerned about the disappearance of childhood, this may represent a hopeful opportunity to regard their rejuvenation, taking new perspectives into consideration, providing a new field for inspiring research.

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A proposition of digital social network's use on teaching learning activities

the Facebook as a virtual space to singular
socio-educational's uses

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Introduction

We have noticed that structural formations on the globalized society undergo changes so constantly that the human dimensions and your definitions end up outdated. Between them, the *modus educandi* – it is necessary to seek perspectives, characters, elements and concepts of the most current context of the uses that built it.

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Information technology transposes the historical and material conditions, while being, at the same time, influenced by them to become social and socio-educational uses. Such approach makes use of the ideas of some theorists as leverage to improve the debate on the development of a co-humanly virtualized *modus educandi*. The research stems from literature sources and, especially, digital and audiovisual within a virtual environment, using an argumentative deductive method.

It is presented in this paper the possibility of using the social network Facebook in the classroom as a virtual space capable to support/build teaching and learning proposals. The proposal is the appropriation of Facebook in the form of conceptual tools that can reset it in singular socio-educational uses.

The discussion takes place on the basis of some theorists who talk about the place where the readings and knowledge being sought by apprentices should start. We have outlined it by describing the current student and also by his experience of to be in relation.

Initially it will be discussed how technology impacts must be thought in the social and educational scenario, in this multiplication trend of online social networks uses in education. Nevertheless, the importance of the transformation of the capital in a capitalist society, it must live co-humanly with the culture, and, to this end, the relations.

The concepts that are born from the social vitalism by means of endorsed uses approved on condition by the State eventually becomes virtually manipulated objects/instruments. Based on them, emerged the proposal of thinking the conduct of relation that would mediate the “learn to learn” from the question: How are you thinking about the subject right now?

It will also be shown how this proposal must be incorporated at the institution in whose the teacher is part as one of the developers of the *modus*/ways of being in the virtual environment as the other regular students. Finally, in the conclusion, is offered the desired

experience description by the incorporation of the digital social network Facebook to the classroom practices.

Education with the social phenomenon: brief nied

The transformations are technological, economical and sociocultural. But every sphere acts, at the same time, as a producer and experiencer agent of itself and the others. It is incentive the participation and the cohesion of groups of individuals in the processes, besides weigh in matters of care and needs section, it is irrevocable from the point of view of achieving the increasing trend of social development.

As the globalized society is capitalist, since it engenders worlds and capitalist ways of being, the path corresponds to the riches of the production process. Therefore, there is a search for more humane perspectives in social practices that enable effective integration of individuals. According to Santos (2009, p. 21):

[...] a globalização da comunicação viabiliza a disseminação rápida de informações e o acesso às tecnologias a quantidade crescente de pessoas em qualquer parte do planeta. [...] a apropriação da tecnologia software que possibilitam criação de sites ou blogs, aparelhos de gravação e edição audiovisual, suportes (como o CD-Rom e o play multimídia) e equipamentos, a exemplo da câmera digital e telefone celular - por indivíduos ou grupos organizados, que se tornam produtores e disseminadores de informação e da cultura.³

3 Free translation from Silva (2009, p.21) quote: “[...] the communication globalization enables the quickly dissemination of informations and the technologies access to the growing number of people in any

This state of things, away from being transferred to the educational area, it is in it allocated. The ministries (education, transportation, health etc.) creates sides from the same reality which is defined by the society as a whole.

Between those definitions, in a constant innovation, it is the development of a *modus educandi* in whose characters, elements and concepts came from within this society.

According to Serres (2013, p. 18-19):

Nós, adultos, transformamos nossa sociedade do espetáculo em sociedade pedagógica, cuja concorrência esmagadora, orgulhosamente inculta, ofusca a escola e a universidade. pelo tempo de exposição de que dispõe, pelo poder de sedução e pela importância que tem, a mídia há muito tempo assumiu a função do ensino.⁴

The society cycle - the media influences the way students learn. If it is taken into account the constructivist method applied in many elementary schools, the child learns to read commercial signs because they are present latently in their daily lives as how

part of the planet. [...] the software technology appropriation which enable website and blogs creation, recording and audiovisual editing devices, basis (as the CD-ROM and the multimedia play) and devices, such as digital camera and cell phone - by individuals or organized groups whom became the information and the culture producers and disseminators.”

- 4 Free translation from Serres (2013, p. 18-19) quote: “We, adults, we transform our spectacle society in educational society, whose overwhelming competition, proudly hidden, overshadows the school and the university. The exposure time available, by the seduction power and the importance that it has, the media a long time ago took over the teaching function.”

they can read it like an alphabetical sign. The teacher shows the Banco do Brasil brand to the children, for example, and explains that those forms indicate the Banco do Brasil Company. Going out with their parents, at every appearance of the bank's brand the child will point at it and say that that is the Banco do Brasil.

This function is not exclusive to the constructivist professor. The publicitary world massifies information in such excessive levels that repetitions end up teaching these children, and meet the same objective of the constructivist professional that ministrates preschool classes.

The cycle also influences the literates who when faced several times with foreign expressions, false cognates or stylized words on medias, tends to incorporate those to their own experience. Michel Serres (2013) himself shows cases in France, where the students don't know the word *relais*, existing in their dictionary, but they know the word "relay", to be a large network of books, newspaper and magazines salling located on the city subways, train stations and airports.

Abandoning the immutable way to find the means requires participation, preparation, control and evaluation of activities and discursive practices. This is how it has the critical building expertise needed every apprentice separately. Still, this setting does not guarantee, itself, competence. Also, in this case, it is necessary to work with ingenuity and to save more favorable conditions.

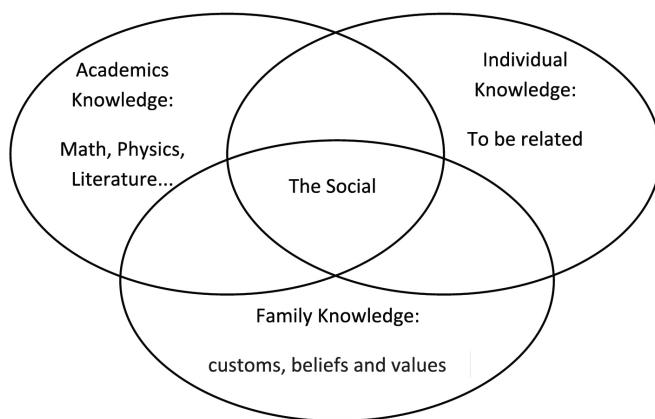
There are those who do not see anything unconnected with the previous model, only defending the need for minor adjustments. It turns out that some forms of social organization, such as family, have changed and education has always been somehow connected to those.

Once education was transferred to the individual through the family and the community was made of customs, habits, beliefs, skills, social organization and work in trade and trials. Gradually, the structures become more complex - the density of relations between the family unit and its surroundings was gradually increased and,

with it, the obligations and responsibilities. Hence, the creation of institutions such as schools, to pass on the knowledge gained to young people.

At the meeting of the fields of knowledge, there is an amalgam constantly reframed, but not always completely restructured.

- **Amalgam of sets of knowledge produced by individuals**



Source: Figure prepared by the authors

The academies, congregations and the individual himself began to build sets, more and more open to the social, rather than the isolated worlds. The skills and competencies now includes attributes for a productive social participation on the basis of *Os códigos da Modernidade*, of Toro (1997):

- Turn problems into opportunities;
- Defend the interests of the community and solve problems through dialogue interactions based on rules, laws and social norms;
- Create unity of purpose from diversity and difference, never confuse unity with uniformity;

- Be critical of the information;
- Be able to locate, access, and better use the accumulated information;
- The ability to plan, work and decide as a group.

It is essential to incorporate:

O ensino da leitura e da escrita da palavra a que falte o exercício crítico da leitura e da releitura do mundo é, científica e pedagogicamente, capenga. [...] não devo apenas ensinar biologia, como se o fenômeno vital pudesse ser compreendido fora da trama histórico-social, cultural e política. Como se a vida, a pura vida pudesse ser vivida de maneira igual em todas as suas dimensões, na favela, no cortiço ou numa zona feliz dos jardins de São Paulo [...] devo ensinar biologia, mas, ao fazê-lo, não posso seccioná-la daquela trama. (FREIRE, 1992, p. 41)⁵

Peter, hypothetical student, learns to adapt the information passing around the classroom to your needs. To interact with the others, he participate from the games, leisure activities, plays tasks, cultivates affinities circles, finally, gradually builds up in co-humanity as individual separately. A process, at the same time, individual and collective.

5 Free translation from Freire (1992, p. 41) quote: “The teaching of reading and writing the word that lacks critical exercise of reading and rereading of the world is, scientifically and pedagogically, lame . [...] I do not only teach biology, as if the vital phenomenon could be understood outside the historical and social, cultural and political plot. As if life, pure life could be lived equally in all its dimensions, in the favela, or slum in a happy zone of gardens of Sao Paulo [...] I teach biology, but, in doing so, I can not sectioned it of that plot.”

To provide a view of what it means, in terms of articulating instruments, concepts and knowledge, in classroom, it can be mentioned the video “Tecnologia ou Metodologia”, posted on the social network Youtube. In it are displayed both situations, before and after the entry of Information and Communication Technologies at school:

- a. A classroom where the teacher reads the multiplication tables on the analogical board (on the blackboard) and the students repeat to memorize the information;
- b. The leading figure from the first moment develops the same dynamic, but, on a room with atmosphere and objects from advanced technology, as the digital board.

The exposed disagreement in the animation is not infrastructural, but structural, and is present from the moment of the project / initiative implementation of educational technologies.

The proposal was bring them to the educational context from that specific school, and so add elements belonged to the realities topography that were on the other side of the walls.

The challenges are put, on the place of the senses or perceived, and therefore require reasoning that is not based on the reflection from the world. It is concise and well-defined situations, however remains to be a possible objectivity - the context that emerges with all its peculiarities and contradictions, emergencies and otherness.

The ideal would be import the relations to make the borders more fluid and moving. That is, to bring the tools (technological) through concepts. This practice is quite remote, it is present since ancient times. The abacus, that rectangular frame with wires, in which run small balls, and used to teach someone how to perform basic algebraic operations, is a simple and consistent example. Its shape, size and layout corresponded to natural social uses as a translation of cognitive and intellectual development of living learners.

The classroom space is privileged because the situations are thought to the transmission of specific content. However, seeing that the social buzzes, wherein is from it and for it that concepts are sold and consumed in products' way, it becomes again the school culture.

Clearly, it is wrong to consider that an institution would not be integrated to social dynamics, because even the illegal activities they serve it to function. Therefore, it is also lucid realize the lack of democratic experience and co-human culture in a ready and finished culture. It, the democratic experience of culture, is the socio-historical path taken by individuals.

FACEBOOK: unique socio-educational uses

The students of the current school are from the Play generation - the post-PC era. Music, videos, news, games and interaction, are no longer activities stored in stacks, drawers and shelves; with a few plays, all of this can be obtained and shared in the cloud (internet).

Those students, according to Serres (2013, p. 19)

[...] habitam o virtual. As ciências cognitivas mostram que o uso da internet, a leitura ou a escrita de mensagens com o polegar, a consulta à Wikipédia ou ao Facebook não ativam os mesmo neurônios nem as mesmas zonas corticais que o uso do livro, do quadro negro ou do caderno. Essas crianças podem manipular várias informações ao mesmo tempo. Não conhecem, não integralizam nem sintetizam da mesma forma que nós, seus antepassados. Não tem mais a mesma cabeça.⁶

6 Free translation from Serres (2013, p. 41) quote: [...] Inhabit the virtual. Cognitive sciences shows that using the internet, reading or writing messages with your thumb, the query to Wikipedia or Facebook do

The public spaces are more vibrant, they are buildings, streets and even people impregnated by virtual information: the signs convey augmented realities; the walls of hotels and cafés shows the last time news; and cellphones, connected to the Facebook of the companies, present demands and criticisms of managers and employees.

A rede é o próprio movimento associativo que forma o social. Ela é circulação, a inscrição de influências e actantes sobre actantes, tradução, mediação até a sua estabilização como caixa-preta. A rede constitui o espaço e o tempo na mobilidade das traduções e na fixação de estabilizações e pontuações. (LEMOS, 2013, p. 53-54)⁷

The way to experience the spaces and objects have changed. It means that students no longer spend much of their day seeking information, instead, they are individuals interconnected by it. So, it remains to think of using these online social networks to reconfigure the way of meeting in the classrooms.

The word network has Latin origin and was established in the eighth century. It means interlaced yarn, thickness and different materials forming a mesh fabric with regular spacings (HOUSSAIS, 2009). Refers to a group or set of individuals, who are joined by

not activate the same neurons or the same cortical areas that the use of the book, the blackboard or notebook .These children can handle a lot of information at once. They do not know, not make full or synthesize just like us, their ancestors. No longer have the same head.

7 Free translation from Lemos (2013, p. 53-54) quote: The network itself is the associative movement which forms the social. She's circulation, subscription influences and surfactants on surfactants, translation, mediation to stabilize as a black box. The network is the space and time in the mobility of translations and fixing stabilization and scores.

switching relations, exchange and transformation, whose roots are social, cultural, economic and political. Those groups are inevitably due to emerging demands in the spaces.

Not everyone participates, but they are linked to it somehow. Huberman (apud FERNANDES, 2011, p. 1) clarifies this idea when exposes the sharing notion in the online social networks, where few contacts interact, due, perhaps, to attention not being a characteristic of a significant portion of web users. Here, attention is directed towards the time spent to others.

What happens is the feedback: “As redes sociais na web emergem das práticas de interação orientadas para a partilha e formação de grupos de interesses que estão na origem das narrativas digitais da Sociedade do Conhecimento” (BARROS; NEVES; SEABRA, [et. al] apud FERNANDES, 2011, p. 1)⁸.

The Interaction context is the group, community or hangout set in own network structure as a label linked to the interests in center. Like all elements in the virtual environment, it is fluid and ephemeral. Fluid because it fits to the organizational models (human, corporate, institutional). And ephemeral as a result of the urgency of the agreements and restructurings.

Facebook, the target environment of this work, is an online social network created in order to raise the participation or at least the impression of a collective seizing movements (experiences) in union - live at a distance - the suggestion confirms: “What are you doing now?” A profile to be completed and, although there is an avatar in 3D, features tastes, obsessions, addictions, relationships and even models of intelligence.

8 Free translation from BARROS; NEVES; SEABRA, [et. al] apud FERNANDES (2011, p. 1) quote: Social networking web emerging from the targeted interaction of practices for sharing and formation of interest groups at the origin of digital narratives of the Knowledge Society

According to the data released by the social media statistics firm Socialbakers (SÃO PAULO SHEET, 2013), Brazil is the country with the highest growth in Facebook in 2012. It is one of the countries in the world with the largest number of accounts and active users. This information relates to the amount of available devices and platforms for network usage. But not only that, the systems of interaction, values, cultural patterns, and even the spatial organization became digital; the meeting of those factors, not excluding the technical/technological progress, variously influenced the way people appropriates/reacts to impacts in their lives.

As the social class and convivial circumstances: enclose in private offices, assemble initiatives to increase sociability patterns inside and outside the scope of educational institutions, among others.

Being part of the network implies that the possibilities to know, savvy, inform, share and be are worth the changing roles and even the acceptance of difficulties. At that moment, there was what Freitas (2004) cited by Fernandes (2011, p. 1) called “Societies Learners,” and with it, Web 2.0: a set of applications to rewrite the way how people interrelate and produce solutions to their problems.

The issue in focus is more connective than the way the message reaches the recipient – instant writing, real-time transmission – or the multiple channels through which it is given. The relevance is how to “think about doing,” the minds found other ways.

The proposal outlined here, regarding the use of Facebook in the classroom, is to understand the question “What are you doing now?” as: How you are thinking that subject now? The path by which the mind travels says the possibilities of knowing. From it, the teacher tells the student the nature of the mediations that are better used for it.

A type of pedagogical approach to each student and all, starting from the same teacher. This is elaborated from start to finish by the regent of the discipline. It is certainly, is not synonymous with

freedom or universality. The idea is to access the thinking of experts/scholars, to put students in touch with peers who understands the world much like them.

How to put this in the classroom? Being body and profile of the proposal. We must rely on the network to assemble the student body profiles, from which the teacher is also part. But it is not a cake recipe, where the social network is a pan; and students, the ingredients. The profiles are being built and modified over the interaction, participation and contributions.

Reductionist is the intention to rely on the network and contacts to provide the perfect fit of discussions and propositions, or even the ideal collaboration to the educational context (school), when the current thinking indicates the “status of training.”

To teach what is Shared Education, conveying in closed group of class 8th grade of elementary school, the video “Collaborative learning” will be attractive and new. The terms “seek”, “share”, “live” are linked in the animation, the central theme and title.

Similarly, a topic of geography, shown with a simulation software; and one of Portuguese, with the presentation, in real time, of the “Opera Halls” show, on a web page tanned by the Facebook group, are quite enlightening.

However, they are, in terms of model that guides the further development of research, no different from ancient visits to observatories, theaters or concepts associations made in illustrative posters nailed to the “blackboard”. It translates to observe realities through the lens of a supra-reality (software), followed by roads previously traced by a school unit plan.

Different is being taken by the current “Facebook”, through uses **shared** by contacts (live), to **seek ways** (news, articles, educational games, photos, videos) to learn and learn/influence to know (blogs, forums, radio online, portals, other online networks etc.).

The book tends to be removed from the Compendium of paper on which are contained the fundamental and essential notions to

know. This function, soon, will be restricted to technical manuals. In other areas of science, students will no longer reproduce the stable truths – the most accepted by the academic community – to take them as favorable interaction act.

Michel Serres (2013, p. 43) presents a comparison between the forms to use the knowledge among students from analogue period and students connected by stating that his senior students showed their knowledge in “footnotes and in dense bibliographies of books”, while the newer students bombard you with emails. With this claim, Serres demonstrates that the current student does not deal more about the books and not bother to keep your information in your brain, this new specimen keep their knowledge in their electronic, accompanying them in a way that can be considered as a part of your body.

The problem is that these are own explanations of certain contexts, and it makes sense to memorizing. In fact, it is ready ways, through which the objective is the arrival of the student to the appropriate intellectual development stage for globalized society in which it is immersed.

Why this process will not work? The very setting of the sociocultural context modified the degree of otherness relations (production, interpersonal, labor etc.). This was the proportion that people have been changed by the emergence of new demands and inadequate extinction of the events’ scenario.

Thus, it is impossible to surround himself with studies about the reality and forget to learn to know through this same reality. A lens that at the same time is object of observation. Those who seeking to appropriate, need to be through it, to come to light, make intelligible the intentions, the time and the ways in which it is being appropriated.

In line with this reasoning, the question referenced on Facebook if imported/set the goal of teaching learning to learn, is suitable as a proposal from technology to people in a technological reality.

Cyberspace puts over, jumping over time and space, to add socially. Not because the technology facilitate communications, but because it unites the symbolic universe that man engenders: How are you doing now?

The metaphor of the information web, such as picture cyberspace, and graphical interfaces are allegories/cognitive representations to seek information (navigate). Therefore, it is said that cyberspace is the place of technological rationality and social vitalism (Lemos, 2002, p. 138). So, the virtual manipulation of data and information that is encapsulated in information structures (images, maps, programs), virtualize is abstract.

As an illustration, Lemos (2002, p. 140) cites the Agnose, Greek, linked to the knowledge of God, a technique or way of manipulation of information (secret names, codes etc.), which appears as a form of esotericism and new technologies , a form of ownership of the moving cybersociety:

Como define um tecnopagão ‘viver on-line faz parte da minha prática diária [...] é um tipo de experiência eremita, como entrar numa caverna’. [...] Eles incorporam estes valores [espiritualidade, teosofia, hermetismo] à cibercultura, atualizando o movimento da contracultura, aceitando a tecnologia. No entanto, esta aceitação não se dá de forma simplesmente conformista. Eles implantam, [...], um ciber-psicodelismo, valorizando a utilização comunitária e espiritual das novas tecnologias. (LEMOS, 2002, p. 140).⁹

9 Free translation from Lemos (2002, p. 140) quote: As techno pagan defines a ‘live online is part of my daily practice [...] is a kind of hermit experience like entering a cave.’ [...] They incorporate these values [spirituality, theosophy, Hermeticism] to cyberculture, updating the counterculture movement, accepting the technology. However, this

The same author also speaks of this experience of being over virtually as an obligatory rite of passage for citizens of cyberculture. I. e, entry into a new modus/way of being/living, a phenomenon that, in the biological field, tends to occur naturally as adolescence.

In social and educational terms, the Latin word *sedere* (FERREIRA, 1999, p. 1841), means sitting with forms of this, to turn modus/ways of being, learn, communicate and work. At this moment, it stops talking about information and begins the teacher's activity, training in the web of information – the way they compose attitudes, professional knowledge, their set of traits and attributes that are set out in individuals.

By the way of additions

Looking at Peter, the hypothetical student, trying to understand his reality and his world in order to reach it and provide his knowledge, teachers need to focus and be inserted in the world that this student lives and try to achieve the logic of his reasoning. The contemporary student has all the knowledge at his disposal at the time he needs, just with the help of an Internet connection.

With this information in hand, the teacher needs to leave the “transmitter of knowledge” consideration of himself and to become a mediator of knowledge. It becomes an element as necessary as the student, the information and the device used. That is, there is a decentralization of speech by means of a dynamic information that is also characterized by the plurality of directions. And yet, the many ways that the same subject can be treated, causing through the network establishment of a recombinant cyberculture characterized by the speed in which information flows.

acceptance does not occur simply conforming shape. They deploy [...] a cyber-psychedelia, valuing the community and spiritual use of new technologies.

The proposal offered here is the use of Facebook social network to place the student in relation, through own affinities that emerge from specific fields of study: a) the conversation ceases to be a simple chat to become committed and collaborative attitude; b) the files served are directed research to define purposes and methodological validity; c) the discussion involves specific pairs, however, it is committed to the interests of social praxis.

The research as an educational principle at the earliest levels of learning is the observation/demonstration, it has the imitative transfer of a job, because who longs to acquire knowledge cultivates the adventurous spirit and takes on the path so as to seek possibilities - forward.

This research is not intended to cover everything that is available in the virtual environment, even if it is restricted to a single axis. The exuberance of it is contoured along the way. The pedagogical mediation fits the social network precisely because it is this multiple way to seize/investigate the contents, learning to learn.

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“I have nothing interesting to post when I am modest!”

the relations between cyberspace and physical
space in young people’s conversations on facebook

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Introduction

Contemporary communication processes have already incorporated the use of technological artifacts with Internet access, which propitiates the interconnection between subjects

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and people from around the world, as well as reconfigures cultural appropriation and production. Internet social network interactions enable tighter bonds between users through the production and sharing of videos, images, texts, music... As pointed out by Pretto and Assis (2008, p. 79), “access liberty, information production and use have been taken into account in a broader context of both culture and cultural assets production, having therefore, stimulated and empowered the possibilities of non-centralized production on the web”³. Web surfers’ interaction is intensified by the use of social software that allows its users to gather themselves according to common interests and affinities through online conversations.

This is the backbone of a master’s thesis entitled “Cyberculture, youth and otherness: leaning-teaching with others on Facebook”⁴ presented in this article. It is focused on the relation between physical space and cyberspace, as well as electronic space on communicational processes in the present cyberculture. The relation between those two spaces became more intense with technological wireless artifacts, as well as allowed a bigger freedom among communication processes in a time that social interaction and bonding can be done from any place on earth at any moment of the day.

In order to build necessary ways of interacting with ninety-eight young people – most of them being students between 21 and 28 years-old – we kept in mind virtual ethnography’s both theoretical and methodological conjecture. The investigations’

3 Our translation from: “liberdade de acesso, a produção e o uso de informações têm sido considerados no contexto mais geral de produção da cultura e de bens culturais e, com isso, têm estimulado e potencializado as possibilidades de produção descentralizada, em rede”

4 The thesis written by Dilton Ribeiro do Couto Junior at “Pós-Graduação em Educação da Universidade do Estado do Rio de Janeiro (Couto Junior, 2013)” was advised by Professor Maria Luiza Oswald.

empirical field was Facebook, which has been gathering millions of people from around the world on the same interface with great communication potential. Name abbreviations were used in order to preserve individual's identities. Mikhail Bakhtin's dialogic approach was used as a perspective of interaction with web surfers. According to Bakhtin the idea of superiority from the researcher over the person who's being researched is broken, when it is commonly understood that they are co-authors on scientific knowledge production. Also according to the author (2003), when we open ourselves to the other, we enter a "field of discoveries, revelations, knowledge takeovers, communications"⁵ (p. 394). This theoretical-methodological orientation that assumes making research an otherness' encounter, allowed young Facebook users to be understood as partners on the task of getting to know what is still unknown, which happens through a process of investigation that builds itself gradually with the other and not over the other.

Physical and electronic spaces on cyberculture

Os primeiros computadores (calculadoras programáveis capazes de armazenar os programas) surgiram na Inglaterra e nos Estados Unidos em 1945. Por muito tempo reservados aos militares para cálculos científicos, seu uso civil disseminou-se durante os anos 60. Já nessa época era previsível que o desempenho do hardware aumentasse constantemente. Mas que haveria um movimento geral de virtualização da informação e da comunicação, *afetando*

5 Our translation from: "campo das descobertas, das revelações, das tomadas de conhecimento, das comunicações"

profundamente dados elementares da vida social, ninguém, com a exceção de alguns visionários, poderia prever naquele momento (LÉVY, 1999, p. 31, grifos nossos).⁶

The growing presence of technological artifacts in contemporary society make clear, deep, organizational, economic, cultural and social changes that end up modifying our way of thinking, knowing and interacting with the world. Several events of historical importance transformed human life's both social and political scenarios and a lot of that was due to information and communication technologies, as well as implications that they bring to subjects' social lives, as pointed out above by Levy (1999).

It is proper to emphasize that this transformation, intensified by the outbreak of digital or post-mass culture artifacts, does not necessarily represent the use of mass artifact disappearance. According to Santaella (2007, p. 128), "from spoken culture to cyberculture, all forms of culture coexist and synchronize themselves building a hyper complex and hybrid cultural web"⁷, and that reinforces the idea that the outbreak of a media does

6 Our translation: The first computers (programmable calculators that were able to save the program) appeared in England and the United States in 1945. They were exclusively for military to scientific calculation, its civil use spread in the 1960s. At that time it was already predictable that hardware performance would increase constantly. But nobody, except some idealists, could predict at that moment that there would be a general movement of both communication and information virtualization *deeply affecting elementary data of social life*. (LÉVY, 1999, p. 31, italic made by us).

7 Our translation from: "todas as formas de cultura, desde a cultura oral até a cibercultura hoje coexistem, convivem e sincronizam-se na constituição de uma trama cultural hipercomplexa e híbrida" (p. 128)

not necessarily imply the disappearance of previous ones. To Lemos (2005) “we should try to avoid the logic of replacement or annihilation”⁸ (p. 3) as in cyberculture, “it is all about rethinking practices, media models, spaces”⁹ (p. 3).

With the emerging of mobile devices and the revolution of digital process, information can be shared in cyberspace, while text messages, videos, etc. are now shared in real time through mobile telephones. These devices not only make phone calls from anywhere, but they also present more and more gadgets to their user as a possibility of using chat and video apps in communication processes, as well as registering and sharing several city events with their cameras.

About that, Santaella (2010) says that “tangible and embodied interactions will bring both digital and physical environments together in a tighter way through computer intelligence built into daily life objects and environments”¹⁰ (p. 18-19). This means that conversations mediated by several technological devices allow young people to transit simultaneously between both electronic and physical spaces. Lemos (online) called this interface between electronic space and physical space “informational territory” and explains that it has been expanding because of the use of wireless communication technologies. This becomes clear when the use of mobile devices allows us to ‘take’ Internet with us, accessing several interacting interfaces at any time, which is what makes communication in cyberculture possible nowadays. Lemos (2007)

8 Our translation from: “devemos evitar a lógica da substituição ou do aniquilamento” (p. 3)

9 Our translation from: “trata-se de reconfigurar práticas, modalidades midiáticas, espaços” (p. 3)

10 Our translation from: “as interações tangíveis e encarnadas interligarão de modo cada vez mais íntimo os mundos físico e digital, por meio da inteligência computacional embutida nos objetos cotidianos e nos ambientes” (p. 18-19)

gives as an example of informational territories the physical space in a park and Internet's electronic space:

Por exemplo, o lugar de acesso sem fio em um parque por redes Wi-Fi é um território informacional, distinto do espaço físico parque e do espaço eletrônico internet. Ao acessar a internet por essa rede Wi-fi, o usuário está em um território informacional imbricado no território físico [...] do parque, e no espaço das redes¹¹ (p. 12-13).

This short dialogue on Facebook between two young people, **MG** and **EA**, points out the inseparable relation between cyberspace and physical space, since even though they are using technology to mediate their online conversations, it takes them outside cyberspace. In other words, the theme those young people are talking about on Facebook mentions events experienced by them in the city space¹²:

***MG:** EA, you looser. I really missed you yesterday. =(*

***EA:** darling I called you to check where u were and you called me back hour later XDDD*

11 Our translation: For example, wireless Internet in a park is an informational territory, different from its physical space in the park and Internet electronic space. When accessing the Internet through this Wi-Fi net the user is in an informational territory that overlaps the physical territory (..), the park and web space (p. 12-13).

12 Lemos points out that “urban space” and “city” are not synonyms. The author shows this difference when he states that “urban space is a socially produced space; we can say that the city is our physical space for social practices and the urban space is the invention of these practices” (p. 10).

EA: drop by

MG: Of course, I was at a karaoke bar. Yo, today is G's birthday. I'll drop by. (underlines made by us)¹³

Their mention of physical space helps us to understand cyberspace not only as something apart from reality, but also as a space supported by the relation of these subjects with city events, like the *karaoke bar* mentioned by **MG**. According to Santaella (2010), “through wireless devices cyberspace is merging more and more into the physical world”¹⁴ (p. 265) which gives the “idea of a parallel virtual world” (p. 265) under perspective. Still according to the author “the access to distant places, information and people naturally created the idea of a virtual world parallel to the physical world, where we would enter only through computer connections”¹⁵ (p.264). It is interesting to state, that with the popularization of mobile devices, the permanent access to social networks information is now possible, where we can interact in the cities’ physical space and at the same time get in touch with information both created and shared in electronic space.

13 Our translation from:

MG: EA, seu vacilão. Fez muita falta ontem. =(

EA: querida eu te liguei ontem para ver onde vc tava e vc me ligou horas depois XDDD

EA: vem aki pra ksa

MG: Claro, estava num videokê. Po, hoje é aniversário da G. Vou dar uma passadinha lá. (grifos nossos)

14 Our translation from: “por meio dos equipamentos sem fio, o ciberespaço agora se mistura cada vez mais com o mundo físico” (p. 265)

15 Our translation from: “o acesso a lugares, informações e pessoas distantes criou naturalmente a ideia de um mundo virtual, paralelo ao mundo físico, no qual penetrávamos por meio de conexões computacionais” (p. 264)

Shirvane (2006) also provides us with an interesting example about the relation graffiti artists have with public space, when he shows that these groups keep leaving marks and stories around cities as they gain popularity around the world through different Internet social networks. Since “signs and symbols play a significant role in graffiti culture, information can spread across various social networks and through many countries” (Shirvane, 2006). Graffiti’s culture signs and symbols have constituted themselves as a part of many contemporary urban scenarios, and have occupied electronic spaces because of the possibility of interaction between graffiti artists and other web surfers. Now their stories can be told to a larger number of people that from now on share and get to know the work developed by those artists who are a part of graffiti culture. Santaella (2008a) shows, when asserting about different forms of culture that coexist today (spoken, written, printed, mass culture, media culture and cyberculture), that “new means appear, taking the previous ones to new forms of functioning and causing general rearrangements in media’s landscape”¹⁶ (p. 95). Graffiti culture keeps integrating several contemporary urban spaces and has now found other ways to make itself known: digital social networks. On Facebook you can find the page “Grafite (Graffiti)”¹⁷ that has around 1,350,000 followers. They are sharing videos, images, and commenting, etc., about graffiti culture all the time.

Cyberspace has never been so close to people’s daily lives, and digital social networks prove that with this fact its software users share countless messages at any time while they experience events at the same time in physical spaces. That becomes clear in a short narration of a soccer match made by teacher *AW* on Facebook,

16 Our translation from: “os novos meios vão chegando, levando os anteriores a uma refuncionalização e provocando uma reacomodação geral na paisagem midiática” (p. 95)

17 Facebook page available in: <<http://www.facebook.com/pages/Grafite/105672926131840?sk=info>>. Accessed on March 27th, 2012.

as well as the young teacher **EC**'s comment of a DVD concert bought from an informal seller on the street:

***AW:**That was wrong, should have taken out Diego Souza, argh!*

***AW:**That so exciting to watch vascão!!! Get this Diego Sousa out and bring Elton in!!!¹⁸*

***EC:**I just bought a dvd with legião and paralamas together on a show... watching with full attention...*

***RS:**Yeeey I love paralamas when are you going you goin to land it to your friend huh? By the way, whay don't you just tell me the name and I'll make a copy LOL*

***EC:** it was a concert from the 80's at golden gloge awards. I just found it at the street market... LOL I'll bring it on Friday so u can make a copy... but legião is much better... of course!!! (Underlines made by us)¹⁹*

Web surfers that use social software have been communicating through a large number of interfaces and different contents, with

18 Our translation from:

***AW:** Mexeu errado, tinha que tirar o Diego Souza, aff!*

***AW:** Haja coração pra ver o vascão!!! Tira esse Diego Sousa e bota o Elton!!!*

19 Our translation from:

***EC:** Acabei de comprar um dvd legião e paralamas juntos... assistindo amarradona...*

***RS:** Aeeeeeee eu amo paralamas quando vai emprestar a sua amiga eihm eihm? Aliás me diz o nome que vou fazer um copyleft ehehehe*

***EC:** foi um show na década de 80 para o globo de ouro. Acabei de achar no camelô... hehe Levo sexta pra vc copiar... ah mas legião é melhor... of course!!! (grifos nossos)*

a dynamic language that often begins in cyberspace but does not end in it: “*I’ll bring it on Friday so u can make a copy*”

Facebook user numbers keep growing as it allows access from several different wireless devices such as laptops, tablets and cell phones. It allows young people on the interface to keep in touch by sharing videos, music, and participating on online conversation with other people, even while moving around. And this intersection between physical and electronic spaces, according to Santaella (2007), makes human beings able to “develop a distributed mind capable of multitasking from the so called ‘physical world’”²⁰ (p. 216). In that sense, far from being dichotomous, cities physical space and cyberspace unite themselves to facilitate the information production on digital nets. It is also interesting to point out that, in conversations with/between those researched young people on Facebook, the opposite movement was also identified: online interaction, that began in cyberspace, and had repercussions in physical city spaces, which shows that there is no way to dissociate electronic space from physical space on post-massive communication processes. Having that in mind, Santaella (2008b) states that “we continue to inhabit physical spheres, in intrigues, where several virtual spheres *mix* without the physical environments disappearing”²¹ (p. 131, *italic made by us*).

Having had several conversations that took place on Facebook, we present hereafter some that give a better comprehension of the relations between electronic and physical space:

GDC: I gotta go out more often, I have nothing interesting to post when I’m modest”

20 Our translation from: “desenvolver uma mente distribuída, capaz de realizar multitarefas no mundo chamado ‘físico’” (p. 216)

21 Our translation from: “nós continuamos a habitar esferas físicas, em urdiduras nas quais várias outras esferas virtuais se *misturam*, sem que os ambientes físicos desapareçam” (p. 131)

Researcher: And I'm the one addicted to FB!!
LOL

GDC: and is that a lie?

Researcher: nope lol

AG: and flamengo hasn't been helpful...

KT: just call me XD²²

NO: Dear friends, thank you very much for all those loving messages on my birthday! I'm very glad to somehow share, my day with dear people! Long live social networks. Kisses and hugs!

GCG: NO Darling, I know I'm a little late, but CONGRATULATIONS!!!! Wish you the happiness.... you deserve. XO²³

ACR: Light, light, light... lol

Thanks to everybody that was with me 2day and those who were giving support!! I loved the caring messages on the phone!!!

22 Our translation from:

GDC: Preciso ficar mais tempo fora de casa, fico sem nada de interessante pra postar qnd estou recatada!

Pesquisador: Depois eu que sou viciado em FB!! hahahaah

GDC: e to mentindo q vc é?

Pesquisador: não rsrsrs

AG: E o flamengo não tem ajudado...

KT: é só chamar XD

23 Our translation from:

NO: Queridos amigos, muito obrigada pelas mensagens de carinho pelo meu aniversário! Fico muito feliz de poder compartilhar de alguma forma, meu dia com pessoas queridas! E viva as redes sociais.

Beijos e abraços!

GCG: NO querida, ainda que meio atrasado, PARABÉNS!!!! Felicidades muitas... você merece. Bjus

Now... I deserve to rest a little, right??

Researcher: Congratulations again, **ACR!** The presentation was a success, as usual, xo! Take a rest and don't disappear, ok?

NO: Congratulations, it was awesome! You look beautiful, self-assured, answered all the questions very well!! And still got to have some extra emotion in the end. You deserve!!

NM: Congratulationssss!!! Take a biiiiig rest!!!!

ACR: lol... Thanks darlings!!!! It was wonderful!!!!

NM: I didn't send you a msg, but I was thinking of you, ok?!

ACR: I know **NM!!!** I know you were giving me all support!!!

BD: Oh, now it is pointless, cuz I thought of sending you a msg =/ Once again: Congratulations, **ACR!** It was wonderful! Kisses already missing you

ACM: Congratulations, my friends! I see it was a success!²⁴

24 Our translation from:

ACR: Leve, leve, leve... rs

Obrigada a todos que estiveram comigo hj e aos que estavam torcendo!! Amei as mensagens carinhosas pelo celular!!!

Agora..... descansar um pouquinho, né??

Pesquisador: Parabéns mais uma vez, **ACR!** A apresentação foi um sucesso, como sempre. bjos! bom descanso e não some, viu?!

NO: Parabéns, foi um brilho só! Linda, segura de si, respondeu muito bem tudo!! Ainda teve emoção no final. Você merece!!!

NM: Parabénssss!!! Descansar um pouquinho não, descanse muitoooo!!!!

ACR: rsrsrs... Obrigada, queridos!!!! Foi maravilhoso!!!

“I gotta go out more often” was one of the comments GDC posted on her profile on Facebook to show that according to her there is “nothing interesting to post” when during her daily life she does not interact with or experience city events. This young woman’s feeling shows how much the relation between urban and cyberspace has been intensified with the emerging of mobile devices that have bidirectional communication. In other words, “it is about a relation of both information’s emission and reception from devices that allow communication and informational mobility in an urban space”²⁵ (LEMOS, 2007, p. 15).

The young woman that posted on her Facebook profile about the fact that she had “nothing interesting to post” because she was “too modest” and got the following observation and invitation as an answer “just call XD”²⁶. This means that “contemporary electronic communication does not replace face-to-face encounters or the relation with urban space”²⁷ (Lemos, 2009, p. 32), which gives us the idea that communication processes that happen through social software do not exclude other forms of interaction in daily life. One cannot separate cyberspace from physical space, or online from offline life, and precisely this property allowed the teacher **NO** to “somehow, share my B-day with dear people” and Thank-you notes and “Kisses and hugs!” sent from her Facebook friends came after

NM: *Eu não mandei msg pelo celular, mas eu pensei em vc, ta?!*

ACR: *Eu sei, NM!!! Sei que vc tava torcendo mto!!!!*

BD: *Ixi, agora vai ficar sem graça, pq eu tinha pensando em mandar uma msg =/ Mais uma vez: Meus sinceros Parabéns, ACR! Foi maravilhoso! Beijoss já com gostinho de saudades*

ACM: *Parabéns, amiga!! Pelo visto, foi sucesso absoluto!*

25 Our translation from: “trata-se de uma relação de emissão e recepção da informação a partir de dispositivos que permitem a mobilidade comunicacional e informacional no espaço urbano” (Lemos, 2007, p. 15)

26 **XD** is an emoticon used on online chats to express joy.

27 Our translation from: “as comunicações eletrônicas contemporâneas não substituem os contatos face a face ou a relação com o espaço urbano” (Lemos, 2009, p. 32)

her birthday party, which were also shared on her profile through a photo album. Another teacher, the young **ACR**, stated to be “*Light, light, light...*”, and seemed quite happy with the comment made on her profile saying that she “*loved the caring messages on the phone!!!*”, thanking “*everybody that was with me 2day and those who were giving support*”. Both speeches show the inter-relation between what is commented on Facebook and what occurs in those teachers’ daily lives.

Rocha and Montardo (2005, p. 12-13) show that “social network ‘websites’ success [...] is the proof of this feeling of empowerment, because it is built on the possibility of individuals’ communion and a virtual aggregation, without being any less real because of it”²⁸. According to Ferreira (2014),

o clima descontraído [próprio das relações horizontalizadas] não é construído apenas nos espaços virtuais, mas é ampliado pelas possibilidades interativas das redes. Assim, as relações *offline* afetam as comunicações feitas nos ambientes virtuais, mas a interação iniciada *online* também repercute no espaço físico, já que as oportunidades de estreitar os laços tornam-se ainda mais frequentes (p. 165).²⁹

28 Our translation from: “o sucesso de sites de relacionamento [...] são provas desta potencialização de sentimentos. Porque também se constitui em uma possibilidade de comunhão, de agregação virtual, nem por isso menos real, dos indivíduos”

29 Our translation: ‘the informal atmosphere [characteristic of horizontal relations] is not built only on virtual spaces, but increased by interactive possibilities of networks. That way, offline relations also affect the communication made on virtual environments, but the interaction that began online also reverberate on physical space, since the opportunities of bonding become more frequent (p. 165).

Facebook connects millions of users spread all over the planet, it changes the way people interact in both city and cyberspace. It intensifies dialogue between them from events experienced on electronic and physical spaces. To Santaella (2007), the electronic virtual communities “never stop living on bordering areas between physical and virtual culture. And the growth of virtual space is not leading to cities’, bodies’ and physical world’s dissolution, but to the intersection of the physical and the virtual”³⁰ (p. 217). But this intersection demands sharing of the conversation’s context, as it becomes clear with the situation presented by **GDC**. When she posted on her profile that, “*It is priceless to work out with the master!*” a lot of her “friends” did not understand. When answering one of them about the post’s sense she replied “*some people will understand :D otherwise I wouldn’t post!*” This situation shows by the participation on the established online dialogue that web surfers have an offline relation.

Recuero (2009), when referring to the dialogues that happen on Internet social networks, says that “a conversation is not made only of a structure of messages. It is equally made of a sense built by its actors”³¹ (p.112) and that makes **GDC**’s comment relevant: “*some people will understand :D otherwise I wouldn’t post!*”.

Post-massive communication dynamics on the web reveals several uses young web surfers on digital social networks make of produced and shared content. And that is because, for Levy (1999, p.162), “some web pages express ideas, desires, knowledge, people and human groups

30 Our translation from: “nunca deixaram de viver nas áreas limítrofes entre a cultura física e a virtual, e o crescimento dos espaços eletrônicos não está se dirigindo para a dissolução das cidades, dos corpos, do mundo físico, mas para a interseção do físico com o virtual”

31 Our translation from: “uma conversação não é constituída unicamente de uma estrutura de mensagens. Ela é igualmente constituída de um sentido construído entre os interagentes”

offers of interaction”³². Referring to cyberspace, Santaella (2002, p. 55) says “we cannot deny that as intellectuals and educators, we have before us a space to be occupied”³³; a space that allows a better comprehension of how online conversations have been mediated by experiences that happened in the city’s physical space.

Conclusion

Nowadays young web surfers communicate intensely by using technological devices. City sounds mix themselves with music from cell phones, laptops/notebooks and tablets’ loudspeakers; instant messages are constantly sent from cell phones and shared among users on social software; digital cameras allow users to store a large number of high definition pictures and videos on memory cards; ATM’s monitors function with a client’s finger touch; traffic lights are electronically programmed to control ground transportation, and so on. It is possible to understand what Lemos (2002, p. 113) points out about the fact that “it is not about the computer taking place of the objects, but the contrary: the computer disappearing inside the objects”³⁴.

This intense movement of young people in urban space propitiates their social experiences to be told once and again on Internet digital networks because of those uncountable daily interactions established with other people. In this sense the question made by Jobim and Souza (2002, p. 75) is pertinent: “what are the possibilities of creation and liberty in a society that becomes more

32 Our translation from: “as páginas da Web exprimem idéias, desejos, saberes, ofertas de transação de pessoas e grupos humanos”

33 Our translation from: “não se pode negar que, como intelectuais e educadores, temos diante de nós um espaço a ser ocupado”

34 Our translation from: “não se trata do computador tomando o lugar dos objetos, mas o contrário: é o computador que desaparece nos objetos”

and more programmed by technology?”³⁵. Nowadays we identify this “liberty”, among other factors, with the possibility of not needing to use cables when connecting to cyberspace, the use of wireless networks is becoming more common and gives visibility to digital narratives mediated by cultural experiences occurred offline.

The relation between physical spaces and electronic spaces surely shows itself as being more visible with the emerging of technological devices. It allows a bigger freedom of communication processes in a time where the possibility of communication exists in almost every spot of the planet at any time of the day. About that, Arruda (2009, p. 17) says that “in a digitalized society time and space are virtually integrated”³⁶. To Lemos (2007, p.18) there is no doubt that “informational territories are reconfiguring communication practices in the city”³⁷.

From the research conversations on Facebook held by those young people, it is possible to conclude that far from being dichotomous, cyber and physical space are inseparable. As seen before, online interaction which started in the electronic space is able to unleash repercussions in the physical space and the other way around. This allows cyberspace to be thought of not as something apart from reality, but as a space that is supported by the relations between the city and its citizens. And that puts a question mark on the idea of the Internet as being a separate virtual world.

In this context, media flows walk together with social relations established by city inhabitants. To understand that physical and electronic spaces are inseparable is to notice the power of Internet in communication processes in which contemporary young

35 Our translation from: “quais são as possibilidades de criação e de liberdade em uma sociedade cada vez mais programada pela tecnologia?” (p. 75)

36 Our translation from: “em uma sociedade digitalizada, tempo e espaço são integrados virtualmente” (p. 17)

37 Our translation from: “territórios informacionais estão reconfigurando as práticas comunicacionais nas cidades” (p. 18)

people participate. It reveals that experiences mediated by digital technology on the web reconfigure the ways cultural subjects exchange information, build knowledge and entertain themselves among others. Rosa, Ferreira and Oswald (2010, p. 223) state that “the number of young people that have been building new forms of sociability through hybrid ways of connecting virtually indicates cultural changes that deserve a closer look”³⁸.

English version by Ana Luz Bonifácio

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38 Our translation from: “a quantidade de jovens que vêm constituindo novas sociabilidades através de maneiras híbridas de relacionar-se no virtual, é um indicativo de mudanças culturais que merecem um olhar mais cuidadoso”

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Facebook

Connectivity and reflections from the social network to the social context of the XXI century

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Introduction

The current chapter entitled *Facebook: connectivity and reflections from the social network to the social context of the XXI century* aims to reflect upon the concepts and questions that involve social networks, as well as their importance for the communicability and the convergence of media in its usability.

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The contributions of the access of Facebook will specifically be reported, given the fact that this social network website features one of the most used mean for disclosing information, from entertainment to communication, occurring in a synchronous or asynchronous way.

The research was guided by bibliographical studies and it was also necessary to set a data time frame referring to social networks and Facebook, in order to stablish scientific reflections about the matter, given its importance as an essential parameter for knowledge scaffolding and contextualized considerations about network connectivity in the XXI century.

It has come to our thought that considering the relationship between Facebook and the contemporaneity of the theme, this chapter can contribute for the understanding of this new, complex symbolic system.

Social networks: introductory reflections

Through their respective websites, social networks are identified spots on the internet that allow people to express themselves. Besides, they were defined by Boyd and Ellison (2007) as those systems that allow i) construction of a persona through a profile or personal page; ii) the interaction through comments; and iii) the public exposure of each actor's social network" (RECUERO, 2009). These websites would be a group category of social software with direct application to communication mediated by computer, directly appropriated by subjects (BLOYD; ELISSON, 2007).

Santaella (2013, p. 35) states that it is not possible to "[...] minimizar o papel que as redes digitais hoje desempenham na vida psíquica, social, cultural, política e econômica"³ of the human being

3 “[...] minimize the role that today’s digital networks represent in the psychic, social, cultural, political, and economical lives” (Tradução Nossa)

and measure the amplitude of these networks and their expansions, in other words, identifying the border line of the influence of what is posted in these virtual rooms, collaborative places, and in other virtual areas consists in a complex task.

According to Recuero (2009), the social network websites are virtual spots resulted from appropriations executed by social actors of communicational tools, mediated by the computer, and the social actors that use these websites are the ones who constitute the networks. The author divides the social network websites into two categories: the websites themselves and the appropriate ones. The social network websites themselves are virtual spaces that feature spots directed to elucidating and sharing the social networks among the subjects of the network. Their main goals are public exposition of the networks, connected to the actors. The existence of these websites is related to their visibility. And, as an example, the author mentions the Orkut, the FACEBOOK, the LinkedIn as platforms where subjects' profiles and spaces are used for sharing information among themselves and making connections, and states that “o surgimento dessas redes é consequência direta desse uso [...]”⁴ (RECUERO, 2009, p.104).

According to the researcher, social network websites are virtual spaces whose starting functions did not aim at sharing social networks, but systems utilized by subjects with this objective. It is what happened to Fotolog, weblogs, Twitter, etc. In these systems there are no “[...] espaços específicos para perfil e para a publicização das conexões [...] São construídos através de espaços pessoais ou perfis pela apropriação dos atores”⁵ (2009, p.104). She emphasizes that social networks contain specific elements that work

4 “the appearance of these networks is a direct consequence of this use [...]” (Tradução Nossa)

5 “[...] specific spaces for profiles and publication of the connections [...] They are built through personal spaces or profiles by the authors' appropriation” (Tradução Nossa)

as a foundation for the network to be noticed and information about it to be learnt. They are: the actors, the connections, the interactions, the social relations and links, and the social capital. These elements guarantee legitimacy to the virtual communication through internet.

Besides, these networks are modified through the course of the time because they involve features such as cooperation, competition, and conflict what influences the actions of the subjects that use them for communicating, diffusing distinct information. Social networks are not classified as “estáticas, paradas e nem independentes do contexto onde estão inseridas. Essas redes são, quase sempre, mutantes e tendem a apresentar comportamentos criativos, inesperados e emergentes”⁶ (RECUERO, 2009, p.91-92). And due to differentiated spaces and temporalities, and the absence of face-to-face communication, the perception of the other subject is important, valued by their words.

Wellman (2002) highlights that the complexity among social networks always existed, but the current technological unfolding allows the social reorganization, because, as a computer network connects machines, social networks connect institutions, people, and keep other social networks. Social networks, as states Recuero (2009), can be classified into two types: emergent networks and filiation or association networks. The emergent networks occur because of the network nodes through social trades, measured by interactions and computer-mediated communication. The filiation or association networks are formed by actions of social actors, along with observations of the events, established by them, what results in belonging connections.

Beyond the social networks on the internet and other actions in the cyberspace, the visual communication of the connection is

6 “static, still, nor independent of the context they are inserted in. These networks are mainly mutant and have the tendency of showing creative, unexpected, and emergent behavior” (Tradução Nossa)

necessary, established by graphic interfaces. The graphic interfaces were developed to fulfill the need for dynamics of the network communication, inserted in such a way that allows the subject to have a friendly relationship, so that the human-machine interaction occurred in a practical and straight to the point way, avoiding many different interpretations, resulting in a fast and dynamic navigation.

In fact, new interfaces, software that shape interaction between subjects and computer, are constituting other ways of understanding the world and they make occur new appropriations of knowledge production. For Johnson (2011), the interface acts as a kind of translator, a mediator between both parts, turning one sensitive to the other. In other words, the relation ruled by the interface is a semantic relationship, characterized by meaning and expression, not by physical force. And in each epoch the uses of interface are adopted in accordance to mental representations of old and familiar things. “O próprio termo *computador* deriva de raízes *lowtech*: computadores eram os calculadores humanos nos tempos que precederam o código digital, trabalhadores especializados no uso da régua de cálculo e na ultrapassada divisão de grandes números”⁷ (JOHNSON, 2011, p.19).

Johnson (2011) reports that two groups characterize the current critical thinking about the uses of the computer: the neo-luddite and techno-utopic. The first group believes that the computer is against intelligence, as the second emphasizes that it is essential to renounce the rigid limits of traditional media. Both sides are selling a revolution they just don't agree about seeing something good in it.

Nonetheless, it is even more complicated to mentally visualize all the complexity of the global networks of information, as the

7 “The term computer itself derives from low-tech roots: computers were human calculators in the times that preceded the digital code, specialized workers in the use of the calculation ruler and the outdated division of great numbers” (Tradução Nossa)

representations of the information demand another language or even a visual styling, both complex as significant. They need people (Designers) to develop interchangeable and communicable interface projects that are also friendly to the subject. The social changes ignited by the use of the computer and the internet are hard to measure as the opposite areas of the globe are put in interconnection, waves of social transformation virtually reach the entire surface of the Earth. (HALL, 2006).

It is noted that cyberspace analysis and conceptualizations are several, and that virtual space cannot be comprehended only by being a technological-communicational device, with passive data transmission and reception. It is assumed in this paper, as proposes Alava (2002) that the cyberspace is comprehended as a conceptualized and structured environment in a way that, above all, it is a social space for communication and group work. Therefore, the knowledge is no longer a pre-built and 'mediatically' diffused product, but the result of a work of individual or group construction, from mediatically conceived information or situations, in order to offer mediation opportunities for the individual. (ALAVA, 2002).

Interactivity, digital communication, different ways communities arise in the internet, integration of interactive media, construction of identities in network society, and the legitimacy of the relationships among individuals through virtual reality are issues that permeate cyber culture and provide significant reflections in the educational field, associated with communicational processes.

As proposes Silva (2008), being online does not necessarily mean to be part of the cyber culture. Internet in school does not guarantee the new generations and the teachers to be included into the cyber culture. In this regard, it has to be taken into consideration the fact that educators, mostly, still teach linearly, passively, and individually, as a professional that produces and transmits knowledge. Nevertheless, says the author, teachers can experiment, along with their pupils, the navigation and exploration

of the virtual space. But the use of the internet in school might not stimulate an effective learning, making the hypertexts and interactivity of the online media happen. Thus, even though there is internet in school, education can continue being what it has always been: packed content distribution for assimilation and repetition” (SILVA, 2008).

No matter how they are involved and included in a digital culture, the excluded cannot be disregarded. Viable learning proposals in a connected, constantly transforming society demand identifying results of uses and appropriations of the technologies in information and communication for the construction of knowledge.

Facebook: social network website

The Facebook is a social network with its foundation on principles such as freedom to share and connect, free flow of information, fundamental equality and liberty among subjects (FACEBOOK, 2012). In Brazil, its growth started in 2009. Nowadays, there are about 1.23 billion⁸ of users worldwide, and about 61.2 million of people using the platform in Brazil.

O FACEBOOK, de acordo com o *site* socialnetworkingwatch, é com folga a maior rede social do mundo ultrapassando um bilhão de sujeitos. Nos últimos 6 meses, com a adesão de 16,6 milhões de novos sujeitos brasileiros, ultrapassou o orkut totalizando a estimativa atual de 50 milhões (79% dos jovens que usam a internet). Estes passam em média 7,5 horas por mês conectados a

8 Available at: <<http://tecnologia.uol.com.br/noticias/afp/2014/02/03/facebook-em-umeros.htm>>. Access in: April 23, 2014.

rede social na maior parte do tempo vendo vídeos e *sites* de humor conforme o *site* comScore.mail (JULIANI *et al* , 2012, p.3)⁹

There are some virtual terms and policies for the utilization of the social network. They are: declaration of rights and duties (conditions of use for the subject), policies of data usage (how the subject receives and utilizes information), and community standards (what the subject is allowed to do, as well as complaints of network misuse) (FACEBOOK, 2012).

In 2011, the mean of friends per user was 135 people, and every user was connected for approximately 750 minutes monthly (FACEBOOK, 2012). Among the countries that use the network, the one with the largest amount of users is the United States, followed by the United Kingdom, and Brazil in the third place in the ranking. 80 millions of web links, photos, messages, and other available resources were published on the social network.

The website InsideTechno (2012) raised impressive data about FACEBOOK: 590 million people visit the website monthly, generating 940 billion page views and every subject accesses on average 1500 pages per month, or 50 per day in this social network. Worldwide, 38.5% of the internet subjects use the network for some kind of service (*idem*). According to a study developed by eMarketer (PLACEBOOK, 2012), 42.3% of the global population use the network per month.

9 The FACEBOOK, according to the website socialnetworkingwatch, is by far the greatest social network in the world, exceeding one billion of subjects. In the last 6 months, with the adherence of 16.6 million of new Brazilian subjects, it overlapped Orkut with a current total estimative of 50 million (79% of the young people that use the internet). These subjects spend at least 7.5 hours per month connected to the social network, mostly viewing videos and humor websites, according to the website comScore.mail (Tradução Nossa)

Since 2004, the network has spread significantly and is available in more than 70 languages, having more than 500 million subjects worldwide. In Brazil, approximately 5 million and 300 thousand subjects use FACEBOOK, namely, 3% of the national population (PLACEBOOK, 2012).

In Brazil, the social network is accessed by 11.6% of subjects under 18, 28.2% between 18 and 25 years old, 32.1% between 26 and 35 years old, 23.5% between 36 and 55 years old, and 4.5% over 55 years old (PLACEBOOK, 2012) (see fig 1).

Fig 1: FACEBOOK's homepage print screen



Source: Available at: <https://www.FACEBOOK.com/>

The outcomes of the uses and appropriations of FACEBOOK are being researched in national and international educational institutions, considering using a web search tool with the keyword “a utilização do FACEBOOK”, adds up to 53 thousand results. The possible uses of the virtual tool allows the subject access to several spaces that were still not accessed.

Lorenzo (*apud* JULIANI *et al*, 2012) states in his book entitled “The Use of Social Networks in Education” that “social network websites in Brazil are the ones that have their numbers of visits on the web raised, overlapping even e-mail services” (p.1). Besides access numbers raising consistently, the mentioned social network

can be utilized as a pedagogical resource, mainly in the promotion of collaboration in the educational process, even allowing the construction of critical and reflexive information and knowledge.

O planejamento para a utilização das redes sociais como suporte a educação exige compreender a estrutura e cultura organizacional da instituição de ensino visando adequá-la aos aspectos técnicos das ferramentas existentes para fins educacionais, além de questões de privacidade, ética e políticas de apoio da direção que devem ser contempladas (JULIANI *et al* , 2012, p.3).¹⁰

The promotion of the use of the tools available allows further interaction among subjects and even interactivity. Thereupon, in the Table 1 below are elucidated the most used resources as a matter of emphasizing their uses.

10 Planning for the educational support utilization of social networks demands comprehending the structure and organizational culture of the educational institution, aiming at adapting it to the technical aspects of the existing educational-purposed tools, and also issues related to privacy, ethics, and direction support policies must be contemplated (Tradução Nossa)

Table 1: FACEBOOK tools that can be used to support teaching

Tools	How to use?
Chat	Clear doubts real time. Teacher and Teacher, Students and Teacher, Secretary and Students, Community along with Students, Teachers and Secretary.
Photos and Videos	Share productions and activities done. For example, a video of a lecture occurred in the campus or pictures of a field study. It is important to look for the best quality of the image to be published.
Sharing	Diffuse information and knowledge relevant to the Facebook users that do not directly participate on the created groups (curricular units/subjects).
Events	Share and receive confirmation of participation on meetings, trips, lectures, among others.
Comments/Messages	Remind people of exams, projects, and solve individual doubts. Create an interaction/debate environment about specific themes.
Polls	Collect the opinion of students or other actors about a specific matter.
Content	Creation of new pages inside a group. Different topics can be filed indefinitely. Examples: exam grades, class summaries, teaching plans.
Tagging pictures, videos, and comments	Every time it is possible, tag all the people involved in the exposed content to elucidate and stimulate participants.
Debates	When the teacher share any material it is also possible to share a space for debate about the matter, guiding the students to let only one comment and after discuss about the issue with their classmates and teachers for a better assimilation of the content.

Source: (JULIANI *et al*, 2012).

Final considerations

We have presented in this text some potentialities about the use of Facebook to build knowledge in learning spaces, above all when grounded by collaboration. Whenever subjects are able to, through the available tools, interact in a substantive way and then modify

their perceptions concerning such theme, something new must be invested. One of the strategies is the creation of closed groups with students of specific subjects.

The traditional educational spaces often find themselves methodologically apart from real aspirations of the current generation. This motivation found in the use of the network can be directed to a contextualized use that has meaningful learning of content, including curricular knowledge, as its focus.

Communication tools can be utilized by the educator aiming to promote debate (synchronous or asynchronous) of polemic questions, videos, photos, and measure student involvement in the groups through the content of the posts and the number of visualizations (resource available for posts in groups). It is more important to investigate possibilities of collaborative construction of arguments, from convergent and divergent discourses that alternate during these interaction situations.

There is still a lot to be explored by the educators about this matter. The first barrier to be overcome is the resistance in using the virtual space as a way of delaying the classroom experience beyond the determined class time. The creation of groups for the subjects can, in this regard, provide a better integration of students and allow the information exchange after-class to be systematized in a place everybody already is: the Facebook network. Thus, besides entertainment, students will also be able to discuss in this space issues about the contents brought by the educator and with his/her guidance/mediation.

And the educator, in his/her turn, will be able to follow this process and be part of it in an active and collaborative way.

Lastly, we believe this setting of the teaching-learning process, classified as dialogic, investigative, and dynamic, can bring many advances to current educational methodologies, but for that happening, it is fundamental to invest in teacher training for these uses of the cyber space.

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Brief comments about the conversation analysis on social network sites

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Introduction

The contemporary world is marked by a range of ruptures and continuities with regard to sociability practices that, partially come from the construction of a new communication paradigm - based on the so-called new technologies of communication and information. In this context, the relationship between subjects transcends the boundaries of time and space, connects people in different locations and sets up what we understand in a comprehensive way, as a *Network Society* (CASTELLS, 1999).

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In the twentieth century, mass communication devices (television, radio, newspapers, magazines) became popular, reaching a global distribution scale. In this period prevailed a massive model, in which the production and distribution of informative contents were concentrated in the hands of a small group of people who held the power to convey the information to others. The conversation about the issues disseminated by these devices generally occurred in rarefied way after consumption of information configuring a media public sphere.

Over the first decade of this century, it is observed, then, the rise of technologies that expand the conversation³ among individuals. With the emergence of key factors, such as the planetary connection of contents/people and the reconfiguration of the communication landscape (LEMOS, 2003), online environments such as blogs, chats, Social Network Sites (SNS)⁴, forums, and others, enabled users not only consume but also produce, distribute and share information on a global scale as never before happened. This particular relationship between the new set of social practices and the emergence of an original communication setting, based on the circulation of information in more sophisticated digital networks, established the appropriate conditions for the rise of Web 2.0.

3 The term conversation is understood this text, as all dialogue devoid of a direct and immediate utility, where you simply talk by talking, for pleasure. This definition excludes diplomatic conversations, judicial interrogation, and others, although not delete the flirtatious and amorous conversations in general (LATE 1992).

4 Sites focusing on the connection and relationship between social actors present in cyberspace, enabling the creation of a persona through a profile or page, interaction through comments and public display of social network each actor.

The companies *O'Reilly Media*⁵ and *Media Live International*⁶ coined the term “Web 2.0” in 2004, from a series of conferences that intended to discuss the web’s role in the twenty-first century. At first, referring to a range of services made for web and computer techniques that sought to expand the forms of production, sharing and organizing information online. In addition, the concept took into account the historical context of that period in which new marketing strategies for e-commerce and communication processes mediated by computer were in the ascendancy.

According to Tim O’Reilly (2005), Web 2.0 does not have a cast meaning and/or with accurate borders. The concept has principles and practices that can be identified in several sites, web services and applications. By observing the first generation Web⁷, for example, the sites generally worked as isolated and static units focusing on publishing, in which users accessed for read/consume their contents. Metaphors that remain today were created in that period as references to physical objects (windows, pages, desktop).

Currently, the web’s focus goes beyond the simple reading and enters into a logic of participation through blogs, wikis, forums, chat rooms, peer-to-peer download sites (P2P), sharers of multimedia content (YouTube, Flickr, Slideshare) Social Network Sites (Facebook, Google+), among other examples. The content is no longer produced by few portals and media and starts to be produced and consumed by several users around the world, each

5 US media company created by Tim O’Reilly, that publish books and websites, and organizes conferences on computer topics.

6 Company focused on the production, management and promotion of conferences and other information technology events.

7 The Web 1.0 is a term created retroactively in a reference to network limitations in its early stage, based on the concept of Web pages on programs in which did not respect privacy, such as the opt-out marketing, and the requirement of prior registration for access to the page content.

sharing experiences, conversations, desires and anxieties of their everyday lives.

Indeed, the web 2.0 has a crucial technological aspect to its existence, but is not restricted to this (PRIMO, 2006). It represents a transition to a collaborative paradigm, in which the technique relates to the socio-cultural behavior of its members. This transition has brought important repercussions that leverage collective work processes, affective exchange, production and circulation of information, social construction of knowledge, ie, the actors involved in this process incorporate, produce, process and/or perform actions using the potentialities available on the web.

From this backdrop, this article presents some theoretical and methodological notes about the conversation analysis applied in Social Network Sites, in order to guide future studies that aim to understand how these online conversations are structured in these interactional environments and what are the particularities introduced by these means in sociability practices carried out among its users.

Social Network Sites

Based on technological and socio-cultural context of Web 2.0, where users become the spotlight and words like 'interaction' and 'collaboration' become recurrent practices, arise the Social Network Sites (SNS), which can be characterized, in general, such as:

[...] Web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system". (BOYD; ELLISON, 2007. p. 2)

When referring to the variety of SNS on web and its specificities, it is possible to identify in them the presence of one or more resources and interactive platforms that already existed on the web, such as blogs, vídeo, photo and audio sharers, chats, e-mails, among others. In addition, these sites dialogue not only with computers but adapt to various technological devices aimed at communication, such as Smartphones and Tablets. The SNS introduce changes in Computer Mediated Communication that are associated with their technical features and the uses that people make of them, such as:

- (1) *Conversation* – when it comes to Social Networking Sites, speaks of relationship and conversation. A paradigm had change from traditional communication media with massive and central functions, for media and environments with post-mass, collective and distributed functions. According to Lemos (2009), now we observe the training of a new conversational sphere that:

[...] se caracteriza por instrumentos de comunicação que desempenham funções pós-massivas (liberação do pólo emissor, conexão mundial, distribuição livre e produção de conteúdo sem ter que pedir concessão ao Estado), de ordem mais comunicacional que informacional (mais próxima do “mundo da vida” do que do “sistema”), alicerçada na troca livre de informação, produção e distribuição de conteúdos diversos, instituindo uma conversação que, mesmo sendo planetária, reforça dimensões locais. As tecnologias da comunicação e da interação digitais, e as redes que lhe dão vida e suporte, provocam e potencializam a conversação e reconduzem

a comunicação para uma dinâmica na qual indivíduos e instituições podem agir de forma descentralizada, colaborativa e participativa. (LEMOS, 2009, p. 3).⁸

- (2) *Less power concentration in Communication Process* – while in the mass media there is a great concentration of power in the transmitter terminal (‘one for all’ model), in the post-mass function media that power is more dilute and becomes in a greater degree, an ‘all for all’ model. In other words, there are more communicative power to more people;
- (3) *Greater circulation of information* – with the Social Network Sites, the trend is that information has more circulation and visibility;
- (4) *New ways of Construction Meanings* – as social networks on the Internet tend to be conversational environments (due to resources and tools that allow interactions between users), the meanings constructed by the interaction are negotiated in these places. This implies changes in ways of construction

8 “[...] is characterized by communication tools that play post-mass functions (the issuer pole release, global connection, free distribution and production of content without asking the state grant), more communicational than informational (closer to the “world of life” than the “system”), based on the free exchange of information, producing and distributing of diverse content, establishing a conversation that, even though planetary, reinforces local dimensions. The technologies of communication and digital interaction, and the networks that give it life and support, trigger and enhance the conversation and lead back the communication to a dynamic in which people and institutions can act in a decentralized, collaborative and participatory way”. (Tradução nossa)

of meaning and self-representations. As pointed Ribeiro (2005), when we talk of online representations,

A rigor, podemos pensar que elas são construídas não apenas como elementos diretamente derivados das trocas comunicacionais travadas no ambiente, mas também de um complexo conjunto que contém, além do processo interacional efetivado com os demais participantes, as interações efetuadas com as máquinas (os computadores) e com os respectivos programas tecnológicos (softwares) (RIBEIRO, 2005, p. 6)⁹.

(5) *Higher mobilization potential* – as the networks keep people connected longer on the online space, the Social Network Sites also seem, by the more direct contact and the increased capacity of conversation, to keep a greater ability to mobilize social groups outside the web¹⁰.

The Facebook Era

Observing this phenomenon chronologically, we note that in 2003, it was already possible to see traces of the birth of web 2.0 and the power of participation. In that year, the New York

9 “Strictly, we can think that they are built not just as directly derived elements of communication exchanges conducted in the environment, but also a complex set that contains, beyond the interactional process performed with the other participants, interactions made with the machines (computers) and their technological programs (software)”. (our translation)

10 This becomes clear in cases like the Arab Spring or, for example, civilian protests in Brazil in 2013.

Times celebrated the global public opinion as the fourth power for their manifestation against the Iraq war and, in 2006, Times magazine has chosen the anonymous “You” as the Man of the Year by the widespread collaboration through sites and content sharing services such as YouTube and Twitter.

In 2004, Mark Zuckerberg, Dustin Moskovitz, Eduardo Saverin and Chris Hughes, students at Harvard University, founded Facebook – a Social Network Website that had the initial purpose to integrate university students in an online environment where they could share pictures, texts and different experiences of the everyday on campus. One month after its official launch, the site was no longer restricted to Harvard and had the participation of students from other American universities such as Stanford, Columbia and Yale. In 2005, Facebook was already a phenomenon in the US, with 800 university networks attached to the network, increasing the number of active members to five million people.

Between 2005 and 2006, Facebook started to use the following definition in its homepage – *Social utility that connects you with the people around you*. So, with the vertiginous growth in the number of users on the site, Facebook is no longer a unique environment for relationship between college students and turns an open Social Network Site for the participation of users in search of an online environment that would enable the interaction between friends, co-workers, or even between strangers who shared common interests.

Zizi Papacharissi (2009), when compares Facebook features to other Social Networking Sites such as LinkedIn and ASmallWorld, observes how the underlying structure or architecture of these constructions can set the characteristics for carrying out certain types of social interaction. In her comparative analysis, Facebook has emerged as the architectural equivalent of a ‘glass house’, with an open public structure with looser behavioral norms (looseness) and plenty of resources to the interaction between its members. On LinkedIn (social network site focused on networking and

business) and ASmallWorld (social network site geared toward famous or wealthy people), for example, the users presentation and the types of interactions and behaviors performed would be resulting, in part, by this sites own architecture (closed, exclusive or tightness), suggesting greater loyalty and exclusivity among its members and, also, by definition, establishing an ethos to be played in that environment.

Thereby, the expansion of Facebook was central to the popularizing the site in other continents and can be represented in extraordinary numbers: in 2014, has about 1.23 billion users and organizations from different countries, of which 61.2 million are Brazilians¹¹.

The popularity about Facebook is not just the numbers on the web. The controversies regarding its creation and authorship has generated several books, documentaries and even a feature film entitled *The Social Network* (2010)¹², which tells the site development process and judicial conflicts between those involved in the project. In addition, Mark Zuckerberg, founder and CEO of the site was considered for 2010, by Time magazine, the personality of the year, due to the quick overvaluation of his business and has become one of the youngest billionaires in the world.

Assumptions for the Conversation Analysis in Social Network Sites

The conversation analysis in Social Network Sites requires, first of all, understanding the concept of Social Interaction, here regarded as an action performed mutual and interdependent way. In other words, is the reciprocity, the conduct-response that gives

11 Data provided by the Management consultancy eMarketer site - <http://www.emarketer.com/> - February 2014.

12 US film directed by David Fincher, based on the nonfiction book called *The Accidental Billionaires* (2009), written by Ben Mezric.

to the behaviors towards others, their character of interaction (MONTMOLLIN, 1997 *apud* MARC; PICARD, s.d., p. 9).

According to authors of the Palo Alto School, interactions are not limited to verbal exchanges between the actors; they are formed by a fluid and multifaceted complex of many verbal, tonal, postural and contextual ways that give the condition to the dignified of all others (WATZLAWICK; BEAVIN; JACKSON, 1993, p. 46).

Some approaches take into account also the contextual and socio-cultural aspects of social interaction – seen as a phenomenon firmed in a spatio-temporal framework of cultural nature, characterized by social codes and rituals. Other authors, such as Argyle (1969), consider the constant changes in social connections because of its continuous character, but indicate that there are features in the interactions that are inherent to the human structure.

A Interação Social é, em grande escala, pré-programada pelas estruturas neurais que resultam da seleção natural e por normas culturais que representam soluções coletivas anteriores para os problemas anteriores da interação (ARGYLE, 1969, p. 29).¹³

On the other hand, according to Joseph (2000), the social interaction can be defined by the following aspects: units interacting with each other; set of rules that structure and guide the units, and the interaction itself; a system or an orderly process of interaction; an environment in which the components introduce themselves and there are systematic exchanges.

13 “The social interaction is on a large scale, pre-programmed by neural structures which result from natural selection and cultural norms that represent previous collective solutions to previous problems of interaction” (our translation)

In the writings about social interactions, we can see that many authors deal directly or even indirectly with matters relating to space and time in relations between the actors. The relationship of space with communication can then be seen as the distance between the actors (which would be charged of a symbolic and social projection) and their disposal in the space field. Therefore, the space is a significant variable in the interaction, which may differ, if we situate, for example, in spaces defined as 'public' or 'private'.

According to Goffman (1999), by the concept of 'region', social activities can be 'public activities' (the 'front' region), in which players control their behavior, or more or less private activities (the 'back' region), in which this control relaxes. These activities are closely linked to the place and context in which interactions take place. Remember that the back region will never be completely private, since the interaction depends on at least two actors to happen, that is, it is semi-private. Thus, it is perceived as a social space, whether physical or social network website, it emerges as a key element of interaction, regulated by cultural, social, psychological standards in the intersubjective relationship between individuals. Space is at the same time, a condition and a symbolic projection of human relations (SIMMEL, 1983).

When it comes to the conversation itself, we think of exchanges and everyday relationships - it is, therefore, the most common social practice in everyday life of human beings, the first form of language in which we are exposed and that will never be abandoned in the course of life (MARCUSHI, 2006, p.5). His analysis is not performed by a homogeneous field, consisting of various disciplines that link thematic and methodological convergence. Among the disciplinary approaches are: (1) *Ethnography of Communication* - that focuses on analyzing practices of language in different social and cultural groups (principal researchers: Gumperz and Hymes); (2) *Pragmatic Linguistic* - which seeks to establish a 'grammar' of verbal exchanges - rules, structures and workings (principal researchers:

JL Austin, JR Searle, HP Grice); (3) *Interactionists Approaches* - addresses the conversation as a 'social encounter', determined by the context and the sociolinguistic rituals (principal researchers: Sacks, Schegloff, Garfinkel, Goffman).

Simmel (1983) understands the conversation as a pure form of sociability in which speech is an end in itself or, as Gabriel Tarde (1992) says, a dialogue without direct or immediate utility. That is, the content would be a stimulator of the interactions in the conversation; however, it is not seeking objective results. Goffman (1999), in turn, studies the conversation more broadly, equivalent to the spoken meeting, focusing on oral interactions in person meetings.

As pointed Marcuschi (2006, p.15), the conversation can be understood as a centered verbal interaction that develops during the time when two or more speakers turn their visual and cognitive attention to a common task. In this way, the call Conversation Analysis has as initial objective to verify the conventionalized or institutionalized structural organization of social interaction. Subsequently, it proceeds to analyze the cooperative processes in conversational activity, such as the shift changes, the silences and gaps, simultaneous speech, conversational rules, and conversational coherence.

Taking as reference a broader perspective, we realize that many of the Conversation Analysis studies are centered on observation and understanding of the conversations in the direct face-to-face contexts or on the contexts mediated by phone. They seek to identify their verbal, visual and contextual elements as well as their constituent features: the interaction between at least two speakers; the occurrence of at least one exchange of speakers; the presence of a sequence of coordinated actions; the performance of a temporary identity; and the involvement in a 'focused' interaction (MARCUSHI, 2006, p.15).

However, in contemporary times, marked by new technologies of information and the Computer Mediated Communication (CMC), it is necessary to expand the reflections, watching other environments and interactive contexts. In this way, we point the

need of deeper discussions around social phenomena governed by the CMC, for example, the Social Network Sites, seeking to understand how the conversations in these environments are established and what are the existing characteristics in interactions that occur there.

In online environments, the conversation has a close relationship with speech and writing. We also noted that the use of own speech conversational strategies in online interaction is in line with the environment's own resources in which this interaction occurs (HILGERT, 2000). Recuero (2008) points out some of the main characteristic features of computer-mediated conversation: (a) it is a type of communication that favors anonymity to the detriment of identification; so the language and the context used in this environment are appropriated by actors such as identity construction elements; (b) it provides the physical distance between the actors, but in many cases, works as a communication similar to that performed face-to-face; (c) the interactions persist over time and can be accessed at time points different from those that were originated; and (d) it is a type of communication in which the text is still privileged.

To understand the conversation through online interactional environments, specifically in Social Network Sites it is necessary to map out what are the technical aspects that the tools make available and/or have and what are the appropriations made by the users of these tools, creating conditional factors for the emergence of new interactional patterns (OLIVEIRA, 2008).

Through the notions of "turns" and "conversational markers" in synchronous and asynchronous communication, we present below some comments that aim to think about how users appropriates these online interactional environmen for holding talks.

(1) Conversational Turn: in general, the talks are organized in shifts among the participants of the interaction. These turns can be classified as symmetric (when users have equal right to use the word) or asymmetric (when the shift is centered on one of the

participants, eg: consultations, lectures, interviews etc.). Galembeck (1993) defines the turn as any intervention by the interlocutors (dialogue participants), of any length. Still about the turns, Sacks, Schegloff & Jefferson (1974) define the alternation of turns as the basis for understanding the talk organization.

In referring to the conversation on the computer, Nobile (1998) discusses the particularity of managing turns that is not always performed by members of the conversation, since usually depends on other factors, such as, environmental features in which are occurring synchronous social exchanges. In general, the tools of synchronous conversation. In general, the tools of synchronous conversation (chat, video conferencing) allow multiple members interact simultaneously in the same environment, which may cause an increase of communication overlapping in these environments. Furthermore, the model “question-answer” in which speaks one at a time has a dynamic that differs from face-to-face interaction since, for example...

[...] é possível você digitar uma resposta ao mesmo tempo que outros participantes e um mesmo interlocutor receber, em um único turno, várias respostas referentes a interações anteriores de uma variedade de outros interlocutores [...]. Além disso, pode acontecer da resposta de um ator, em um turno determinado, demorar (o interlocutor, por exemplo, ser desconectado do sistema). Tais fatos implicam em pares que se relacionam entre si, mas que não estão necessariamente dispostos em uma sequência ordenada. (RECUERO, 2008, p. 03)¹⁴

14 “...It is possible you type an answer at the same time that other participants, and a same interlocutor can receive, in a single shift, several answers for previous interactions of a variety of other actors

On the other hand, Herring (1999) points out that in asynchronous conversations in general, there is a recurrence of the messages at every turn. By the same token, Recuero comments that:

A regra do “fala um por vez” [...] é mais observada, embora a sobreposição já tenha sido relatada por diversos autores [...]. Além disso, a organização dos turnos não é imediatamente clara, uma vez que os participantes da conversação não estão, como na conversação síncrona, dividindo o mesmo espaço ou utilizando a mesma ferramenta ao mesmo tempo (RECUERO, 2008, p. 6)¹⁵.

As in Computer Mediated Communication (CMC) the messages of the interaction participants can be registered, then users may join the conversation and leave it in course of time, returning to the topic discourse in other times than those in which originally occurred. In this way, the organization of conversational rounds can be discontinuous, with several parallel threads in its course (something quite common in the forums, comment spaces on blogs and Social Network Sites. In addition, another outstanding feature of asynchronous conversations is the possibility of turns

[...] In addition, it may be the answer of na actor, in a given turn, delay (the caller, for example, be disconnected from the system). These facts imply peers who are interrelated, but are not necessarily placed in an ordered sequence”. (our translation)

- 15 The rule of “speak one at a time” [...] is more observed, although the overlap has already been reported by several authors [...]. Furthermore, the organization of the rounds is not immediately clear, since the participants in the conversation are not, as in synchronous talk, sharing the same space or using the same tool at the same time

occurring in different spaces that not only that in which the topic was originated.

(2) Conversational Markers: the conversational markers are elements that assist in the dynamic of a conversation, indicating, for example, context, targeting, turns exchange. According to Marcuschi (2006) definition, it is possible to target the conversational markers in three types:

- Verbal – words or highly stereotyped expressions with large occurrence and recurrence. Can be lexical as connectors/connectives, prepositions, adverbs, for example: “I think”, “You know?”, “Like this” or non-lexical as “Ahn?”;
- Non-verbal – are markers represented by gestures, looks, laughs;
- Suprasegmental – generally are markers with prosodic features of conversation, such as pauses, tones, rhythms, ellipses, hesitations, emphasis.

In an initial investigation, we may see how these types of conversational markers are represented in the textual language of Social Network Sites. Some of the elements that could be considered are:

- Onomatopoeias – words used to simulate oral sounds and to mark verbal and non-verbal elements of communication. Eg.: Pow, Bang, Boom, Doing.
- Emoticons – the term is a contraction of the words “Emotion” and “Icons”. They are graphic elements (such as drawings, letters and symbols) that are used in the CMC to represent non-verbal elements, such as facial reactions and moods.
- Oralization, Abbreviations and Punctuation – the ‘oralization’ in the talks on online environments occur, in general, due to textual approaches of spoken language, such

as the use of slang or terms that approximate the emitted sound in speech (eg .: “Naum “,” Brinks “) or even to represent voice tones and mood with the use of letters in uppercase and/or repetition of letters (eg .:” COOL! “,” Curtiiiiiiiiiii “). Abbreviations are formed by contractions of words and terms in order to speed the process of typing in a synchronous communication or as informally marker in asynchronous communication. Eg.: Bj” (Beijo), “Vlw” (Valeu), “Blz” (Beleza), “LOL” (laugh out loud). Since the marker can be used in different ways, depending on whether the communication is synchronous or asynchronous. In synchronous communication, the markers can be used, for example, to indicate hesitation or pause in a conversation, like the use of ellipsis [...]. In asynchronous conversations, silence marking is not characterized by markers, but at silencing or response delay by participants of the interaction.

- Action lexicons - descriptions of action, written in text or as a pre-programmed part (OLIVEIRA, 2008) by the program. In chat, for example, it is common the presence of preprogrammed action lexicons which can be selected by the user or are apparent during the interaction, for example, “The user ‘A’ is writing”. On Facebook, the ‘Like’ button can be seen as a pre-programmed action by the site, where the user, by clicking the option, turn public on network its assessment of a given content.
- Direction indicators - elements in conversation that organize and indicate to whom, or what subject, the message or context of that conversation will be directed. This indicator may appear on Social Network Sites in different ways, either by determination of the tool or by appropriations that users make. On Twitter, for example, when a user wants to talk directly to another, it’s required the use of the “@” before the user name (eg. @user). On Facebook, users can report directly to other writing the

conversational couple's name or, if is already a "friend" (contact that belong to interpersonal user's network), it is possible to use the "@" to indicate the direction.

These notes are presented thus, as a potential theoretical-methodological guidance for conversation analysis on different Social Network Sites, allowing draw comparisons between them, identifying what are the similarities and peculiarities present in these environments, checking how the technical aspects of these environments may have an impact on the appropriations made by users in situations involving social interaction.

Final Considerations

Based on the points presented in this paper, we highlight the academic relevance that studies of conversations in Social Network Sites evoke in understanding the social and technological dimensions present on the relations established among individuals in these environments. To conclude our appointments, we list some possibilities of reflective deepening on this topic: the closer examination about the ruptures and continuities present on conversations in SRS compared to face-to-face conversations; the mapping and understanding of motivations that lead to conversational exchanges among users on SRS; detection on how relationships arise between the values built on social networks on the Internet (authority, popularity and reputation) and the different forms of appropriation of these spaces open to participation; the identification of moderation/mediation role made by organizations at online environments, such as a fator capable of promoting (or not) a greater engagement of users in such spaces; evaluation of connection establishment as promotion strategy to user participation; and the perception of the limits and possibilities that Social Network Sites provide for the conversational exchanges between users and organizations.

Finally, we point out the role of the conversation as a crucial practice in the construction of meaning among individuals; a practice that does not seem oblivious to constant technological, social and cultural changes over time. Thus, with the growing use of Social Network Sites as enabling environments for social interaction, it is necessary, more than ever, a deep look about this phenomenon, seeking the understanding of how these sites transform the ways we interact with others and detecting the possible social consequences that emerge from this scenario.

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Facebook beyond the social network

The user as a consumer-goods

*Zeca Peixoto*¹

Introduction

Facebook, the largest social network in the world, was created in February 2004² by American programmers Mark Zuckerberg, Dustin Moskovitz, Eduardo Saverin and Chris Hughes, four students at Harvard University. It is a phenomenon of the early twenty-first century. His vigorous growth in these 10 years (see data below) has somehow changed the communication flows on the Internet. In this article, we present some aspects about FB's performance in the context of the current situation of the World Wide Web.

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 - 2 Available in: http://pt.wikipedia.org/wiki/Mark_Zuckerberg
Accessed on: April 4, 2014

Collaborative space free culture infrastructure of the new communicative ecology (LÉVY, 2002), working intelligentsia of cyborgs and hackers (Negri, Hardt cited Malini and Antoun, 2013). Many researchers point to the Internet as a tool that has leveraged profound transformations in society. For some, the early realization of utopias of freedom and equality, pursued since the eighteenth century. Others, while acknowledging the fundamental role that the network plays, debit to some of its procedures sectors that contribute to social breakdown and use of users to not always ethical purposes (KEEN, 2007); (PARISER, 2011).

Timely provoking Alex Primo (2013), when questioned whether the communications industry, in fact, capitulated before the participatory culture brought about by the Internet. Without closing question, the researcher from UFRGS alert to the reductionism of the dyad: the network as libertarian field and able to counter the media industry dictates; and / or totally hostage and taken by corporate interests. For Primo, this is an ongoing process and still undefined.

Internet and social networks

Digital social networks are characterized by construct groups of individuals as producers - and reproduce - identities for membership purposes and also affinities - whether cultural, economic, political, commercial, philosophical, ideological and religious - in the online environment.

Worth noting, briefly, the view of some authors on the definition and importance of these structures in the context of cyberculture.

Is justified by Groups and quartered on the Internet organizations have contributed with initiatives in several countries caused significant qualitative changes in the social fabric, economic,

legal and political³; or, on the other hand, rescued values and ideologies that threaten the social life – racist organizations, Nazi, fundamentalist religious groups, intolerance of otherness. The online sociability is nothing more than a reflection of the comforts and discomforts of contemporary society.

The Catalan sociologist Manuel Castells, one of the pioneers in the Internet study, out in networks spaces “comunicação autônoma, de muitos para muitos”⁴ (CASTELLS, 2013). The researcher argues that these tools are crucial for, among other changes, the transformation of the economy through the “ação do conhecimento sobre o conhecimento”⁵ (CASTELLS, 2010). In addition to the economy, Castells adds: “Assim, a mudança do ambiente comunicacional afeta diretamente as normas de construção do significado e, portanto, a produção de relações de poder”⁶ (CASTELLS, 2013, p. 11).

However, the Catalan not consistent with the terminology “sociedade da informação ou sociedade do conhecimento”⁷ as characteristics resulting from the advent of the Internet (CASTELLS, 2005, p.17). Would be traces historically present in all societies. The new fact is that today’s technological devices have amplified mobilization capabilities and forms of organization.

For Pierre Lévy (2002), the Internet networks drive the future shaping of a “collective intelligence”, which will positively

3 The Arab Spring, with the uprisings in Egypt, Tunisia and other countries of the Arab world; the Revolution of Pots in Iceland; the movement of the Outraged in Spain; Occupy Wall Street, started in Canada and later migrating to the US; and calls June Conference in Brazil are some of these actions.

4 “autonomous communication, many to many”

5 “action of knowledge upon knowledge”

6 “So the change of the communication environment directly affects the meaning construction standards and therefore the production of power relations”

7 “information society or knowledge society”

affect democracy with four areas “closely interrelated”: acquiring information of ability, expression, association and deliberation (LÉVY; LEMOS, 2010). Would exercise the “technodemocracy”.

Forcefully criticizing the Lévy position, Rüdiger (2011, p. 165) to understand how “Poliana speech.” And he says:

Sendo assim, o problema com o autor (Lévy), sempre que não sucumbe à propaganda new age, nos parece ser sobretudo a falta de visão crítica e a concepção idealizada, para dizer o mínimo, do que está em jogo na cibercultura. Lévy nos parece o iluminista incapaz de ver que a marcha da história também é pontuada de escuridão, que o potencial cognitivo contido na tecnologia de informação é agenciado pelos sistemas de poder que regulam o curso da tecnocultura.⁸

In another vein, the Polish thinker and sociologist Zygmunt and Bauman (2012) is emphatic in denying the existence of a concept of social network. For Bauman, what exists is a concept of community “that precedes the network”⁹. Referring to these new models, the Polish understands that such forms of association

8 Thus, the problem with the author (Levy), when you do not succumb to the new advertising age, seems to be particularly the lack of critical and the idealized conception, to say the least, of what is at stake in the cyberculture. Lévy seems the Enlightenment unable to see that the march of history is also punctuated by darkness that the cognitive potential contained in information technology is touted by power systems that regulate the course of techno-culture. (Tradução nossa, 2015)

9 Available in: <http://www.youtube.com/watch?v=LcHTeDNlArU>
Accessed on: April 4, 2014.

between people “undermine” human relations “estamos todos numa multidão e solidão ao mesmo tempo.”¹⁰

Raquel Recuero (2009), who has dedicated several works and breadth of research on the subject, notes two key elements to the definition of social networks: the actors (individuals, institutions or groups), which ranks as the “network nodes”; and their connections, which would be the interactions and social ties. Recuero says:

Uma rede, assim, é uma metáfora para observar os padrões de conexão de um grupo social, a partir das conexões estabelecidas entre os diversos atores. A abordagem de rede tem, assim, seu foco na estrutura social, onde não é possível isolar os atores sociais e nem suas conexões. (RECUERO, 2009, p. 24)¹¹

Danah Boyd (cited Recuero, 2013) points out, in this sense, a new type of forged public on social networks, characteristic of the digital environment. The “public network” possess specific properties and moves in an environment where information is feasible to be located, replicated and sought by users. Features remodeling coexistence among participants and alter the interaction contexts.

10 “we are all in a crowd and loneliness at the same time.”

11 A network is thus a metaphor to observe the connection patterns of a social group, from the connections established between the various actors. The network approach has thus its focus on social structure, where it is not possible to isolate the social actors nor their connections. (RECUERO, 2009, p. 24)

Alex Primo already asks: “Mídias sociais são sociais?”¹² The researcher conducts its provocation from the Actor–Network Theory (ART), Bruno Latour. As Primo:

Para a ANT, nada é social de antemão. O social só se estabelece naqueles momentos em que associações ocorrem. Além disso, para a nova Sociologia das Associações (como a ANT se autodenomina), o social não se limita aos humanos, envolvendo também todos os atores que fazem a diferença no curso da ação. Logo, a própria mídia (ator não humano, entre tantos outros) precisa ser estudada não apenas como um tubo que conduz mensagens, mas como actante que participa das associações [...] Ao assumir-se a perspectiva da Teoria Ator–Rede, nenhuma mídia poderia ser tomada como social em si mesma [...] O social não poder ser definido pelos verbos ser ou dever. O social só pode ser compreendido pela conjugação do verbo estar. (PRIMO, 2013, p. 28).¹³

12 “Social media are social?”

13 For ANT, nothing is social beforehand. The social only established in those moments when associations occur. In addition to the new Sociology of associations (such as ANT calls himself), the social is not limited to humans, also involving all actors that make a difference in the course of action. Therefore, the media itself (not human actor, among others) must be studied not only as a pipe leading posts, but as surfactant participating associations [...] When you assumed the perspective of Actor–Network Theory, no media could be taken as social in itself [...] The social can not be defined by verbs or should be. The social can only be understood by the conjugation of the verb to be. (PRIMO, 2013, p. 28).

Lemos (2013), also arguing from the Actor–Network Theory, reconfigures the assertion Marshall McLuhan¹⁴: “O meio não é extensão, mas constituição do homem”¹⁵ (LEMOS, 2013, p. 28). Therefore, the digital social networks derive from a process of “hybridization” between users (humans) and schedules, websites and gadgets – computers, smartphones, tablets etc.

Facebook

Specific studies on the FB still not included or excel in the academic field, although the site is constantly monitored by analysts and researchers. Before entering the analysis, it is worth mentioning some data.

In September 2013, the FB reached 1.19 billion users, with 728 million people frequenting it daily¹⁶. The latest results published by the company for the first quarter of 2014 indicate that the site recorded net income of \$ 624 million, up 193% over the same period of 2013. In the same period, its revenue was \$ 2.502 billion, registering an annual increase of 72%¹⁷. In Brazil, 76 million part of the network, which today represents 74% of 102.3 million Brazilian Internet users. Of this total, 47 million do everyday tool use¹⁸. The value of the FB is estimated at US\$41 billion.

14 Available in: https://pt.wikipedia.org/wiki/Marshall_McLuhan Accessed on: April 4, 2014.

15 “The medium is not long, but the constitution of man”

16 Available in: <http://gizmodo.uol.com.br/facebook-3q2013/> Accessed on: April 4, 2014.

17 Available in <http://www.efe.com/efe/noticias/brasil/economia/lucro-liquido-facebook-triplica-primeiro-trimestre-2014/3/2019/2300614> Accessed on: April 28, 2014.

18 Available in: <http://g1.globo.com/tecnologia/noticia/2013/09/brasil-e-o-2-pais-com-mais-usuarios-que-entram-diariamente-no-facebook.html> Accessed on: April 4, 2014.

Early in his acting, site of algorithms¹⁹ were programmed to conform a neutral space for communication and collaboration (PARISER, 2011). Subsequently, the FB was redefined as personalized news agent, supplied personal information from users and media content, blogs and sites of all political persuasions, ideological and editorial inclinations. Kaleidoscope sprawling information through shares mechanisms and “likes”. The quest for relevance began to move the site, which is configured with fuzzy, murky and unclear rules, although the page set living standards²⁰.

“It’s free and always will be.” The FB advertising cliché does not match reality. The Zuckerberg site already provides specialized and targeted sponsorships. Sponsorship - payment to achieve relevance - drives the increase in the number of particular page of followers. The suggestion is made by the FB itself. If a page ever “likes” appear in the news feed of a user as a suggestion, it is because it is a sponsored link. The goal is to attract new followers. For this operation, the FB charges by the amount of clicks or every thousand views. Besides promoting threads, this program reaches specific target audiences.

As gives users, your personal information is crucial. Marital status change, change of address, new professional situation or what is relevant, it provides a range of opportunities for advertising strategies. Precious data that the site will negotiate with the advertising market.

The algorithm *EdgeRank* It was crucial for such maneuvers. With it became possible to explore the relationship between people in order to group them even push them to niche “coexistence” with like-minded peers in opinions, attitudes, predilections, personal

19 Technical explanation of “algorithm” available at: <https://pt.wikipedia.org/wiki/Algoritmos> Accessed on: April 4, 2014.

20 Available in: <https://www.facebook.com/communitystandards> Accessed in: April 4, 2014.

tastes etc. The program reconfigured the FB, who went on to guide their performance in the “management” of the participants of the network and, above all, of their personal data.

O EdgeRank demonstra o paradoxo existente no âmago da corrida pela relevância, os algoritmos de personalização precisam de mais dados. No entanto, quanto mais dados houver, mais sofisticados deverão ser os filtros para organizá-los. É um ciclo sem fim. (PARISER, 2011, p. 39).²¹

In this business space, cousin capital are its users, consumed (emphasis added) by marketing strategies. Appear mainly as content producers, such as the collection of 240 billion images posted by them.²² At the same time, potential consumers of a host of products offered.

On the same itinerary, the FB is putting in new business plan course. In addition to the charges for sponsored posts, briefly charge to define the levels of circulation, classification and management of participants as the company’s interests. Paradoxically, in some situations the user will pay to work for Zuckberg site when you need catapult one posted content or create a fanpage, for example; and FB profit from the action that is strategic for the corporation.

21 The EdgeRank demonstrates the paradox at the heart of the race for the relevance, personalization algorithms need more data. However, the more data there is, the more sophisticated will be the filters to organize them. It is an endless cycle. (PARISER 2011, p. 39).

22 Available in: <http://revistagalileu.globo.com/Revista/Common/0,,EMI331647-17770,00-FACEBOOK+PLANEJA+ABRIR+BANCO+DE+DADOS+PARA+ARMAZENAR+SUAS+FOTOS+ANTIGAS.html> Accessed in: March 12, 2014

The user is at the same time, consumer-goods (emphasis added). According to Valleywag site, the goal is to

[...] cortar o alcance orgânico, ou seja, o que uma página atinge sem pagar — para algo em torno de 1% ou 2%. O que significa: alguém que tem 100 mil likes vai se comunicar organicamente apenas com algo em torno de mil e 2 mil fãs. O número aumenta, claro, quanto maior o engajamento, mas isso também já não é na mesma proporção de antes [...]. (VALLEYWAG, 2014, online).²³

The exposed situation shows that the FB is preparing to be more than a social network. It will be faced with a tool capable of holding more than one billion people who are in it for various purposes, serving those who use it as a centrifuge that amalgam leisure activities, information and work. Process that is being designed as a kind of social and economic dependence for this huge number, which already represents approximately 1/7 of the world population.

In this perspective, the FB has caused substantial changes in the architecture of other websites, blogs and social networks, seeking to adapt its structure to content shares and interfaces. And not only. Smartphones, tablets and computers also are already produced with hardware and applications able to fit the design and technical specifications. Recently, the FB acquired two other

23 [...]cut the organic range, ie a page reaches without pay - to around 1% or 2%. Which means: someone who has 100,000 likes organically will communicate only with somewhere around a thousand and two thousand fans. The number increases, of course, the higher the engagement, but this also is no longer in the same proportion as before[...].(VALLEYWAG, 2014, online).

major social networks, the Whatsapp and Instagram²⁴. The advance on competition takes place in an increasing gradient.

While one can not deny their contribution to democratic and social causes, the trajectory of FB is marked by contradictions. Belonging to the private world became new public space, which is accused of promoting censorship and differential treatment among users²⁵. However, this is not an ambiguous posture as at first might have you believe. According to the digital activist and professor at New York University, Clay Shirky, the site offers its participants “walled gardens”, imposing control over all as provides leisure and work (EIERMANN, 2014).

24 Available in: <<http://g1.globo.com/tecnologia/noticia/2014/02/facebook-compra-o-aplicativo-whatsapp-por-us-16-bilhoes.html>>. Accessed in: April 4, 2014.

25 On 2 August 2013 the Observatory of Press site, one of the most highly regarded and respected vehicles debate on the practice of journalism in the country, published an article with the title: “Facebook reintroduz a censura no Brasil” Signed by Elizabeth Lorenzotti, the text points out several situations in which the site relationship censorship as Lorenzotti, breastfeeding mothers sons of pictures, paintings of Michelangelo, Velasquez and Salvador Dali, and even a naked art of singer Nina Simone. Available in: <http://www.observatoriodaimprensa.com.br/news/view/facebook-reintroduz_a_censura_no_brasil>. Accessed in: March 30, 2014.

In the electronic version of the magazine Forum matter also denounces the “apartheid social” on Facebook. Available: <<http://www.revistaforum.com.br/blog/2014/03/apartheid-facebook-pague-ou-desapareca/>>. Accessed in: March 30, 2014.

Politically, cyber-activists as Stanley Burburinho – Available in: <<http://jornalggm.com.br/blog/luisnassif/uma-entrevista-com-stanley-burburinho>>, engaged blogs, Anonymous movement and hacker-activists like Julian Assange, Andy Muller-Maghnun and Jérémie Zimmermann have also denounced the practice. Available in: <http://agorasustentabilidade.blogspot.com.br/2012/11/projeto-o-mundo-amanha-julian-assange_30.html>. Accessed in: April 4, 2014.

Ellison, Steinfield and Lampe (2007) raise some hypotheses about the behavior of some FB users groups, among them that the site would also be a claim seeking space and self-esteem.

The FB can be considered a network affiliation. Its main feature is defined by management from a control center or system, requiring less effort of the actors - users - to be maintained (RECUERO, 2009). Feature also present in networks like Twitter, LinkedIn, Tumblr, among others. It differs in this respect from an “emerging” type network, which depends more on the actors for their expansion and maintenance (ibi idem).

Conclusion

Although not embrace any apocalyptic opinion on the FB’s performance in the new media of political economy, it must consider the role played by the site in the emerging cognitive capitalism, also called communicative capitalism, aesthetic or cultural, which Ivana Bentes (2007) understands as “a base do capitalismo contemporâneo”²⁶. She added:

Podemos dizer que a “chamada” economia “material” depende cada vez mais dos elementos “imateriais” (NEGRI. 2001. 2002. 2005) que a ela se agregam e a qualificam: ou seja, da produção de conteúdos simbólicos, afetivos, linguísticos, estéticos, educacionais etc. Nesse sentido, a “duração” dos ciclos de crescimento no capitalismo está cada vez mais ligada ao fato da produção cultural e estética tornar-se (ou não) a própria base de

26 “the foundation of contemporary capitalism.”

sustentação da mobilização produtiva. Eis, portanto, toda a dimensão da cultura/estética como componente estratégico do desenvolvimento capitalista. (BENTES, p. 1-2).²⁷

In another angle, the movement of overcoming the mode of production in series to a society “post-Fordist” in which creativity and collective collaboration occupy the various fields of economy and knowledge, it is still an ongoing process, although some insights and experiences point in this direction already occurring in various parts of the world, and the Internet as a platform.

They are new economic experiments and emancipatory rearrangements seeking escape from the corporate neoliberalism dictates. People not only have been communicated by the World Wide Web. Also they produce, disseminate products, access intangible cultural heritage, do business, study, play, shall inform, engage political activism and, as far as possible, even deliberate and propose decisions and public policies at different levels of power. The internet is not just a means of communication; it is a structuring structure in society.

With a leading center that arbitrates as I said, with few rules consistent interactions and publications of its members, and, concomitantly, bases its actions on an aggressive exercise monopoly on the network, the FB would be a future threat to the construction

27 We can say that the “call” economy “stuff” depends more and more on “intangible” elements (NEGRI 2001. 2002. 2005.) That she aggregate and qualify it: namely, the production of symbolic content, affective, linguistic, aesthetic, educational etc. In this sense, the “duration” of growth cycles in capitalism is increasingly linked to the fact of cultural production and aesthetics become (or not) the very productive mobilization support base. Here, then, the whole dimension of culture / aesthetics as a strategic component of capitalist development. (BENTES, p. 1-2).

and consolidation of a political society and economically creative, collaborative and deliberative?

The problem posed not necessarily mean confrontation positions of those who are averse and those who are enthusiasts to technology. The aim beyond. We understand how irreversible the course of advances in cyberspace and the development of information technologies. However, when it calls into question the cyberculture as a border to a new world order, one must understand the context in which it operates the socio-technical FB network.

A social networking site that “deed” over one billion users and their data, from different cultures and nationalities, operating as a panopticon²⁸, reflects merely the logic of a hub model of society and financier. The Internet is a space of tensions and the FB is more a corporation that plays the same strategies to the pursuit of monopoly control that historically characterized the various segments of the media. As the techno-realist Manifesto, 1998 document written by a group of researchers in order to guide the debate on cyberculture: “A tecnologia não é neutra e segue as inclinações sociais, políticas e econômicas existentes na sociedade

28 “Philosopher and English jurist Jeremy Bentham at the end of VXIII century conceived the idea of the panopticon from the penitentiary system study. It was the creator of the circular prison project, where a central observer could see all the places where there were arrested. According to the French philosopher Michel Foucault, from this period it began a process of systematic dissemination of disciplinary mechanisms. The panopticon is an example, allowing for monitoring and social control more efficient, but not necessarily with the same objective “rational” Bentham and desired by many of his predecessors and contemporaries. In the twenty-first century, with the new communication technologies, such monitoring has become overt and planetary. The panopticon has spread. And as stated emphatically in the mid 90s another French philosopher, Gilles Deleuze, this led to the creation of a society of control.” Available in: <<http://pt.wikipedia.org/wiki/Panóptico>> Accessed in: April 5, 2014

[...]; a Internet é revolucionária, mas não utópica [...]; a informação não é conhecimento [...]"²⁹ (RÜDIGER 2011 p. 252).

The statements of this manifesto corroborate two assumptions we mean relevant to the assessment of the object in focus: powerful corporations seek hegemony of the Internet, and the FB is one of them; groups and organizations resist and do not accept the management of the net by economic interests or states.

Serve as a deliberative platform of the Revolution Cookware, Iceland, and act as a key tool in the Arab Spring, in the Levant the Outraged in Spain, and the manifestations of Occupy Wall Street, USA (CASTELLS, 2013), are nonetheless praiseworthy contributions to democracy and citizenship. However, paradoxically, it is the same network that seeks to monopolize the Internet and initiates anti-democratic and censorship practices among several of its members, controlling them and dividing them according to their economic and political interests strategies. Thus, one must examine the FB performance beyond the idealism and enthusiasm technicalities.

29 "Technology is not neutral and follow the social inclinations, political and economic existing in society [...]; the Internet is revolutionary, but not utopia [...]; the information is not knowledge [...]"

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Elderly on Facebook

Sociability and meeting generational

Ana Regina Messias¹

Introduction

The United Nations (UN) divides the elderly into three categories: pre-aged, between 55 and 64 years; young people aged between 65 and 79 years; and older seniors, with over 80 years (IBGE, 2011).

The Brazilian population has been increasing over the years. This creates changes in the lives of the population and consequently the lives of seniors.

According to Wasserman and others (2012, p 3, cited IBGE, 2010.):

O número de idosos no Brasil passou, atualmente, de 4,7% da população para mais de 10%. O Brasil é o oitavo país em

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percentual de população idosa e no ano de 2050 essa população chegará a 13,2% do total, passando para a 6ª colocação.²

And, in parallel, the increase is observed in the use of technology in society, in different environments and age groups. Among the technologies, computers are listed, particularly the varieties of resources and interactions that provides users. The elderly are included in the search by using technology.

In Brazil, as in the world, the elderly are increasingly occupying their space in society. The public began to participate more actively in the social environment. Thus, the elderly are becoming more involved in the communities: studying, working, shopping, traveling and including more often in the virtual world. Therefore, the number of older people learning to use computers has steadily increased. In the same context, there was a significant increase in the number of seniors who are using social networks.

The Internet can be seen as a social inclusion device that expands possibilities for social integration of the elderly. It can be said that the ability of the elderly to remain active and independent is associated with communications technology, particularly the Internet. And the elderly are a new and fast-growing segment on the internet; this segment seeking in their affection and sociability relations.

Through this paper we intend to observe significant changes in society that have occurred over the years in relation to technology and life expectancy, since the elderly are increasingly using the technologies and consequently social networks, among these the Facebook.

2 The number of elderly in Brazil has currently 4.7% of the population to over 10%. Brazil is the eighth country in the percentage of elderly population and by 2050 this population will reach 13.2% of total spending for 6th place. (Tradução nossa, 2015)

Therefore, using books, websites and articles from the internet that address the theme, will be pay attention to the experience of older people and how they relate to each other, with family and with friends, watching aspects and motivations that accompany the social network Facebook.

Elderly: sociability and meeting generational

Although age and vulnerability bring the current social context demonstrate certain discredit as the elderly, he is living longer and in better living conditions. This is because “à ação conjunta de três fatores: a ampliação da cobertura previdenciária, o maior acesso aos serviços de saúde e o crescimento da tecnologia médica”³ (CAMARANO, 2003, p. 41).

When talking about health, we should seek to understand old age and death as pathological phenomena. These phenomena open probabilities of practical actions that may delay, lessen or even negate the effects of aging and “cheat” death (MORIN, 1997). Thus the contemporary Western man has advanced scientifically, to develop substances and techniques that contribute to the increased time youth and a longer life because the man still in search of youth, longer life.

According Myrian Lins de Barros (1987, p 187.):

A pessoa realiza revisões sucessivas durante a vida e a revisão nessa etapa [na velhice] parece se dá também em função do conhecimento no fim da vida e da proximidade da morte.

3 “the joint action of three factors: the expansion of social security coverage, greater access to health services and the growth of medical technology”

A presença da morte já faz parte desse momento da vida: vários parentes e amigos de sua geração já morreram, bem como, evidentemente, das gerações ascendentes. Essa presença por si só traz a força da revisão da vida e também a familiaridade com a ideia do fim.⁴

Feel familiarity with death is not easy because it is human tendency to think of the death of the other, and so, too, it is with regard to old age, that is, it is thought that only the other ages. This demonstrates the fear to face in old age, because the individual undergoes certain changes vital to every living being and when it is, to be in maturity, have more awareness of finitude, rethinks the past, observe the present and imagine the future.

The sense of finitude, but is cleared by Rubem Alves (1995), in his chronicle “Sobre a Morte e o Morre” when he says: “Já tive medo da morte. Hoje não tenho mais. O que sinto é uma enorme tristeza. Concordo com Mário Quintana: ‘Morrer, que me importa? [...] O diabo é deixar de viver’. A vida é tão boa! Não quero ir embora...”⁵ Thus, as Rubem Alves, the active elderly like to live, want to live more, want quality of life, well-being, since aging is different from person to person, and this is due to several factors such as time, heredity and environment, influencing over the years.

4 The person performs successive revisions during life and the review at this stage [in age] seems also gives from the information at the end of life and approaching death. The presence of death is already part of this time of life: several relatives and friends from his generation have died and, of course, the rising generations. This presence alone brings the power of review of life and also the familiarity with the idea of order. (Tradução nossa, 2015)

5 “I’ve had fear of death. Today I no longer have. What I feel is a great sadness. I agree with Mario Quintana: ‘Die, I care? (...) The devil is stop living’. Life is so good! I do not want to leave...”

It is true that age is different from person to person, that due to several factors such as time, heredity and environment, which influence over the years.

The concept of quality of life is related to self-esteem, well-being and personal covers factors such as functional status, socioeconomic status, emotional state, social interaction, intellectual activity, self-care, family support, health status the individual, cultural, ethical and religious, the lifestyle, the job satisfaction and / or daily activities and the environment in which we live.

It is in the living environment than that of the “social place of the elderly”, which undergoes changes from one society to another and within the same society in different historical moments and also in classes and different social groups; and ages, socially defined to vary according to the composition of the population (LENOIR, 1998).

Alda Motta (2004), reflecting on sociability, says organized group is: “Um fenômeno próprio da sociedade atual, [...] encontro de pessoas idosas em grupos organizados, de variadas propostas, desenvolvendo uma sociabilidade marcadamente intrageracional”⁶ (MOTTA, 2004, p. 109). This author is a pure sociability, spontaneous, occurring in the gathering of seniors in places like squares. She adds that observed in a group of seniors from a college that did research in the city of Salvador, there is no contact between old and young, even in the festive schedules that families attend.

Motta (2004) labels these groups as “living together”. This author also in consideration of sociability, says the reunion be good and generational solidarity, while the elderly seeking a redefinition of a social place, and adds that should also be, base and strengthening to search, a quest that should be society entire, or “da convivência, privada e pública, com as outras gerações. [...] Resta, então, por

6 “A very phenomenon of contemporary society, [...] meeting of elders in organized groups of various proposals, developing a markedly intra-generational sociability”

enquanto, o encontro geracional. Que não é tudo, mas também não é pouco [...]”⁷ (MOTTA, 2004, p. 118-119).

Thus, Motta (2004) defends the encounter between generations. And in Brazil, despite the existing programs, yet it is for seniors to ensure their survival and sociability strategies. In the lower classes sociability restricted to the relationship with the family and the neighborhood, because of their precarious living conditions, since they do not have financial autonomy. In the old middle class, to combat loneliness, seeking company and distractions in public spaces such as squares, parks and beaches.

It is worth emphasizing the importance of family, since it is a fundamental space and model of gender relations and intergenerational (MOTTA, 1998). Thus, the sociability of the elderly in the various social strata, is based on the family unit. According Velho (1999) is within the family and from this to develop relations and significant psychological and social dramas, for him the world only makes sense and gains significance with the nuclear family as a reference and center stage. And the family is the main point of support for the elderly, particularly as the Brazilian state does not provide social and welfare policies that meet the needs of the population (PEIXOTO, 2004).

The elderly are living in society in a good relationship with other seniors, although demonstrate there is a need, even many of them do not like to be called old, preferring the old term, because for them the old term is prejudice.

Speaking of prejudice, social, prejudice that there is more to sexuality, that is, there is a perception that the elderly are asexual. It is seen as if he had more right to love, to live affectivity. However, the reflections on the long-standing back love and the elderly, as every individual feels desire for the other, wants affection, cuddling, company.

7 “living together, private and public, with the other generations. [...] It remains so for now, the meeting generational. That’s not all, but it’s not just [...]”

This prejudice is perceived in various areas of sociability, including in chat rooms on the internet, where elderly are considered individuals from 50 years, although institutionally in society, if you are elderly 60 years and older. So for this high-tech when it is old body and sexuality are preferred target.

Note that elderly every day has more life expectancy, but even hopeful, probably due to prejudice, as consequences of population aging in Brazil there is the factor that the society is disinterested by the elderly, he understands that he has no future, already played its role in the world, he has no reason to live, to have fulfilled its natural course, and should even wait for death to give life (LIMA, 1998).

Wasserman and others (. 2012, p 7) say: “Na revista Unati (2002) é afirmado que a comunicação possui uma importância para os idosos. Portanto é um dos meios essenciais para entender e lidar com outros indivíduos, minimizando carências emocionais e afetivas nas interações”⁸. And seniors have given a comeback, for remain active, communicate, catch up, and this has been shown to use the internet through social networks, as will be seen below.

Elderly and social networks

The informatics is much more than a hobby for the elderly, since:

A informática, ao longo dos anos, tem comprovado que é uma ferramenta de diversas possibilidades de formas de atuação e atualização. Tem também se mostrado, como

8 “In Unati magazine (2002) state that the communication has an importance for the elderly. Therefore it is a key factor for understanding and dealing with other individuals, minimizing emotional and affective needs in interactions “

auxilio a novos modelos de organização da vida, com a otimização do tempo de dispêndio para realização de trabalhos e tarefas. (KACHAR, p.112).⁹

Thus, the computer has become a great ally to stimulate memory and build / enhance knowledge.

The society is concerned, over the years, with the development of technologies to facilitate the daily lives of man. Thus arose the Internet and through resources have emerged and are part of people's lives, many even indispensable to their routine activities. However, despite the progress, the company did not seek to meet the growing expectations of the elderly population, excluding them from the computerized society.

Years ago, the elderly just used the technology and when they did, it was usually to be informed, update yourself with the news. So although culturally still not be a concern with the digital inclusion of older people, this did not prevent the elderly seek courses that lend themselves to training in the use of tools, including social networks. So, now, social networks are increasingly part of everyday life of the elderly.

And social networks, particularly Facebook, are not designed for older people, but for young people. With the expansion of social networking, children, tweens and teens have profile on these networks. Thus, according to Dias (2010) the range of users that prevails in the networks is 30 years; although the number of users over 65 has grown in recent years. Currently, “os idosos representam

9 The informatics, over the years, has proven to be a tool of many possibilities of forms of action and update. It has also shown, as an aid to new models of organization of life, with the expenditure of time optimization to perform jobs and tasks. (Kachar, p.112).

mais de 3% da população de usuários das redes sociais brasileiras” (WASSERMAN, et al, 2012, p. 2)¹⁰.

This growing use of social networks for the elderly causes investigations into the use of them. It is therefore important to understand the social networks as a space capable of providing the elderly interact and enjoy the possibilities that are offered to them.

And socialization is through social networks, which are environments where the elderly can use resources, through which you can share information, photos, videos and especially to communicate with other users. In social networks like Facebook, virtual communities concerned with matters as they are created: pet community groups to various discussions, entertainment and more. Finally, a collaborative space, exchange of experiences.

Social networks are studied since 1930 by different theoretical and are formed in different cultures and societies by communities such as the family, school, employment among others. Social networks are expanding from the rise of the internet, in the 1990s; it was through the use of communication technologies such as e-mail, messengers. With the expansion of internet significant changes occurred in the forms of communication and interaction (Wasserman, 2012, p. 4).

From these changes, new types of networks emerge and bring more features that appeal to your users, and among them are the elderly.

Nos Estados Unidos já existem redes sociais voltadas principalmente para pessoas com mais de 50 anos. É oferecido um espaço planejado para essa faixa etária, propiciando jogos para estimular o potencial cerebral, contendo dicas sobre a saúde do idoso e

10 “The elderly account for over 3% of the user population of Brazilian social networks” (Wasserman, et al, 2012, p. 2)

alimentação adequada, fóruns de discussões e outros temas de interesse deste público. (WASSERMAN, 2012, p. 4, apud DIAS, 2010).¹¹

The possibility of being included in society is a major reason for the elderly using new technologies, which makes them active and integrated into society. Thus the elderly fit with this image in the theory of disengagement¹², where older people can take on new roles of prestige and power. And in Brazil culture not all disengage, since an increasing number of older people who remain employed, healthy, politically and socially active. Therefore, the probability of successful aging remains on the horizon of a section of the population that believes in “engagement” and social functions established as hope for a healthy aging (MESSIAS, 2012).

Seniors who are still active, usually in the middle where they are located do not show a nostalgic feeling. Although Simone de Beauvoir (1990) allude to this nostalgia when the elderly refer to the past with expressions such as “in my time” as if today no longer existed time for them. The researcher Ecléa Bosi (1994), however, disagrees with this way of thinking, the pessimist believes and does not apply to all seniors, because, according to his research the number of people who have an active old age and feel integrated is

11 In the United States there are social networks have primarily focused on people over 50 years. It offered a planned space for this age group, allowing games to stimulate brain potential, containing tips on elderly health and proper nutrition, discussion forums and other topics of interest of the public. (Wasserman, 2012, p. 4, apud DIAS, 2010).

12 According to Elaine Cumming and William Henry (1961), the disengagement theory in old age part of common sense, that is, older people are less involved in social life than in youth. Aging, in this theory, it is a mutual and inevitable event of withdrawal or disengagement, which decrease the interactions between the one who is aging and individuals of their social system.

expressive and they use the expression “in my time” to refer to the past, without negativity.

And seniors who seek to enter the virtual world think so and are part of social networks and they are gaining space in the virtual world. This world that they are not a place for hobby, but as a source of new knowledge and, in many cases, dissemination of the work they have done, their rights and also their intellectual and artistic potential (WASSERMAN, 2012, p. 4).

From the insertion in social networks, the elderly begin to want to discover different forms of communication. “A descoberta de poder se comunicar com amigos e parentes em qualquer lugar do mundo desperta um grande fascínio em cada um. Com isso, surge a vontade de conhecer mais e realizar novas conexões”¹³ (DIAS, 2010).

You can see how much the elderly has gained its place in the digital world, including companies such as tourism, courses realize that there are several possibilities for those in this age group, paying attention to their needs.

Also concerned about the needs of the elderly, there were research on the use of social networks for the elderly, perceiving that the motivation driving these seniors to use the social network significantly. From the transformations that occurred was developed Facebook, innovative in the sector of social networks, because of the information and communication sharing possibilities, which become “virtual friends”.

And older people use Facebook and also become virtual friends. By using this social network is exchange of experience, this time it is more than a process of teaching and learning, because they act as developers element of self-esteem, leading the elderly to feel good about yourself.

13 “The power of discovery to communicate with friends and family anywhere in the world arouses a great fascination in each. With that comes the desire to know more and realize new connections “

And, according to surveys, Facebook stands out as one of the social networks most used by the elderly. This is achieved by different factors; among them is the fact that it adopts features with titles and content in Portuguese, such as games. Another aspect is to be simple to post and communicate easily, either with friends or family, “incluindo o popular ‘Curtir’ nos conteúdos e comentários, sendo uma maneira prática de manifestação dos usuários”¹⁴ (WASSERMAN, 2012, p. 6).

In research conducted by Wasserman and others (2012), subjects presented concern over the issue of privacy; a topic that generates debates on social networks among those who use them, including the elderly, since developing “friendships” easily is the bully because their friendships are made based on in-person relationships through dialogue, confidences, confessions and confidence, which differ from the affinities on social networks.

Wasserman (2012) observed that, in relation to the frequency in use of social networks, the elderly are most active, as most said that they interact more than twice a week.

Therefore,

a comunicação é primordial para idosos, uma vez que permite a socialização e participação, principalmente com familiares que em muitos casos se distanciam dos seus pais/avós. Observa-se que as tecnologias de informação e comunicação (TIC) possibilitaram esta comunicação mais rápida dos idosos com

14 “Including the popular ‘Like’ and comments on the contents, being a practical way to show users”

seus amigos e familiares. Assim, com o fenômeno das redes sociais, a comunicação se intensificou e aproximou mais as pessoas. (WASSERMAN, 2012, p. 6).¹⁵

It is noticeable that the elderly feel desire to socialize and feel productive, solidarity. And for the solidarity that moves them, the elderly are willing to help others and so remain at peace with life and are predisposed to challenge the fear and overcome challenges; since the routine changes of the elderly, for interacting through social networks approach their families, friends reunited and feel happy, even when they saw photos of family and distant friends and exchange messages with them.

Final considerations

As seen in this study, significant changes in society have occurred over the years, particularly in relation to technology and life expectancy. And more and more older people use the technologies and consequently social networks. But many of the elderly are retired, among them some resolve not to return to the labor market and as there are interested in the house activities, seek social networks, which are not for them just a form of hobby, but a source of new knowledge, communication, interaction. Among these the most widely used networks is Facebook because it is intuitive and user-friendly space for the elderly.

15 communication is paramount for the elderly, since it allows socialization and participation, especially with family members who in many cases are distant from their parents / grandparents. It is observed that information and communication technologies (ICT) have enabled this faster communication of elderly people with their friends and family. So with the phenomenon of social networks, communication intensified and closer to people. (Wasserman, 2012, p. 6).

It is important to study the elderly and how they use Facebook, as they are increasingly present in this social network and their anxieties, motivations accompany them. However, when interacting with other people will overcome anxieties and feel motivated to move forward.

We pay attention that in this study there was the highlight of the concern of the elderly to your privacy on Facebook; for fear of an exhibition of his personal life. And communication is essential for allowing socializing and approach / living of the older members, are parents or grandparents, with younger family members who in many cases are distant.

So, there was this study that the information and communication technologies enabled faster communication of elderly people with their friends and family, as with social networks, particularly Facebook communication is activated and caused people to approach more. That is, there was an update, because contact with relatives and friends, in a trading environment of ideas and information they learn and is reduced isolation through community experience, being promoted sociability and consequently the meeting generational.

Finally, it is concluded that using the Facebook seniors remain active, because they interact, innovate, share, follow the progress of society, once they feel desire for coexistence, seek new discoveries and productivity, have willingness to help others and they are at peace with life, overcoming fear and challenges.

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Educational architectures and social networks

an experience on facebook

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Introduction

Thinking about the contemporary society necessarily implies thinking about the intense relationship between subjects and technology. With the potential of the Web 2.0 we witness the network society, able to connect people from different places in the world. We mainly highlight in this scenario the potential of social networks, which have been increasingly been incorporated into the subjects' daily life.

Based on the studies from the sociologist Castells (2004), we can understand that social networks are “[...] communication networks which involve the symbolic language, the cultural limits, the power relations and so on” (2002, p.94). According to Capra (2002, p. 93) standard in networks is one of the most basic organization standards of all living systems. At all levels of life – from the cells metabolic networks to the ecosystems food webs – the components and the processes of living systems link together in a network form.

Capra describes this form of organization saying that “[...] in order to interpret something, we see it in a certain context of concepts, values, beliefs or circumstances”. Besides this, “to understand the meaning of something, one must relate it to other things in the environment, in its past or its future. Nothing has a meaning in itself” (2002, p.96). Each subject runs through his own internal network of connections, which are associated to one's memories, remembrances, historicity, previous experiences, thus considering it all as a connection.

Musso (1994) reaffirms Capra's thought, highlighting that the “concept of network is omnipresent and omnipotent in all disciplines” (apud Santaella; Lemos, 2010, p. 7). Sociologists started to see the society under this bias specially from the emergence of technologies and digital social networks, which have been highlighted with the Web 2.0, a phenomenon which characterizes until then the biggest revolution in the Internet, as it allows the communication and the possibility of connection between subjects.

This communicational dynamics which arises with the Web 2.0 boosts a type of generalized connectivity (LEMOS, 2003), which provides feedback through the convergent points in the network, called *knots*. Each knot interferes in the network circuit, and therefore it can modify the whole information flow, besides being modified by it. This situation provides interactivity between the subjects, as mentioned by Silva as the “[...] possibility of ‘changing the content’, as an innovative experience to know things enabled by the infotechnological universe, thus as a liberating possibility of authorship of the user on its chance to know things” (2000, p. 36).

Still, it is necessary for interactivity to be understood as the “[...] logic of communication which breaks the prevalence of broadcasting, of distributing” (Silva, 2003). When breaking the domain of broadcasting, interactivity contributes and authorizes the subject to participate in the communicational processes as a protagonist, as he experiences situations in which he appropriates the message and, more than that, he has the possibility of changing it, as an author or co-author in this dynamics.

In this sense, our purpose in the present study is the investigation of the potential of the social network Facebook as part of a pedagogical architecture since, according to Castells, “the digital communication networks are the backbone of the network society” (2005, p. 18). When connecting and interacting people, technologies, cultures, we notice the collective intelligence of groups (Levy, 1999), shared and potentialized in real time by the network members. In this dynamics, it is imperative to think in educational processes which analyze, assess, consider and participate in this new communicational and interactive logic which arises with the technologies and with the Web 2.0, stimulating and understanding the networks inherent characteristics: participation, interactivity, communication, autonomy, cooperation, sharing, *multidirectionality*.

Facebook and educational possibilities

In recent years the Access to social networks has had an intense growth, with a significant increase in the number of members. The joining to such spaces elects many aspects for reflection and discussion, such as the need for one to be connected all the time, the easiness to set new relationships, real-time communication and sociability, on one hand, and the individualism, privacy and spectacularization, besides the social relations embrittlement, on the other.

According to the Site Olhar Digital (2012), concerning Facebook, there was “a growth of the social network in the country, and the result could be no different: it ripped off sites from Microsoft and Google, including Orkut itself, which once was the most accessed relations site by Brazilians”. Sbarai (2011) mentions that a pool from a metrics company Comscore “pointed out a 51% growth in the volume of traffic in social networks in a year. Among all services, Facebook was the one with the biggest growth: 479%”.

Nowadays, worldwide, Facebook is considered the largest social network. Most times, whenever going to the Internet, people automatically log on Facebook, interacting in several ways, through synchronous or asynchronous tools, used according to their needs.

Due to being connected, all information the users visualize (news, innovations, videos, readings, links, interviews, among others) can be quickly shared, thus characterizing the subject's participation in the network, creating his own identity in the cyberspace. According to Recuero, the building up of this cybernetic ID is due to the “appropriateness of the communication tools mediated by computer [...], [which] works as a presence of the ‘I’ in cyberspace [...]” (2009, p. 4). Through postings and interactions, we find out about members' interests as they end up sharing what they consider important and have a meaning to them. According to Nelson Preto (2010), “you are what you share”, and this quote reflects the dynamics experienced by using Facebook.

We can say that Facebook is a non-structured environment, in which information is easily lost. It has a chronological linearity, but the amount of information published makes it impossible to have a systematized and deep follow up concerning the contributions. Besides this, the environment configuration does not allow the user to retake old postings, making the reflection and the dialogic proposition vague and instantaneous, a peculiar characteristic of time and space relations in a network society.

Based on these elucidations about Facebook and due to the dimension brought by the Internet, by the cyberculture and the knowledge virtualization processes, it is believed that learning can be potentialized from the dialogue and the setting of relations with the new technologies. We can then consider Facebook as a learning environment, that is, “a live organization, in which human beings and technical objects Interact Iná complex process that organizes itself in the dialogic of its network connections” (Santos, 2010, p. 39), essential characteristics for the usage of this space as a Educational Architecture.

Considerations on Educational Architectures

It is necessary to acknowledge that the emergence of these technologies in the social dynamics (and school) comes up with new ideas about how to conceive and make a new educational model possible which is supported by technology (Carvalho; Nevado; Menezes, 2005, p. 351), a latent need as we cannot stifle its usage in traditional teaching methodologies which do not involve and even ignore the cooperation and the sharing, intrinsic characteristics of a network society.

In this context, it seems that an alternative for the inclusion and integration of technologies in the school dynamics may be made feasible through the concept and the characteristics of Educational Architectures, seen as “learning structures carried out from the

confluence of different components: pedagogical approach, educational software, Internet, artificial intelligence, distance learning, conception of time and space” (Carvalho; Nevado; Menezes, 2007, p. 39).

According to the authors,

The feature of these pedagogical architectures is to see learning as a handicraft activity, built on the sharing of experiences and the demand for action, interaction and meta-reflection of the subject about the facts, the objects and the social-ecological environment (Kerckhove, 2003). Their curricula assumptions gather open pedagogies which are able to host flexible, malleable, adaptable didactics to different theme focus (Carvalho; Nevado; Menezes, 2007, p. 39).

The conception of the Educational Architectures is rooted in three essential components: strong pedagogical conception, methodological systematization and telematic support. The strong pedagogical conception, according to the authors mentioned, come from the “Uncertainty Pedagogy”, which synthesizes the ideas by Paulo Freire and Jean Piaget. Their assumptions are: a) Teaching to find solutions for real problems; b) Teaching to transform information into knowledge; c) teaching for authorship, expression and interlocution; d) Teaching for investigation; and e) Teaching for autonomy and cooperation. The foundation of the Methodological Systematization comes from the interlocution of elements which provide students interesting intellectual activities which are carried out through interaction. Finally, we have the base for the Telematic Support, which helps in the process. Telematics as a relation between telecommunication and computing is mainly

represented by the possibilities of usage of the computer/Internet (Carvalho; Nevado; Menezes, 2007).

We highlight that the Educational Architectures potentialize an educational dynamics which considers the demands of the contemporary society, integrating education and technologies. We can understand that the environments which enable the interaction between subjects and technologies, added to the pedagogical mediation and the promotion of meta-reflection on the educational praxis, may become pedagogical architectures.

Any environment based on the Web 2.0 tools has as its disposal adaptable spaces for the user, becoming more attractive and offering more options than the conventional ones (Kirkwood, 2006), as they encourage the exchange and the communication between people, as well as the construction of groups and communities, basic elements in human relations.

Tools such as wikis, blogs and discussion forums, as well as the use of survey techniques, enable an interactivity which overcomes the conventional practices thus improving the building up of integrating, collective and collaborative environments (Kirkwood, 2006) which can be used as Educational Architectures in the educational processes.

About the study

This text emerges from the experience lived in the Advanced Seminar: Educational Architectures and Digital Inclusion, carried out by the Post Graduation Program in Education from the Federal University of Rio Grande do Sul, during the year of 2011.

This course was carried out in two phases: in the first semester the proposal contemplated weekly meetings and the use of a group on Facebook for discussion about the readings and other provocations concerning the contents worked on. The idea was to experience the social networks as promoters of learning processes

and construction of knowledge, besides checking whether they could be considered as Educational Architectures. In the second semester, the course was fully through distance learning, and we used the same group on Facebook as an integrating environment, besides PBworks for the carrying out of more systematic works. We highlight from the tools used on Facebook, the Mural and the comments which enabled rapid sharing of materials which guided the group discussions.

We considered the course group created on Facebook as our source of data. The perceptions described here are a result of the participation and observation of the performances there. In its methodological conception, we believe that that approach of the Social Networks Analysis, proposed by Fragoso, Recuero and Amaral can optimize the analysis, as it has “a structuralist hallmark and it starts from the principle that, when studying structures resulting from actions and interactions between the social actors, it is possible to understand elements about these groups and, similarly, make generalizations about itself” (2011, p. 115). We do not bear in mind, nor have space in this article, to go further on the possibilities of structuralist analysis, a work which will be developed in another opportunity.

The analysis is a result of interactions and immersion on Facebook from the group we created. We considered the interactions of the classmates and professors and the conclusions result from the observations made in the environment. These involved mainly the participation of the classmates, the reading and compilation of the interaction moves set in the environment, in order to explore its possibilities and limitations, as well as the moves of the professors’ mediation. We will approach a final synthesis of the experiences we had in the two semesters of the course as a way to develop the Idea of making Facebook feasible as part of a Educational Architecture.

Facebook as part of a Educational Architecture: experience results

Based on the records of the experience, we highlighted Facebook as part of a Educational Architecture, as this social network presents characteristics which meet the revisited concept. The most evident correlations among Facebook features and the concept of Educational Architectures are:

- Facebook is a social network which connects and integrates people from different geographic locations, bringing a new meaning for the concepts of time and space. The possibility of setting a synchronous or asynchronous debate of ideas, or the simple exchange and sharing of information breaks the borders of linear time and space. The relation is built due to the convergence of interests, by links constructed from ideas or opinions.

- By being a virtual space with tools which can be used in a pedagogical way, it can be considered as a learning environment, collaborating in distance learning activities. Despite its non-structuring feature, as we have previously mentioned, there are several possibilities to be explored for its systematic and collaborative use.

- It can be pedagogically intermediated, as it is a space that, besides enabling indexing other environments, it disposes tools for synchronous and asynchronous interaction. And this is a feature which opens up different possibilities of interaction for its users.

Considering the proposed concept of Educational Architectures, Facebook responds for part of the support, but it has little in terms of strong pedagogical conception or methodological systematization for teaching and learning. This means that for its use to be pedagogical it will demand a proposed towards such term. However, what is imposed then is an intentional and clear mediation as an essential function to foster learning among the group members to be mainly carried out by the teacher but not exclusively by him/her. Another condition to be imposed is a

pedagogical contract between the members otherwise the space allowed to weaknesses in the process might be the dominant one.

If on one hand we visualize this possibility of integration and interaction between the subjects on Facebook, on the other, contemporary theorists as Zygmunt Bauman (2011) believe there is a weakness in these connections, due to the existence of instantaneous means of disconnection. Thus as it is easy for people to connect themselves, the “possibility of painlessly and in a similar instantaneous way breaking the situation of ‘being connected’ in the moment it seems inconvenient for us” (Bauman, 2011, p. 46) also exists. The weakness is in the disengagement the network raises, then we reaffirm the educational contract with the students and the intense mediation, but not exclusively, by the teacher.

We can consider this statement from the author as a weak point in using the Facebook as part of an educational architecture, taking into consideration the experience we had at the Seminar. On one side, after the end of the course by the Program, few members continue to contribute with the discussions proposed in the group on Facebook. On the other, this is not different from what happens in an on-site class. After the academic group is finished probably some bonds between classmates will be kept but most will end. However, as we presuppose a strong pedagogy we do not change only in the scope of the tool/environment which is found on the Web, but also in the educational scope: the educational contract, the proposals which motivate everyone, the teaching and learning methodology and not only the architectural configuration of Facebook and what it allows regardless any proposal.

One fact we consider important in this experience is the role of the educational mediator, who needs to be an active subject, guiding the activities in the environment, focusing on creating learning networks. According to Santos, we need to understand that “it is not the online environment that defines online teaching. The environment/interface conditions, but does not determines things. It all depends on the communication and educational

movements of the subjects involved to assure the interactivity and the co-creation” (Santos, 2010, p. 43). Even though all group members are researchers on technologies and their educational interfaces, the educational culture which we have experienced so far is based on the logic of transmission, reception and planning. The rupture of this culture is a slow process, which demands stimulus, autonomy and practice so that, then, the subject starts to have more active manifestations in any virtual space.

In the conception of the Educational Architectures, there is a highlight concerning the teacher’s position towards the learning situation. He needs to be imbued with the Idea of the “Uncertainty Pedagogy”, provoking and raising the reflections and interactions between the students:

The role of the teacher is indispensable in the sense of creation and proposition of architectures, as well as the orientation of the students that, in their turn, actively act building a learning network. It is the teacher’s role, by means of problematization and the support to reconstructions, lead the students to awareness of their own questions and provoke in the students the need to explore such questions and seek answers, in a process of continuous assessment of knowledge. (Nevado; Menezes; Vieira Júnior, 2011, p.821).

No matter how interested the subject is to autonomously learn, it is expected from a mediator teacher the orientation and structuring concerning what to do and in which way we can move on. “This is the type of knowledge (better said, inspiration), strived by men and women in times of liquid modernity. Students want

tutors who can show them how to go on and not teachers who make them take the only possible road” (Bauman, 2011, p. 120).

We then understand that this proposal experienced by the course can collaborate for the expansion of the concept of Educational Architectures already proposed in previous works and several authors, mainly because we noticed and highlighted that the pedagogical mediator has a key role in these environments. Without an intended intervention, oriented and defined purposes, the network itself ends up dispersing and the members reduce their manifestations and collaborations, weakening the connections made, besides having experienced few situations of concrete learning.

We believe, like Bruno (2010, p. 208-209), that learning is not a result of “a limited, linear and single process, marked by only one way of learning”. We understand that “the human being is made and is changed, as his structures are modified”. We believe that “the individuals adapt themselves, but do not accept; that the flexibility in learning is immeasurable and that there are unknown elements even for the learner himself/herself”.

After the experience carried out at the Seminar, we noticed that Facebook may become a favorable environment for learning. When we think about the virtualization of learning, the provocation made by Ramal is interesting (2002), concerning the need of a curriculum which differs from the traditional educational model. For the author, the network curriculum should have the following characteristics:

- a) Metamorphosis: it will transform itself according to the necessities [...]
- b) Mobility of the centers: [...] there is not a single center, nor more important contents, but *we* from the curricular network equally functional and multiconnected who always making way for new scenarios.

c) Interconnection: [...] any part of the network, even separated, has a new network and makes part of a *complex* whole. Learning is similar to *navigating*.

d) Exteriority: All functioning of the curricular scheme depends on a permanent dialogue with the exterior part [...].

e) Hypertextuality: it is constituted by a large amount of texts – verbal and non-verbal ones [...].

f) Polyphony: it is the place of interculturalism, of the interdisciplinary dialogue, of several voices, coming from several social places. It is, then, an inclusive, integrating and transforming network of the subjects and the relations they set between themselves and the world. Learning is *dialoguing*. (Ramal, 2002, p. 185-186).

Taking these characteristics into consideration, we see that Facebook may represent their convergence, in a sense of concentrating the characteristics presented in its organization, following the principles of network curriculum. We concretely visualize its metamorphosis, seeking improvement; the possibilities of interconnection, exteriority and hypertextuality presented in its configuration; we see the polyphony and the mobility in the centers, in the sense of the several and diffuse expressions which arise.

For the author, the network is a “metaphor and the possible inspiration for a new curriculum diagram. The network that captures and supports, that distributes and supplies, channels and interlaces, transmits and communicates, interconnects and hosts” (Ramal, 2002, p. 186). In terms of a pedagogy adjoining new

technologies, the attitude of the educator ends up having a new meaning as he is no longer the central knot in the learning process, setting a reticular situation as well as of collectiveness, although we believe that he still plays an important or essential role in this whole process.

A positive point in the experience is the fast manifestation from group members. When something is posted in the environment, there were quickly new contributions from the subjects, creating a hypertextual network of meanings, collaborating for the development of a certain issue, contributing and enriching all discussions, highlighting the group's collective intelligence.

As a negative aspect, we highlight the fact that the Internet is mainly characterized by the excess of information, an issue which also involves the social networks. When using Facebook in a proposal of Educational Architectures, the members need to be aware of the purposes to be reached and issues to be dealt with. It is expected from the network member to have some understanding concerning the purposes of that space, as the disposal of a hyperlink as well as contributing with the proposed discussion, it can also impoverish the reflections and shift the focus of the work. Situations of such nature happened a few times in the group, with shallow postings or which were not adequate to the proposed purposes.

Final Considerations

Kirkwood (2006) states that the subjects spend much time creating contents for the sites and communities they join, they make blogs, films, dispose links, write essays, share information, form communities. The author reinforces that they do that according to their own will, only through their motivation, to assure, confirm, set an online presence and to develop social networks and join significant communities. We can consider this as a movement which intensifies the virtualization of learning and that it needs to be observed in the work with educational architectures.

Thinking of Facebook as part of an Educational Architecture for the teacher training, we understand that we cannot demand from the teacher something which was not experienced by him/her. Thus, it is more and more urgent that the subject has a critical appropriation of the technologies available, joining the cyberspace as someone who creates, produces culture and content, situations which should be considered mainly in the beginning of teacher training.

From this experience, we highlight our presence in this space through some contributions, which we think were coherent and according to the discussions and themes which were being discussed in the group. Whenever possible we tried to provide a continuation to the issues discussed, bringing new contributions, respecting and considering the partners' opinions, that is, we followed all the group discussion in this environment, pondering the dynamics of the subjects involved in the process.

We consider, after analyzing the experience, that the usage of social networks is a strong trend in educational processes, even integrated to the Learning Virtual Environments. Finally, we highlight that the present study aimed to report an experience on Facebook, and not to propose new methodological methods to use in this network, a theme which is left for later studies.

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PART 2

FACEBOOK

HIGHER EDUCATION USES
AND IN THE CONTINUOUS
TEACHER TRAINING

Possibilities and challenges of using Facebook in education

Three areas for questioning¹

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Introduction

Linked with an undeniable expansion,⁴ Facebook has been progressively gaining notoriety as a vast field for research in the Social Sciences and Humanities, with growing interest in its uses

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4 The site has nearly 1.5 billion subscribers, according to data provided by the company, available at <<http://newsroom.fb.com/company-info/>> (accessed 31 July, 2015).

in Education (TESS, 2013). In the educational literature, the idea seems to resonate that the use of this platform provides an alternative to institutionally managed Virtual Learning Environments (VLE) (AYDIN, 2012; RACHTAM & KAEWKITIPONG, 2012), a view that is also advocated by Lusophone researchers (FERREIRA et al, 2012; JULIANI *et al.*, 2012; FUMIAN & RODRIGUES, 2013).

Potential benefits and advantages of the use of Facebook for educational purposes have recently begun to be discussed with a fair measure of enthusiasm by Brazilian authors (c.f. COSTA; FERREIRA, 2012; MATTAR, 2013). Predominantly in connection with its obvious communicational affordances, Facebook is considered a site to support research, collaboration and sharing, as it is understood as a popular tool that is relatively easy to use, allowing the integration of several resources and providing privacy control functionalities (PATRÍCIO; GONÇALVES, 2010), thus constituting a potentially helpful tool for lecturers and students (EBELING & BOHADANA, 2013).

This perspective, however, obscures some crucial issues. Regarding privacy and security, for example, Facebook is often criticized in respect to the ways in which changes are imposed on their *Terms and Conditions of Use*.⁵ Such criticism also tackles questions regarding the expansion of marketing embedded in the site, raising ethical issues implied by the use of algorithmic processes that are applied to personal profile data and communications exchanged between users to manipulate feeds and generate targeted ads. “Online privacy” is, indeed, a controversial and complex issue, suggesting that such enthusiastic beliefs are, at best, an optimistic view of underpinning corporate practices.⁶

5 See <<https://www.facebook.com/legal/terms>> (Accessed 31 July 2015).

6 Sauvik and Kramer (2013) report a survey of the practices of self-censorship on Facebook. The second author is a researcher at the company and, thus, has access to data that are not available to outsiders;

Consistently with this optimism, empirical studies are only starting to appear, and, crucially, there seems to be little discussion of potential problems. Amongst more critical pieces, Wilson *et al* (2013), for example, question online interaction between lecturers and students based on a review of empirical research which reveals ethical issues that arise in spaces where professional and private lives can mingle with greater ease. Anchored in an extensive documental study, Hew (2011) concludes that “Facebook has, so far, very little educational use, that students use the platform mainly to stay in touch with known individuals, and that students tend to disclose more personal information about themselves on Facebook; hence attracting potential privacy risks upon themselves”. In fact, the concern articulated by Duffy (2011) remains: based upon an analysis of the expanding use of social networks in Higher Education (HE), “the expansion [of these sites] does not necessarily imply their use in Education”.

The use of features such as *Groups* and *Events* has prominence in the literature, given their possible similarities with features available in virtual classrooms on VLE. However, Groups do not offer tools that allow filtering and reorganization of posts, which hinders the use of established online moderation techniques (SALMON, 2002; 2003), created for systems specifically designed to provide support for asynchronous discussion. Thus, more empirical studies are needed that critically examine the pedagogical affordances of the platform (WANG *et al*, 2012), the practices that have been (and are being) developed in it and, through compared studies, the potential relevance of contextual and cultural differences, beyond the traditional categories based on usual demographic categories (e.g. age, gender, socio-economic class and schooling).

however, the article refers to data that users have not published on the site (that is, deleted text and edited or unshared material), suggesting the company’s intrusion beyond the confines of the data actually submitted to their servers.

This chapter examines issues related to the use of Facebook in education with basis on a study of the integration of the platform in a specific educational context: to offer complementary support in face-to-face undergraduate courses. Based upon an extensive data corpus collected with a group of 50 participants in a piece of exploratory research, the chapter discusses relevant issues organised into three areas of questioning: conceptions of “distance” and “closeness”; the relationship between technology and pedagogy; perceptions of ‘flattening’ of the relationship between lecturers and students. The discussion suggests that, whilst Facebook can offer very interesting possibilities for education, it also poses many challenges to current practices and conceptions.

Background

The discussion that follows includes some preliminary results of a piece of research that aims at investigating the pedagogical mediation conducted through social networks. The work, currently in its data analysis phase, is of a compared nature, including data collected from two groups of participants in Brazil, one at graduate level and another at undergraduate level, as well as a group of student-participants in Spain. This text focuses on the data obtained with the Brazilian undergraduates.

This group of participants included 50 students enrolled in a face-to-face Bachelor’s degree in Education offered by a public university in Rio de Janeiro. The use of Facebook was integrated in a theoretical module taught by the second author for various years to groups of comparable size that repeatedly displayed a clear disinterest in the subject matter. This perceived indifference, as well as class size, was the primary motivating factor underlying the lecturer’s proposal to use the platform. The suggestion was met with unanimous acceptance by the group, which included participants who already were Facebook users and had regular, good quality Internet access. As suggested by the data collected from a diagnostic

questionnaire initially applied, the group is fluent in the use of Internet-based technologies, as suggested in the summary below:

- 97% use the Internet to stay informed;
- 80% occupy their free time using the Internet;
- 91% access the network through their home computer;
- 93% declare social networking sites as their primary online destination;
- 63% usually post comments or participate in forums and discussions on social networking sites.

The discussion below is based upon data collected in three focus groups conducted, each, with 15 students, after the end of the semester. The sessions were recorded on video (with the consent of all participants) and later transcribed.⁷

Closeness and distance

The use of Facebook, according to Mattar (2013, p. 115), theoretically brings lecturers and students because the exchanges of personal information stimulate communication between the two groups of actors and, thus, enhance the “credibility” of lecturers with students. The extract that follows, representative of the positioning revealed by participants in the study, is consistent with Mattar’s idea that a form of ‘rapprochement’ takes place:

Extract 1: Facebook was a way for me to have contact with the lecturer; we posted stuff and she commented on it, so it was a

⁷ All data were originally collected in Portuguese and translated to English by the first authors; extracts are presented in English in the main text, with original versions in footnotes.

way to get information and also to know the opinion of classmates, so I think that it helped a lot.⁸

The extract points to the possibilities offered by Facebook in that it enables more intense interaction amongst students and, in particular, of students with the lecturer. A more personal and focused contact with the student is always limited in classroom-based teaching to significant numbers of students, especially when contact hours are relatively few, as illustrated by the following extracts:

Extract 2: The meeting with the lecturer is only once a week and we do not have, did not have, other alternatives. I liked this proposal (...) because it helped a lot. And I got very excited with the way the lecturer could comment on the answers and all; it was really cool.⁹

Extract 3: It was very different; you were the lecturer we had most contact with. I'll really miss having that contact with the lecturer.¹⁰

8 “O Facebook foi uma forma de eu ter contato com a professora, a gente colocava as coisas e ela comentava, então foi uma forma de obter informações também, saber a opinião dos colegas de turma, então eu acho que auxiliou bastante.”

9 “O encontro com o professor é só uma vez por semana e a gente não tem, não tinha, outra forma, eu gostei muito dessa proposta (...) porque auxiliou bastante. E me empolgou muito essa questão da professora comentar as respostas e tal, foi muito legal.”

10 “Foi muito diferente, você foi a professora que a gente teve mais contato. Eu vou sentir muita falta de ter esse contato com a professora.”

Great appreciation for the closer and more frequent contact with the lecturer seems to pervade students' comments, as suggested clearly in the following extract:

Extract 4: Through Facebook we were closer to the lecturer. She could learn a little more about us and how to transmit the module for us, knowing a little more about the personality of each of us, what we can do, what we cannot.¹¹

Greater contact with the lecturer, according to this participant, implies her gaining deeper knowledge of the specific needs and expectations of each student and, therefore, allows tailor-made support that is more focused than what is possible with a large group in a face-to-face classroom. In addition, the platform represents, in the perception of students, not only the realization of greater support from the lecturer, but also the ability to build up a record of what is shared, which can be consulted on other occasions. The next extract illustrates these ideas:

Extract 5: Facebook. It was important because, first, we managed to establish greater contact not only with the lecturer, but also with the whole class. It was a way to develop what we discussed in the classroom, a way to expand our knowledge and have access to a broader view of what other people were thinking about the same theme, because often the person inside the

11 “*Por meio do Facebook ficamos mais próximos da professora. Ela pode conhecer um pouco mais da gente e como passar a disciplina pra gente, conhecendo um pouco mais a personalidade de cada um, o que cada um pode, o que não pode.*”

classroom feels shy to speak out, but, on Facebook, they had greater confidence to comment, and, sometimes, they made an extremely pertinent comment that could be very useful even as a base for of our future answers within the module.¹²

The enthusiasm of students for the use of the platform is obvious, and it is quite an interesting notion that asynchronous communication can enhance the expression by “shy” individuals, as the following extracts support:

Extract 6: I too am very shy, too. Facebook helped me a lot to demonstrate my point of view, to debate, to speak. I’m better at writing than talking.¹³

Extract 7: Facebook also helped many people who have this difficulty, and expressing themselves there helps to break several barriers, to be able to talk in groups later. Very cool.¹⁴

12 “O Facebook, ele foi importante porque primeiro a gente conseguiu estabelecer um contato maior não só com o professor mas com a turma toda. Foi uma forma de dinamizar aquilo que a gente tava tendo em sala de aula, foi uma forma de expandir o conhecimento e ter acesso a uma visão mais ampla do que as outras pessoas estavam pensando com relação à mesma temática, porque muitas vezes a pessoa dentro de sala de aula é tímida pra tá falando, mas no Facebook, ela ia lá e comentava, e às vezes fazia um comentário extremamente pertinente que seria até mesmo muito útil pro embasamento das nossas futuras respostas dentro da disciplina.”

13 “Eu sou muito tímida também. O Facebook me ajudou bastante a demonstrar meu ponto de vista, a debater, a falar. Eu sou bem melhor na escrita do que na fala.”

14 “O Facebook ajudou também muita gente que tem essa dificuldade e se expressar ali e a quebrar várias barreiras pra depois conseguir falar em grupo. Muito legal.”

Extract 8: I believe there are extremely timid, shy people. Because they are already acclimatised, familiar with Facebook, they felt free to express themselves.¹⁵

The perception of “closeness” present in different guises in participants’ talk represents the binary opposition that characterizes prevailing conceptions of face-to-face and distance education, which has been philosophically approached by Valle and Bohadana (2013). The authors suggest that geographical distance should not be the only aspect to be taken into account when we think about learning processes. In these processes, the possibility of qualitative change should be considered: the individual’s ability to become another in relation to what they once were. In this sense, distance exists as a “condition for education – and not a condition of a certain kind of education, since there is no education without distance or without a gap always to be surpassed as part of the project to be different, yet respectful of the autonomy of others”.¹⁶ (VALLE & BOHADANA, 2013). The purpose of distance that is conquered is to reach a new and deliberate closeness. The type of distance that education claims would never be definitive, but a continuous and complex movement of approaching and distancing, making presence and distance integral parts of the process.

Students’ voices support an understanding that the manner of participation supported by the use of the platform enables multiple repositioning with regard to the lecturer, to peers, to the knowledge

15 “*Eu acredito que haja pessoas extremamente envergonhadas, tímidas. Por já estarem ambientalizadas [sic], familiarizadas com o Facebook, elas se sentiram na liberdade de se expressar.*”

16 “*condição para a educação — e não condição de um certo tipo de educação, uma vez que não há educação sem distância, ou sem um distanciamento sempre a ser conquistado como parte do projeto de ser diferente e pelo respeito à autonomia de outrem.*”

in question and, crucially, to themselves. They are consistent with the idea that “the different modes of presence that the individual realises determine the characteristics of their participation in the adventure of existence and determine to the individual their ways of being”¹⁷ (VALLE & BOHADANA, 2013).

Technology and Pedagogy

The potential of Facebook to foster greater “credibility” of the lecturer in the eyes of students, suggested by Mattar (2013), in a way expresses itself in the perception of participants in terms of a renewed perspective on the module’s disciplinary area. As suggested by Extract 9,

Extract 9: (...) if you stop and look, we’re using the content of a discipline in a tool considered completely contemporary, which is Facebook. Notice what a nice connection: we’re bringing theoretical questions to our daily life, to our practice that is Facebook. Everyone is there all day, connected. You’ll be putting into practice a type of content that, in the view of people, is so archaic, old, but note how it’s connected to our everyday life.¹⁸

17 “os diferentes modos de presença que os sujeitos fazem ser determinam as características de sua participação na aventura da existência, determinam para o sujeito seus modos de ser”.

18 “(...) se você parar pra perceber, a gente tá usando o conteúdo de uma matéria num instrumento considerado totalmente contemporâneo que é o Facebook, olha que ligação bacana, a gente tá trazendo essa questão teórica pro nosso dia a dia, pra nossa prática que é o Facebook. Todo mundo tá o dia inteiro conectado ali, você vai tá colocando em prática um conteúdo que, na visão das pessoas, é tão arcaico, antigo, mas olha quanto ele tá ligado ao nosso dia a dia.”

In this extract, perceptions of various interesting shifts are embedded. Firstly, the text illustrates a view of Facebook's role in the student's daily life: to be there, connected, 'all day' is 'our practice'. This is, assumedly, the practice of students, not the lecturer's, implying that there was a shift of the lecturer's situation from their 'traditional' position, ahead of the group in the classroom, towards a universe to which, in principle, she does not belong. In addition, the extract suggests that the 'archaic content' of the module was, through Facebook, represented as being 'connected to our everyday life', constituting a second repositioning, in this case, of the specialized knowledge of the module itself. Such ideas seem to be corroborated in the following extract:

Extract 10: I think we managed to simplify the way the language of the texts was presented. In my opinion, it was very difficult to assimilate content and extract from there what was most important for the educator. Now, on Facebook we managed, in a way, to contextualize and extract what is fundamental, so all things were important. But for me it was important because it was possible to connect it to reality, not a loose idea; theory became part of a context, I think it was cool because of this.¹⁹

Clearly there is not, in this student's perception, an understanding that the platform is merely allowing the lecturer to adopt a

19 *“Eu acho que a gente conseguiu simplificar o modo como a linguagem dos textos se apresentavam. Na minha opinião, foi muito difícil assimilar o conteúdo e extrair dali o que era mais importante pro educador. Agora, a partir do Facebook a gente conseguiu de uma certa forma contextualizar e extrair o que é fundamental, assim, todas as coisas foram importantes, mas pra mim foi importante porque deu pra puxar pra realidade, não uma coisa solta, a teoria ficou dentro de um contexto, eu acho que foi legal por causa disso.”*

pedagogical approach that, in fact, does not constitute a novelty brought about by Facebook or by any other technological artefact. Although quite distinct from the possibilities open to face-to-face teaching in such a large group, usually restricted to the lecture format, the approach adopted is the kind of change advocated by Valente (1999, p. 31), which suggests that “the pedagogical change we all crave is the change of education based on transmission of information to the idea of creating learning environments in which students carry out activities and build their own knowledge.”²⁰

Nonetheless, focus on the student, taking as a starting point their own experience, as well as the idea of dialogic teaching and learning, are not, under any circumstances, contributions brought by technology. These are educational conceptions that have existed long before the current explosion of digital technologies, even if they constitute an approach that students clearly ignore. From this perspective, students appear to be voicing a technical-deterministic view associated with an ethical position that equates ambiguous conceptions of “innovation” with something needed or simply “good”, which reverts to a necessity, a prescription to be followed:

Extract 11: (...) the lecturer should innovate all the time: in view of what we did, how we behaved on Facebook and in the classroom, the lecturer has to rethink continuously her strategy for achieving her purposes.²¹

20 “a mudança pedagógica que todos anseiam é a mudança da educação baseada na transmissão da informação, para a criação de ambientes de aprendizagem nos quais o aluno realiza atividades e constrói o seu conhecimento.”

21 “(...) o professor devia inovar o tempo todo, em vista do que a gente fazia, a forma que a gente se comportava no Facebook, na sala, o professor tem que repensar o tempo todo a estratégia pra conseguir alcançar o objetivo.”

Students' comments are consistently punctuated with terms like "content", "pass", "transmit", "extract" and "absorb", all suggesting a conception of teaching and learning processes as a mere transmission problem. The concept of "banking education" criticized by Freire (1974) strongly permeates participants' utterances, although these also articulate, even if shyly and tentatively, conceptions of education as a process of "knowledge construction".

On the other hand, participation in the experience herein reported seems to have also encouraged a reassessment of that deterministic view:

Extract 12: I think it helped us to change a little our view (of the content) because everyone had an impression that the discipline was boring, bland, and this helped to show that it can come into our reality, and showed that Facebook can also be something we can use for things other than gossip, pictures, intrigue, but can be used as another means to study.²²

By suggesting that the platform can be used for purposes other than the usual, recognised ones, the student suggests the possibility of rethinking predetermined positions, and, by extension, breaking barriers and opening up new horizons:

Extract 13: We broke some barriers, we came out of that closed little world, our little world, like the experience of education in

22 *"Eu acho que deu pra modificar um pouco pra gente a nossa visão (da matéria) porque todo mundo tinha uma impressão de que a disciplina era chata, sem graça e deu pra mostrar que pode entrar na nossa realidade, e também deu pra ver que o Facebook tem como ser também algo que a gente possa praticar de outra forma que não seja para fofoquinha, aquelas fotos, as intrigas, mas deu pra usar como outro meio, para estudar."*

Rio, the education I had in the city where I live, the school where I studied, the contact with people that I had, just that. We broke the barriers as well as having expanded horizons, right?²³

Extract 14: We could compare, research, not only within the class, but compared to other countries, you posted an American video that was on education, then it expanded what the university in Rio de Janeiro, Brazil, is. It was very good.²⁴

The possibilities for re-evaluation and transformation through online participation is not restricted, according to the students, to their own repositioning:

Extract 15: “(...) I reckon we managed, in some way or another, to understand that the educator can rethink their way of passing on content. In what we studied, instead of a mere reproduction of the content, which is something that the educator should rethink, I think it showed

23 “(..) a gente rompeu algumas barreiras, a gente saiu daquele mundinho fechado, nosso, tipo a experiência da educação no Rio, a educação que eu tive na cidade aonde eu moro, a escola em que eu estudei, o contato com as pessoas que eu tive, simplesmente isso. A gente rompeu as barreiras, além de ter ampliado horizontes, né?”

24 “(...) a gente pode comparar, pesquisar, não só na turma, mas em relação a outros países, a senhora postou um vídeo americano que era sobre educação, então ampliou o que a universidade, no Rio de Janeiro, Brasil. Isso foi muito bom.”

us that it's possible not only to rethink, but to think about having a positive feedback.²⁵

“To rethink” thus becomes a fundamental possibility arising from the mediated dialogue on the platform, and can be reflected in a reassessment, in the light of what is, in this case, specific to the discipline, of the relationship between ‘theory’ and ‘practice’, conceived as that which belongs to the academic world and that which belongs to the day to day life, respectively:

Extract 16: (...) it's interesting, but the school has been the site of several divorces. It divorces theory from practice. With Facebook we managed to celebrate this marriage again, of theory with everyday practice. Without noticing, you've been doing this all along.²⁶

This last statement is clearly linked with the previously raised point on the distance between the discourses of the discipline and the forms of articulation used in online environments, where it was possible to “simplify” the “content” and, thereby,

25 “(...) eu penso que a gente conseguiu de forma ou de outra perceber que o educador pode repensar a forma como ele tá lidando com o conteúdo. Nessa coisa que a gente estudou, de uma mera reprodução do conteúdo e que o educador deve repensar, eu acho que mostrou pra gente é possível não só repensar, mas pensar em ter um feedback positivo.”

26 “(...) é interessante, mas a escola tem sido o lugar dos vários divórcios, ela divorcia teoria e prática; com o Facebook a gente conseguiu fazer esse casamento de novo, da teoria com a prática do cotidiano. Sem perceber você já está fazendo o tempo todo isso.”

facilitate the identification of “what was more important for the educator”, as stated in Extract 9. Thus, subsumed in the notion that the environment fosters a greater centring on the student, is the traditional view of education as focused on the teacher, the “bearer” or “representative” of power, since this actor still plays an assessment-related role, largely regardless of the pedagogical approach adopted. This observation leads to a reflection on issues of a political nature, presented in the final theme suggested in this chapter.

Flattening

Participants’ voices suggest that they feel more ‘comfortable’ communicating in a secret Facebook Group (which does not appear in searches and is accessible only to those who have profiles added by the administrator) than in the classroom. This suggests a shared view of the platform as a space that allows the collaborative creation of an area for interaction that is neither a usual social space nor the formal space of the classroom:

Extract 17: Facebook is different from the classroom. We know Facebook, we have things to say and we can help you use it. The classroom is very formal, the lecturer, distant. The exchange is limited.²⁷

Students’ comments suggest a profound questioning of a traditionally established hierarchy. They view the platform as a

27 “O Facebook é diferente da sala de aula. Nós conhecemos o Facebook, temos o que dizer e podemos ajudar no uso. A sala de aula é muito formal o professor fica distante. A troca é pequena.” (First author’s translation)

new context that provides more equal and, occasionally, surprising exchanges, as suggested below:

Extract 18: (...) there is a whole dogma of the classroom, that thing, that hierarchy between lecturer and student, and when on Facebook, a social network, something that is viewed as more relaxed, everyone was able to express themselves, everyone felt at ease and then you see a lot of people were very productive. There were people that, in the classroom said nothing, but when you read their text you say ‘blimey’. It surprised many people.²⁸

This new space brings the requirement of a new protocol, constructed in a process wherein students feel themselves to be more active participants:

Extract 19: I think that Facebook, with such use (academic), all this collectivisation, was a differential in relation to the other class. Both in productivity, because not only in this module, we can study in groups, as in our Facebook Group, we were always

28 “(...) há todo um dogma da sala de aula, daquela coisa, daquela hierarquia do professor com o aluno e quando era o Facebook, uma rede social, uma coisa que na concepção é mais descontraída, todo mundo pôde se expressar, todo mundo se sentiu muito a vontade e aí você vê que muita gente produziu de forma muito boa, tiveram pessoas que assim, na sala de aula não falavam nada, mas quando você ia ler o texto dela você falava “caramba”, chegou a surpreender muita gente.”

discussing something and this influenced our performance in the class.²⁹

Extract 20: On Facebook I feel more at ease to share my views, to debate and to participate. The classroom is more formal. We use Facebook all the time, we are used to it; also, the lecturer gets closer, is more like us.³⁰

The perception of formality expressed in these lines is consistent with a conception of the classroom as the place of power in education. The view that there is a specific geometric space whereof power emanates, according to Foucault (1980), has prevailed in the West. However, as suggested by the philosopher (1980, p. 98), “power must be analysed as something which circulates, or rather as something which only functions in the form of a chain. It is never localized here or there, never in anybody’s hands, never appropriated as a commodity or piece of wealth”. For Foucault (DELEUZE, 1988), power is a relationship of forces, that is, every relationship of forces is a relationship of power. Force, according to the author, is never in the singular: its essential characteristic is to be in contact with others. From this perspective, power, far from being applicable to individuals, circulates amongst them, since the individual is not the other’s power, but one of its main effects. From this perspective, Facebook would be seen as a site where individuals can establish,

29 “*Eu acho que o Facebook, com essa utilização (acadêmica) toda essa coletivização, foi um diferencial em relação à outra turma. Tanto no rendimento, porque não só nesta disciplina, a gente pode estudar em grupo, como no nosso grupo que nós temos no Facebook, a gente tava [sic] sempre discutindo alguma coisa e isso influenciou no nosso rendimento da turma.*”

30 “*No Facebook me sinto mais à vontade para expor minhas opiniões, debater e participar. A sala de aula é mais formal. O Facebook usamos toda hora, já estamos acostumados, além disso a professor fica mais perto é mais igual a gente.*”

and do establish, as our data suggests, a new balance of power, for “power relationships are mobile, they can be modified, they are not determined once and for all” (FOUCAULT, 1994, p. 292).

Closing remarks

This chapter examined issues concerning the use of Facebook in education, presenting a study that focuses on the use of the platform in a specific educational context as additional support to face-to-face teaching. Based on a body of data collected in a piece of exploratory research with 50 participants, the chapter discussed general questions concerning the integration of Facebook in educational situations, organised into three areas of questioning: conceptions of “distance” and “closeness”; the relationship between technology and pedagogy; perceptions of “flattening” of the relationship between lecturers and students.

Based upon the discussion of these areas and the experiment with Facebook, we were led to believe that the contact with the students through this social network allowed the necessary interplay between distance and presence that is established in Education. Physical distance did not bring any impediment to the strong presence of the lecturer, which is certainly revealing of the various possibilities of presence, whether we are in an experience of physical distance or proximity.

In addition, through the impossibility to educate through absence, since “a certain kind of subject’s presence is always required, there is no avoiding that all education becomes a form of face-to-face education.”³¹ (VALLE & BOHADANA, 2013). In view of the complexity entailed in being human, the idea of presence is the coexistence of human dimensions or manifestations that make a

31 “*um certo tipo de presença do sujeito é sempre requerida, não há como evitar que toda educação se converta em uma forma de educação presencial.*”

subject exist for us. In this case, Education requires the creation and recreation of the various modes of presence – and absence – and the conditions of distance – and closeness – that constitute the subject to themselves and to others.

In closing, we consider that, whilst Facebook, like other social networking platforms, offers very interesting possibilities for education, it also offers many challenges to current practices and conceptions held by lecturers and students alike. Thus, there remains a need for more empirical research that, supported on appropriate theoretical approaches, can go beyond the deterministic views of the relationship between technology and education.

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The interaction interfaces for collaborative learning on Facebook

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Introduction

The Cibercultura like “[...] set of techniques (material and intellectual), practices, attitudes, modes of thought and values that develop along with the growth of cyberspace.” (LÉVY, 2010, p. 17) it is responsible for the way of creating these new spaces, such as the emergence of the Internet and all devices that enabled its development. The new informational devices treat differently information from old media devices, providing customers with the

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information on a continuous space, depending on how the person search. (LÉVY, 2010).

Among the devices have social interfaces of Web 2.0 encourage the participation of people to access, making it a collaborative participation, in which knowledge is shared collectively by all, independent of authoritarian and regulators, if possible, in your full utilization, the reissue of materials and a co-creation. With the motivating factor collective intelligence defended by Lévy (1999), which is based on the social base when the ideas, language and cognitive technologies are abstracted from a community.

In the case of social networks, “defined as a set of two elements: actors (individuals, institutions or groups; network nodes) and their connections (interactions or social ties).” (RECUERO, 2009, p 2) Internet enables its expansion. Also, in this society are multiple interfaces available that enable different ways of learning and at the same time relate to the networked knowledge. For Kirkpatrick (2011, p. 45), citing Zuckerberg (2011), “all comes down to let people express themselves; And whatever way they find to use the site, I think it’s cool.” Leaving it to each know how each interface functions to use as it sees fit.

This is why it is necessary to know the possibilities of interaction that Facebook presents to teachers to encourage collaborative / reflective learning among their students.

Teaching and learning as a collaborative / reflective practice in cyberspace

Learning can take place either within a formal educational perspective when the school uses these interfaces in their educational program or in informal education, where users can learn in informal learning environments. However, not all possess knowledge and the ease of finding the right way to use these interfaces in the educational field, especially when it comes to collaborative learning.

We are in a society still under construction. A society dominated by the relationship between science / technology, in constant process of economic and productive restructuring and (re) building a new relationship with culture through cyberculture and education with collaborative ways of learning, related to the process of building, publicize and consume information and knowledge. In this society grows the role of intellectual technologies that provide new relations of the subject with information such as navigability, hypertextuality, search, spatial location, maps and data systems, simulation and others. What Levy (1999, p. 31) stands out as “a true industrialization of thought experiment, which belongs neither to logical deduction or induction from experience.”

To this author,

Devido ao fato de que essas tecnologias intelectuais, sobretudo as memórias dinâmicas, são objetivadas em documentos digitais ou em softwares disponíveis em rede (ou de fácil reprodução e transferência), elas podem ser compartilhadas entre um grande número de indivíduos, incrementando, assim, o potencial de inteligência coletiva dos grupos humanos. O saber-fluxo, o saber-transação de conhecimento, as novas tecnologias da inteligência individual e coletiva estão modificando profundamente os dados do problema da educação e da formação. O que deve ser aprendido não pode mais ser planejado, nem precisamente definido de maneira antecipada. (LEVY, 1999, p. 157).⁴

4 Due to the fact that these intellectual technologies, particularly the dynamic memories are objectified in digital documents or software available on a network (or easy reproduction and transfer), they can

Considering this fluidity in what must be learned, the process of planning and developing strategies for teaching and learning, should be reviewed as predefined processes. We should think about, with and from the new spaces emerging knowledge, open, continuous in flows, nonlinear, which reorganized according to the objectives or contexts in which each occupies a unique and evolutionary position example of networks and of their collaborative process.

As further notes Levy (1999, p. 166) “Not totaled knowledge floats”. As mediators of learning, digital devices enable and enhance the sharing of information, constituting the knowledge flow, a collaborative learning, where together, students and teachers mobilize pool resources, information, images, updating their disciplinary knowledge, teaching and training (Levy, 1999).

Thus, collaboration, understood as a philosophy of interaction and social lifestyle, where each is responsible for his actions, including for their learning (Panitz, 1997). It goes beyond a simple technique used in the classroom as generally understood cooperative learning. Based on the constructivist theory of Piaget and Vygotsky interactional partner in the collaborative learning and cooperative knowledge is discovered by students and can turn them into a relationship it has with this knowledge and other students. Learning takes place through dialogue between those involved in a social setting. The students learn to understand and appreciate different perspectives through dialogue with members of the group (PANITZ 1997).

In Dewey’s view “learners do not learn in isolation; the individual learns by being part of the surrounding community

be shared between a large number of individuals, thus increasing the potential collective intelligence of human groups. The know-flowing, know-transaction of knowledge, new technologies of individual and collective intelligence are deeply modifying the problem data of education and training. What must be learned can not be planned, not precisely defined in advance way. (Levy, 1999, p. 157). (Tradução nossa, 2015)

and the world as a whole.” (OXFORD, 1997, p. 447) Following the theories of Dewey, Schön (2000) states that the students learn by doing, and that teachers should be coaches for knowledge, in training for a reflective practitioner, whose own students can reflect on their actions discovering which contributes or not to their learning. This reflexive learning, defended by Schön (2000), works the prospect that in reflecting on their professional practice these can develop their thoughts and actions.

In the proposal for a more reflective teaching professionals “have to learn to reflect on their own tacit theories, teachers of the subjects on the methods of investigation; instructors on the theories and processes they bring to their own reflection-in-action.” (SCHÖN, 2000, p. 23) In pursuit of this reflection, practitioners should realize that according to Schön (2000, p. 31) “[...] the act of knowing this in action.”, Leading to a meet in action is a dynamic process, while “facts, procedures and theories “are static.

To Schön (2000, p. 39),

Aprender a prática por conta própria tem a vantagem da liberdade – liberdade para experimentar sem os limites das visões recebidas de outros. Mas também oferece a desvantagem de exigir que cada aluno reinvente a roda, ganhando pouco ou nada da experiência acumulada de outros.⁵

5 Learn to practice on their own has the advantage of freedom - freedom to experiment without the limits of the views received from others. But also offers the disadvantage of requiring that each student reinvent the wheel, earning little or nothing of the experience of others. (Tradução nossa, 2015)

Thus we have on collaborative learning an advantage when you can incorporate the idea of reflective learning, when the group can reflect on their practices. This learn to practice through practical strategies has the characteristic of learning by doing, in that often the virtual environment to learn this is a controlled space and low risk, a virtual world that is free of the pressures and distractions of the real world (SCHÖN, 2000).

To Schön (2000, p. 30) “To train in the use of a tool is to learn to enjoy, directly and without intermediate reasoning, the qualities of materials we learn through the unspoken feelings tool in our hands.”⁶ Crook (1998, p. 277) states that “The development of technology to support collaborative learning experience is, in part, to develop ways to provide resources for joint activity in the place where the problem arises.”⁷




Facebook: the patterns as possible learning routes

The first interface is the chat, message or chat, which sets up a forum for exchanging messages through Facebook. In this type of interaction does not require that the communication is only synchronous and can also be asynchronous (in this case are messages left when the other party access Facebook and view messages), this fact of being both synchronous and asynchronous leverages this interface. The messages may be in groups of up to 250, which facilitates management of a given conversation. Another possible

6 “Capacitar-se no uso de uma ferramenta é aprender a apreciar, diretamente e sem raciocínio intermediário, as qualidades dos materiais que apreendemos através das sensações tácitas da ferramenta em nossas mãos.” (Schön, 2000, p. 30)

7 “El desarrollo de una tecnología que apoye la experiencia colaborativa en el aprendizaje consiste, en parte, en desarrollar la forma de proveer de recursos a la actividad conjunta en el lugar en el que surge el problema.” (CROOK, 1998, p. 277)

form of interaction on Facebook are posts and comments of these posts. The posts can be placed texts, links, images, audio and video; can merge text (links, images or audios or videos).

The Facebook groups, is characterized as an available area in the interface where a user (student or teacher) can create when you see fit. Members of a group are not necessarily about other friends (or that there is previous connection between them), which enables an exchange of knowledge between people without links in the network and the formation of new connections in their networks. Among the features of a Facebook group it may be of type:  **Open**, the group, participants, such as publications of this group are visible and it may be found in the pursuit of Facebook;  **Closed**, the group and the participants are visible, but who is not part of the group can not view the publications. Anyone can apply for participation in this group, but it has to be authorized by the group administrator and the  **Secret**, only know who is attending the group's existence and the posts of it, this type only the administrator can add a new participant, which can not refuse to include, but may leave the group at any time. It is not found in the Facebook search. The choice of the type of group is important because it limits as realized some actions, but at any time the group type can be changed.





Once created the group found some resources that can contribute to collaborative work. But before starting work it is recommended that the group configuration is done in order to avoid some inconvenience. To perform the group configuration must click on the  [sprocket] icon at the top right of the group and then [Edit group settings], as you can see in Figure 1.

Figure 1 - edit group settings



Source: Facebook social networking site

When operating group edition will have access to some settings areas as: 1 - group name, 2 - privacy 3 - membership approval, 4 - group address 5 - description, 6 - markings, 7 - publishing permissions and 8 - Approval of publications. Any of these options can be modified at any time, getting the new rules worth from the date of modification. The first option is to determine the group name and the icon that will represent the group, try to choose a name that is connected with the proposal being crafted for easy identification by the members. The second option is the choice of the group's privacy, where you can choose from:  Open,  Closed or  Secret, as previously described its characteristics. The third option is membership of Approval, where you can choose between two options: one where any group member can add or approve new members; remembering that this was the option selected by default in the creation of the groups, the permanence of this option becomes dangerous when the purpose of this study is restricted to a group because members can forget the proposal and go inviting your friends. But if the proposal is broad this is the ideal option. The other option is that any member can add, but will need the approval of an administrator for this new member is

part of the group. This option is the most appropriate in the case of controlled groups.

Figure 2 - membership approval Facebook group

Aprovação de Qualquer membro pode adicionar ou aprovar membros.
adesão: Qualquer membro pode adicionar membros, mas é necessário que um administrador os aprove.

Source: Facebook social networking site

As previously mentioned, the possibility of posts and comments by participants, provided the group configuration permits. This feature is one of the richest in the process of construction of knowledge, by enabling the start of a discussion on a certain topic and posts the development of this discussion. I remember that these resources depend on the participation of the group members that will feed back into the group with your posts and comments. The fourth option is to create a group address, which is actually an e-mail to members of the group can send messages that will be added to the group as posts. When sending a posting by email all members receive message notifications and can answer the e-mail, so setting up a review of the post. This is the only option settings that once defined can not be changed, see Figure 3. And only group members can post via e-mail if someone other than belonging to the group e-mail will not be included as posting. The e-mail use is for places where access to Facebook is restricted and both the teacher as the student may participate even without direct access to Facebook and does not impair their participation.

Figure 3 - e-mail setup of the Facebook group



The screenshot shows a form titled "Configurar endereço de e-mail e da Web para o grupo". It contains the following text: "Insira um nome que será o endereço de e-mail e endereço da Web para o grupo:". Below this is a text input field followed by "@groups.facebook.com". A second line of text reads: "Os e-mails enviados à este endereço serão recebidos por todos os membros do grupo. Se você deseja que as pessoas encontrem seu grupo, forneça-lhes o endereço da Web: facebook.com/groups/". At the bottom right, there are two buttons: "Definir endereço" and "Cancelar".

Source: Facebook social networking site

The fifth option is the group's description, this area should place the proposal of the group, because depending on the privacy setting is viewed by users who do not belong to the group, in case of a open or closed group. The sixth option are the markings, which are actually keywords to identify the group. The seventh option we have the possibility to change the publication permissions, choosing who can publish the group, see Figure 4. Among the options we are able to allow only administrators to publish the group, in this case members can only comment on the publications. It can be used in cases where the Student will direct posts, more focused on cooperation. By choosing option where members can post, is enabling greater collaboration.

Figure 4 – publishing permissions configuration Facebook group

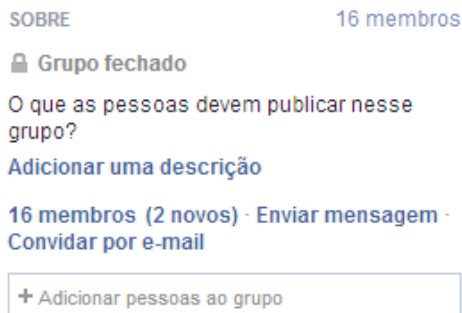
- Publicando** Apenas membros podem publicar neste grupo.
permissões: Apenas administradores podem publicar no grupo.

Source: Facebook social networking site

In the latter we have the approval of publications, scoring, all publications must be approved by the administrator. By choosing to keep this option checked will have control over what is being published, should leave this option unchecked and the former as members can post, you have no way to manage what is being published, but it is the setting which best enables collaboration.

Once set up the group, it's time to enter basic information about the project that will develop. I checked on the group's upper right menu option [on], see Figure 5, it must contain the description of the group, the text should identify which project proposal in this area need not be very detailed, because you can use other [file] area to enter more information.

Figure 5 - area on the Facebook group



Source: Facebook social networking site

Also in the area is available on the relationship of the group members, a place that allows you to search for a particular member, send a message (see Figure 6) for members and add new members. This area helps in group management, we can send the message to some or all at once (just select the bottom - Select all).

Figure 6 – sending messages to members of the Facebook group



Source: Facebook social networking site

In some cases we have monitors or some students who can help us in the group's organizational tasks, for this we must put these members as administrators as can be seen in Figure 7. To become a member of the administrator group it will have all the permissions of who created the group, you can modify all the group settings.

Figure 7 – becoming a member in a group administrator



Source: Facebook social networking site

The Facebook separates the two types that can be filtered by the option in the left area (just as documents, only files or all) these alternatives facilitate viewing and searching for documents and files. Files can be in any format to the size of 25MB, and at the time of submission a description of the file is requested. The use of description helps to identify of its contents. These files if they are in editable format files that members can download and modify the file, it can resubmit a new version of the file and the group will maintain a version history, thus making it a way to create a collaborative creation, in which you have control of what is being produced and by whom, and to retrieve previous versions.

Figure 8 – área de arquivos no grupo do Facebook

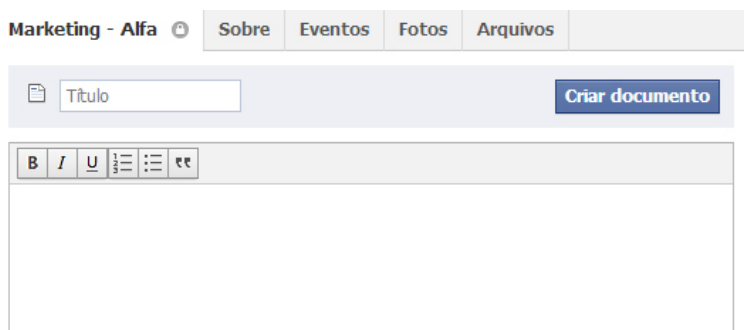


Source: Facebook social networking site

In the Document option is available a text area to create a new document as in Figure 9. This area allows the creation of collaborative documents, in which members of the group can build a text collaboratively. However, the limitation of this text editor provided by Facebook limits the performance of more effective collaboration, because it only allows text with few visual features, such as: bold, italic, underline, lists, appointments and highlighted. In addition to enabling members can edit documents the resource falls short if we think in use for a collaborative construction, for not having a control that tell which member added or changed certain section of the document, it does not facilitate the management of cooperation, and not allow the inclusion of images and text

in color or formatting of different types of letters. Leaving the unattractive document for a collaboration.

Figure 9 - breeding area of a new document on the Facebook group



Source: Facebook social networking site

Another feature is to create events for the group, creating an event can be linked to a stage of the project which should be remembered or you need the confirmation of the participation of members. In the steps of creating the event some information is essential, as the event name (must put a name that is connected directly to the design phase, for easy identification by the members); details (herein should detail what will be the event, put the necessary information); you can place the venue; the date and time; privacy (should leave the group option) and marked to invite all members, unless this event is only for some members of the group. In this case you should uncheck the option and enter the event to invite the members you want. Upon receiving notification of an event the member can choose to: participate; maybe or decline, in addition to commenting on the event. This information helps to organize and confirm the participation of members in project activity.

Figure 10 – creating a Facebook event group

The screenshot shows the Facebook interface for the 'Marketing - Alfa' group. At the top, there are navigation tabs: 'Marketing - Alfa', 'Sobre', 'Eventos', 'Fotos', and 'Arquivos'. Below these, the 'Eventos' section is active, displaying a '+ Criar evento' button and a group icon. Underneath, a section titled 'Hoje' (Today) states 'Não há nenhum item agendado para hoje.' (There are no items scheduled for today).

The main part of the image is a 'Criar novo evento para o grupo Marketing - Alfa' (Create new event for the group Marketing - Alfa) form. It includes the following fields:

- Nome:** A text input field containing 'por exemplo: Festa de aniversário'.
- Detalhes:** A large text area with the placeholder 'Adicionar mais informações'.
- Onde:** A location input field with a location pin icon and the text 'Adicionar um local?'.
- Quando:** A date input field showing '10/9/2013' and a calendar icon, followed by a time input field with the text 'Adicionar horário?'.
- Privacidade:** A dropdown menu set to 'Marketing - Alfa'.

At the bottom of the form, there is a checked checkbox for 'Convidar todos os membros' (Invite all members) and two buttons: 'Criar' (Create) and 'Cancelar' (Cancel).

Source: Facebook social networking site

In the Photos area, see Figure 11, You can provide images and videos and create albums that can be created by thematic areas to be worked on within the project context. When sending photos or videos they can have descriptions and photos in the case of markings group members if necessary.

Figure 11 – photos and videos area of Facebook group



Source: Facebook social networking site

Another interesting option is the creation of questions, see Figure 12, which are actually polls within the group. When creating the question can choose to allow other members to add a new answer choice question or not. This feature can be used collaboratively where you create the question and request that members put the response options, would create collaboratively a question that would be answered by them.

Figure 12 – Facebook group questions area



Source: Facebook social networking site

If the group members need to perform a search on a particular topic or keyword within the group, just use the search group, which is located at the top right of the screen, see Figure 13.

Figure 13 – search within Facebook groupsee Figure 13.



Source: Facebook social networking site

When performing the search are retrieved all posts and comments containing the search term, which appear with a text

marking the search term. By clicking on the desired option is intended for posting or comment related to choice made.

Figure 14 - search result (marketing) in the Marketing - Alfa group



Source: Facebook social networking site

This feature allows the recovery of information that is in the group, the group information, regardless of your permission status, is only found by the Facebook group of the system, not being indexed by web search engines, like: Google, Bing and others.

By way of general conclusion

In addition to knowing how to use the interfaces, the students need to know strategies that will enhance their practices with these interfaces and contribute to a good collaboration.

A good strategy for teachers is available a list of web sites, blogs and suggest channels and people that provide videos that address the issues addressed in their disciplines, contributing to the expansion of information on the subject, they may question that everyone will have the same information to follow the same pages,

but what's wrong with that, on the contrary, it may even lead to litigation in closed Facebook group or in class.

To call attention of students, teachers should use striking images along with attractive texts, like newspaper calls and can also make use of videos as bait for more complex texts, always accompanied by links to other texts or files.

The closed Facebook group allows a control to warn anyone who viewed the post (✓), so being a way to control and check whether the students are at least entering the closed Facebook group. This feature may be used by the teacher to track who actually is having access to posts and can encourage quoting the name of a student in the comments or posts, because then he will get a warning that you quoted him, which contributes to their participation. Always use this feature moderately, without exaggeration, how to put the names of all the students in the same comment.

Whenever the teacher identify any comments or posting to incite a discussion should be careful not to let the opportunity pass. In this case you must use the prior art cited the name of a student asking what he thinks of you just asked. In addition to raising questions or even propose goals to the group.

The teacher must be aware and use strategically the Facebook feature to put on top of the timeline the most recent posts. He must realize the interest of the group discussion and the use to review strategy to resume a previous discussion, you should always make the prospect of raising new questions or bringing latest information that can contribute to a better understanding and / or design change by some members.

Thus, teachers must be aware of the types of stimuli which are needed to attract your students and what kind of language fits better every content. He has to feel the behavior of the group not to try to force or disfigure the proposal, waiting group behavior in the first posts and comments because the behavior of students may be different in the virtual space shown in the face classroom.

It is this teaching be inserted in the practices of Cyberculture, where share and remix are important actions for collaboration and integration of the students, and usually these practices are not part of their current methods. Are these practices collaborate and remix that will feed the Collective Intelligence, making the role of the teacher pass to be a healer of knowledge, using the potential of networks to expand learning opportunities.

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Facebook in teachers' continuing training for the use of digital technologies

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Introduction

Information and communication technologies' advancement has made it possible to diversify the means and training schedules. In particular, the potential of social networks has facilitated the creation of both interest and learning groups, allowing informal, collaborative and interactive learning.

Nevertheless, many early childhood teachers and primary school teachers, who are currently teaching children, had no initial teacher training regarding the pedagogical use of Information and Communication Technologies (ICT). Therefore, if no technical knowledge has been gained, teachers won't be prepared to help their students to use ICT in class, let alone integrate them in their pedagogical practice.

In this context, we conducted an online and offline teacher-training course in educational technology through a Facebook group. Not only was Facebook regarded as a space to solve technical problems, and share assignments produced during the training, but

also as a means of developing reflective and critical thinking on the work produced.

This article presents a study, specifically a case study, based on the online component of the mentioned teacher-training course, designed for early childhood teachers and primary school teachers.

Results indicate that the use of Facebook as a tool to complement offline professional training has contributed to teachers' gradual appropriation of technologies, allowing to allay teachers' fears, to share doubts, ideas and materials and to discuss emerging problems of classroom management, including relations of knowledge and power, which are manifested when there are elements of "risk" and "unpredictability" in innovation using new technological knowledge.

Theoretical framework

The ICT in Portuguese Education

To promote ICT training, since the mid-80s of last century, several initiatives took place including the Technological Plan for Education, established by resolution of the Council of Ministers No. 137/2007, which intended the

development of the curricular integration of ICT in basic and secondary education, the promotion and encouragement of the use of computers, networks and Internet in schools; the design, production and delivery of digital educational resources, guidance and monitoring of the support activity to schools that were developed by the Educational Technology Centre of Competence and by the ICT Centers of Regional Support (ORDER NO. 18871/2008).

Within the Technological Plan, over the past few years, huge investments in equipment were made in most of the schools with the most diverse technological resources, aiming the massification of access by teachers and students to a wide range of equipment, technologies and broadband Internet, enhancing synergies that hadn't be attained yet. At the same time, it proved to be consensual the perception that teacher training would assume a key role and a "sine qua non" condition for its effective use in the context of the classroom, with promotion and development goals of student learning. In the 1st cycle of basic education the initiative "e-escolinha" allowed widespread access to ICT by students as well as the creation of conditions for their full integration into teaching practices, including the implementation of wireless networks of Internet access.

According to Brito, Duarte & Baía (2004), the continuous teacher training for the use of technologies, is divided roughly into two:

- The computer literacy, where teachers basically contact with the Office tools and other multimedia software;
- The curricular integration (disciplinary or interdisciplinary) that is created through some of the emerging problems of the professional everyday life, the epistemology of each discipline and / or its teaching, and is looking to contextualize the use of specific computer tools for the different areas of knowledge, in New Curriculum areas (NAC) non disciplinary or other educational spaces such as school laboratories, the clubs, the Study Room or Resource Centres. (BRITO, DUARTE; BAIA, 2004, p.8)

In this article we consider the second perspective, because we consider not only the fact that there is support and collaborative work among teachers in school, but also through the Facebook group that was created purposely for this, for it was intended to promote the exchange between the colleagues from different schools, technical troubleshooting, dissipating doubts and sharing materials between all trainees.

Social networks and teacher training

Who hasn't a Facebook account nowadays? The ones who do not have a profile record in this social network are likely to be considered the "excluded from society". It is well known that Facebook is the second most visited website in the world, Google is the first. Facebook is the fastest growing company in history, and in late 2010, it had more than 400 million active members, in other words, 20% of Internet users have an account in this social network. And the company continues to grow 5% per month (KIRKPATRICK, 2011).

But what is Facebook? It is currently the most visited social network in the world. This social network is still a way not only to have a personal profile but also a means to share photos, videos, messages and other files. In Facebook its users are also allowed to create closed groups that work as a private virtual room, where everyone can interact via text messages, audio, video and / or images. Such groups enable dialogue and exchange. We know that both the social network and groups within the network can be used improperly, but on the other hand, it can also be used for learning, learning to do, gain knowledge, develop written language, among others.

According to Silva Filho (2010), Facebook is the social networking service that gained more users in recent years. Besides the increase of users, the connection time in this network also increased. The same author states that "the technologies enable

the collaboration between people, besides encouraging an intense exchange of information and experiences, new discoveries and sharing of opinions” (SILVA FILHO, 2010, p. 68). The exchange of views takes place in a non-hierarchical way in Facebook groups; this interaction can happen from person to person and from person to the group.

For Dias (2001, p.1)

it’s from the interactions carried out in the community, that these communication environments promote the development of management skills of the individual and collaborative processes of learning as well as access to knowledge representations shared by the community.

Thus, when people they are connected to the Internet and specifically to social networks to interact with others, can’t they exchange experiences and also give some thought to their practice? Thus, the investigator’s role would be to moderate discussions and moments of reflection about the teaching practice, involving students in the group to be partakers in creating a reflective group where moments of sharing could be created, not only content, but also reflections.

Thinking about that, we decided to use Facebook during a continuous training workshop for teachers and educators, since we needed a platform that would encompass the produced texts, audio, image and video and simultaneously propitiate collaborative and reflective work among peers (SCHÖN, 1997; NÓVOA, 1997; Turkle, 1997).

Practical framework

The Continuous Education Action

The training workshop called “Teaching and learning with technologies in basic education: training, intervention and online interaction”, aimed to train teachers for the effective educational use of digital technologies in basic education, by the creation, implementation, evaluation and sharing digital learning objects. We wanted the students to experience the new routines of learning, design and participation in order to generate, collaboratively, the construction of new knowledge. According to Castells (1996, p. 119), “the new communication networks have their own cultural dimension that transformed the nature of communication in a colossal form, the main developer was the internet.”

The trainees attended classroom training and simultaneously were followed in a closed Facebook group. The group was used by the trainees to clarify their doubts, discuss and share ideas and stimulate moments of reflection through online interaction, and thus provide a small online learning community.

Creating a Facebook group seemed to us not only to be a form of integration, but also a facilitator for teachers who could use this tool for the first time as learning and training strategy. Another factor that led us specifically to choose chose this social network was the fact that lessen the distance between trainer and trainee, trainee and trainee would be reduced, and also because of the works produced are would also be available for all students, and not just to the student/trainer . We also think also that this network would be a way to mediate not only the personal and interpersonal relationships, but mainly the construction of new knowledge in a collaboratively way and shared among all participants of the training action that we present below.

According to Turkle (1997) the fact that people are connected implies that they have a more reflective and interactive attitude since there are always changes in attitudes and behaviors on the network. In the group, we wanted that the trainees to participate, share and this meant that in the group there was always something new to see, hear and / or comment.

Methodology

Study design

The study was qualitative, case study, focused on a 1CEB group of teachers and kindergarten teachers from a Group of Schools of Braga.

The case study has been one of the methodological guidelines most used in investigations in Education. Ponte (1994) states that Case Study has two functions, the “descriptive” and “analytical”; and Merriam (cited in GOMEZ, FLOWERS & JIMÉNEZ, 1996: 92) adds a third, besides describing, interpret: to evaluate. Finally, in an attempt to synthesize the various and sometimes contradictory positions on this issue, GOMEZ, FLOWERS & JIMÉNEZ (1996, p. 99) conclude that, after all, the goals that guide a case study can all coincide with those of research education in general: “explore, describe, explain, evaluate and / or transform”.

Sample

Our sample is focused on educators and teachers of the first cycle of basic education who participated in the training. We tried that the sample was representative of the teaching staff (AIRES, 2011; BRAVO, 1998) of a Group of Schools from Braga

Data Collection

All research, regardless of their quantitative, qualitative or mixed nature, commits the researcher to make a collection of original data (COUTINHO, 2011). Thus, all data used in this study were collected, organized and analyzed by the first author. Our data are qualitative. The main source of data is the electronic records of interactions in the Facebook group. We also resorted to participant observation and field notes during classroom training sessions. That data helped us to better understand the online data collected. Data were

Was collected directly from the Facebook page through the plug-in N-Capture associated with NVivo10. They were It was then imported into NVivo10 where they were it was processed and analyzed. With that, we could minimize most of the problems associated with the transcription of data, including accuracy and time-consuming (GIBBS, 2009).

It was important the active involvement of the researcher within the group as it allowed greater wealth in the description and interpretation of the facts, despite the risk of subjectivity inherent in this process.

The third instrument used in this research, were the field notes carried out within the research environment. These field notes are

mental notes (to help remember who, what, why, when, where, etc.) and can be produced while one is still “in the field” or immediately after leaving it, to record key words, phrases or actions of the people in investigation (GIBBS, 2009 p. 46).

Data analysis

The content analysis of the data collected within the Facebook group, developed in accordance with the stages proposed by Bardin (1979, p. 95) “pre-analysis, exploration of material and treatment of results, interference and the interpretation.”

In the pre-analysis of the data phase we chose the material to be analyzed, formulated the categories of analysis and identify indicators that could support our final interpretation.

After the data import, the next step was start creating the categories that emerged from the posts of teachers in the group. The categorization was submitted and resubmitted to the judges and from that resulted the categories and subcategories that are presented below:

The role of Facebook during the formation	
Category	Subcategories
1 – The Facebook as a communication tool.	1.1 Sharing of materials between trainers and trainees
	1.2 – Sharing of materials between trainees
2 – Privacy in Facebook group.	
3 – The Facebook as a help feature.	3.1 – Free access to materials anywhere, anytime.
	3.2 – Questions answered at anytime.
	3.3 – The Facebook group is seen as a place of mutual help between everybody.
4 – Facebook as interational tool between members.	4.1 – social interaction.
	4.2 – Interação for learning.
	4.3 – Interação for technical support.
5 – Facebook and the TPACK model in teacher training	5.1 Develop technological skills.
	5.2 – Develop teaching skills.
	5.3 – Develop content expertise.
	5.4 – Reflection on the practice
	5.5 – Technological, pedagogical and content competence.

Table 1: Categories and subcategories of this search

Results

At this point, and because of the limitation of space characteristic of this type of publication, we can't provide detailed data analysis and relevant evidence on which we rely. We make, therefore, a synthesis of the results. The full text will be soon available in Repositorium at the University of Minho, Portugal.

Facebook was used as a resource and as a strategy for interaction between trainees and between trainees and trainers. We can say that after the initial fear of the majority of the trainees to create an account in the respective social network, gradually there was an integration of each student within the group. It was unanimous among the trainees that the option to choose Facebook was the right one, as it can be created a private group containing all kinds of files for sharing.

As some authors state (COSTA, 2012; KOZMA, 2003; PERALTA & COSTA, 2007; BRIDGE, 2000) for these, the speech still moves away from practice. In an attempt to mitigate this resistance, we tried to meet the needs of teachers, suiting the training to existing resources, using free software, provide technical support almost 24 hours / day, a lot of experimentation and use of software in regular classes. In the group we created moments of reflection about the pedagogical practice, the contents and the use of new technologies as a means of sharing successes and failures in the educational use of ICT, helping teachers to find answers to problems they had in their practice.

This technical and pedagogical support was important because, typically, teachers complains about the lack of support in the classroom when they try to apply what they learned in training, many say they feel helpless. In this formation it didn't t happen and was one of the aspects praised by trainees (LOVER, 2007; GUSKEY, 2002; ZHAO, PUGH, SHELDON & BYERS, 2002).

Regarding the approximation process of the trainees within the Facebook group, it happened through their online interventions. We could see that at first the students only interacted socially, many

even by chat; then, by request of trainers, this social interaction began to be made within the group, praising, for example, the work of a colleague. Over the sessions the students were beginning to participate by giving suggestions to colleagues, putting doubts and from there they began to opine more technically, giving tips to colleagues during the course of their work. By decision of the trainers some questions were asked that led to reflection within the group about the use of ICT in the classroom. We noticed that the vast majority used subterfuges not to answer the question, or to justify why they do not use ICT in the classroom. One of those examples happened when we gave a hypothetical situation of a classroom with everything in perfect conditions and the teacher did not use ICT and wanted to know why. Most justified it by saying that they did not use it at school because there was no technology. Even after we repeated that the school had all the resources, including training and technical support, thus excluding the justifications, the students did not answer the question denoting, in our view, lack of study and experience about the educational use of ICT

The members started from a common interest and participated by exchanging information, improving practices, helping to solve problems, seeking solutions to any problems, analyzing facts, proposals or concrete situations posed by any member of the community. Some students met to do ,collaboratively, weekly group work collaboratively , helping each other with what he they knew, opining, analyzing and trying to take each other's concerns. When someone in the group could not solve a problem, one of the trainees in the group posted the doubt on the group and when someone answered, the one who answered wasn't responding only to the trainee that put it, but to the all workgroup.

With regard to the development of each student within the group we can verify that it went through five stages: access and motivation (create profile, set privacy settings, insert a profile picture, know how to post, commenting, giving likes), online socialization (learn how to use the chat, join the group and

talk within the group), information exchange (the exchange of information took place with the tutorials, information of how they did the jobs that they were posting, inform colleagues where to get the software needed to see some of the work), knowledge building and development (teach how to compress a file, clarify doubts from colleagues, placing content that other colleagues could use, analyzing the work of the colleagues, reflect on teaching practice) (PERES & PEPPER, 2011; SALMON, 2005).

The sharing of materials, knowledge and experience within the group was essential because included the process of building a new knowledge common to all trainees. All participated by creating, suggesting, help solving problems, sharing materials, commenting and interacting with other trainees and trainers. This meant that there was a spirit of mutual help among all, in sharing materials, ideas, comments, reviews where the individual knowledge merged with the knowledge of the group and everybody had access to each other's knowledge. We tried that students could reflect on the new knowledge, test the hypotheses created and conclude whether indeed there had been new learning that could be reflected on pedagogical practice (DIAS, 2001; DIAS, 2008; SPIRO, FELTOVIC, JACOBSON & COUSON, 1995; WENGER 2007).

We believe that for this step to be developed further, the training should have been longer. Our training took place during the months of February, March and April, the students had little time to carry out more complex tasks that some even proposed to do. We know that the ideal was that the sessions happen from 15 to 15 days (and not weekly as was our case), because this way the trainees would have more time to prepare their work, there would be more time for discussion of each one of the proposed activities.

After the training, we know that students used the technology in other works within the classroom.

The evaluation of the training action "Teaching and Learning with Technology in Basic Education – Online Training, Intervention and Interaction", made by the students as well as our observations on the impact on their practices, has shown that the

fact that the training highly valued the practical and experimental side was reflected in the actual context of the classroom since many of the trainees effectively used it with the children. Indeed, the training allowed them to study the technical and pedagogical use of various digital tools and their applicability and made them think about giving such tools to the hands of the students.

We therefore conclude that the Facebook, during the Continuous Training in Educational Technology for kindergarten teachers and teachers of the 1st cycle of basic education was valued by teachers as a differentiator from other formations that they had done, has been support for sharing materials and a stimulating interaction between students and between them and the trainers. However, we emphasize that, as Paraskeva and Oliveira (2006) say, no distance learning may be replaced by the classroom teaching.

The speech of the trainees shows that they are aware of the challenges that the twenty-first century society puts at school and to the teacher and, increasingly, need to develop their technological skills to complement and upgrade teaching skills and curriculum content already acquired. But these skills are not enough, there is a need to break the teacher “transmissive” paradigms, to be “renewed” in order to improve the teaching-learning strategies, to diversify their classes to get better results from students and even get a better level of confidence, reflected in the creation of ICT integration routines in their practices. But besides changing the speech we need to change the practice and learn to reflect about the action, we need to break the gap between theory and practice. You have to try to do, analyze the results, evaluate and reevaluate to see what we can continue to do and what we must change. Freire (1997) used to say that only through critically thinking about our action on the practice of today or yesterday we can improve our actions tomorrow. And by the way, we quote Choti (2013, p 210.), “How would Paulo Freire would react with so many social changes taking place in schools today socially (...) by means of an increasingly use of the information and communication technologies? “

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Teaching identity

What blogs and Facebook have to tell us
about the teachers and their virtual media

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Introduction

The social networks, blogs, photo logs admit dialogue with the imaginary. The relationship with the “other” permeates the border from reality to the virtual, allows that the “I” and the “other” become-imagined, develop identity characteristics that are often present only in the imagination. These media interface mediates the construction of identity inserting them into new groups and communities.

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The media have become constitutive element of identity, once it favors the identification mechanisms with the other, with new ideas, that is to say with other cultures. The use of technological media allows it to overcome the cultural and social boundaries. Then, the virtual world allows us to build ourselves in terms of form, picture, thoughts, and relationships. In this paper, we intend to discuss about how the teachers have been presenting themselves in the social media, with an identity that is specifically a fine line between performing in the classroom, distance learning or face to face teaching, and its own social identity. An organized complex in a network in which it is shown their relationships from friends, relatives, colleagues, even, their students and professional relationships.

We started from the interview with a teacher of the course of Letters Portuguese / Spanish from the classroom / virtual course. The processes of construction of being a teacher produced in the course of the narrative interviews of his professional life story assists in his teaching identity construction and helped us to think about how the social media has emerged as another alternative to the classroom of the educational process and the many relations established in the teaching process.

For this, we try to identify and understand the meanings constructed by him, from the classroom teaching to distance learning, which are established by the mediation in the use of technologies. The technologies cause changes in the forms of social interaction in the knowledge building and professional environment.

The construction of the faculty identity in the production of Distance Learning classes

The identity construction of our interviewee arises from the written productions like poems and poetry which are posted on his personal blog, Facebook, and the publishing of some videos produced by himself and posted on YouTube.

The teacher uses the technological tools to produce his classes, in which he stands as a mediator, particularly in the teacher-student relationship departing from the use of technological tools. He provides interaction with the students in the virtual environment encouraging participation in forums, in chat rooms and in podcasts usage, which favors the internalization of signs. The production of videos by the teacher are working tools that favor the realization of his teaching activities, as well as to bring the students closer to the teacher, enabling new interactions, arousing interest and participation from them. In addition to that, the creation of these materials favors the identity construction of being a teacher of Distance Learning.

The use of technologies as a mediation tools (Vygotsky, 2008) allows the construction of the self of the teacher, for it is through them that he produces language, which is established through the productions that are posted on the AVA (Virtual learning environment), presented in the classes via satellite and published on the web when he publish on YouTube some of his videos.

The Positioning Theory studies the social relationships, that is, the attributes that we sign to ourselves and to others in the course of our conversations. Recognizes the continuous changes in people according to the circumstances. It allows us to study the positions that the person holds in the social space that have to do with the recognition of the other (Davis; Harre, 2001), from the comings and goings of the self and the other. These positions are understood as the places himself occupies socially.

The social relationships enable individuals to identify each other, meaning and building new relationships. These identifications and choices made by each person in his life trajectory, correspond to the positioning “that the person holds at the moment of socio-communicative interaction and that marks who I am and who the other is” (CAIXETA; DANTAS; BARBATO, 2010, p 2).

Positioning are signs that appear ideologically and differentiate people who are in the interactions. Each meaning has a specific value to each person according to the construction of his personal history. Exchanges of experience and knowledge about the various fields of professional activities carried out by each person during their professional history, contribute to the construction of becoming a teacher.

We understand that the construction of the teacher does not only occur in institutionalized training, but runs throughout his professional activity, integrating also their teaching identity built during his life and academic story.

The Positioning Theory (Harre and Langenhove, 1999) departs from the view that the verbal interactions take the form of identity constructions of the self and the other. This theory proposes understand the social phenomenon from the person as substance of social and psychological reality. “If the social-act, including speech acts, is taken as” matter “of social reality, a new network can be built in which people are seen as location for social acts” (Langenhove & Harre, 1999, p.15).

Identity refers to as a grouping of positions semiotically organized, as an aesthetics of the self that is meant by the interaction with the other” (Borges, VERSUTI, PIOVESAN, 2012). In this contemporary perspective the subject ceases to be integrated into the “sense of self” stable and it is constituted as “off-centered and moved away from its

place in the social and cultural world as well as themselves” (HALL, 2005, p.9). Then, “as the systems of meaning and cultural representation multiply, we are confronted by a confusing and changing multiplicity of possible identities, in which we could identify ourselves - at least temporarily” Hall (2005, p.13).

Identity, then, is not something static, but moves from the dialogical context of its actors and characters, being in continuous construction. The positioning themselves reflects the ideological positioning of verbal interaction in relation to the other. We position ourselves to the discourse of the other, but we are also positioned by the other in their enunciation. The identity construction then is a product of interaction with the other, organized semiotically, in a particular dialogical context and it is therefore, aesthetics. (BORGES, VERSUTI, PIOVESAN, 2012)

The identity is perceived from positioning based on the assumption that there are many positions from the “I” that can be occupied by the same person. These positions may agree or disagree, but always being linked to a particular position in space and time.

The term “position” has been appropriate to refer to those momentaneous groups of rights and duties to think, act and talk in certain ways that are evident in the flow of daily life. The position is attached to the types of acts that the person in that position is “seen” or “heard” to work with any symbolic instrument. (Harre and Van Langenhove, 1999).

The choices and ways of acting as a teacher correspond to the positioning as a distance learning and classroom teacher, which has specific meanings and values to each teacher according to the construction of his personal history. Identity and positioning make us dialogue with the current situation of our interviewee. He needs to add new knowledge over other academic areas, entertainment, technologies, which could contribute to the teacher-student relationships. Not only the distance learning, but also the classroom teaching have required a teacher to be more dynamic, interactive, and seek to build knowledge together with the student, understanding the situation of this student daily life in society.

This way, identity comprise all placements constructed / under construction, existing in relationships and social interactions. The teacher's identity is built by the positioning taken in the social and cultural interactions that, similar to our interviewee, matches the choice of studying the Spanish language, theater and training in literature and language, that later assisted in his training as a classroom and distance learning teacher.

The teacher uses his image and of other actors to compose his productions with creativity and imagination. Our interviewee tells us, through the use of imaging technologies, the construction of his knowledge started with the theater and enhanced with the cinema, with script making studies. He can overcome the limits of theater in which there is temporal and spacial limitations from the location and the look, starting to record video outdoors, using assemblies, overlays, directing the viewer's/ student gaze, using other solutions and devices for these productions that go beyond the use of technologies as working tools, but also using all his expressiveness as a human being, as an artist, who transcends the knowledge acquired in the specialization courses offered by the academy.

It starts a dialogue with the camera, holding the camera control to create the images he wants to be seen by others. He directs the camera to the point that he wants during the video classes,

and makes his performances the way he wants, at the moment he wants. This way of dealing with the imagery instrument provides a new way to see the image of being a teacher.

[...] Remember that moment I showed, for you specifically, (yes) I said, “oh, here started the acting. I’m waiting, I’m experiencing the camera, I’m with the camera control in my hand, and I get there I invent, “I will do this, that.” But not. I get there at the time and, like this: “Look,” I say like that 10 minutes before, I’ll go on, but I want the control, because the control has the little buttons that determine the framework like that, that, that. “Then I memorize only 3, only three because you cannot really memorize six at the time, plus all the content that I have to work at the time, more this, that, right?, I start in a very specific way that there is a symbolic character Being worked there, is not [...] (Juan interviewed)

This dialogue with the camera allows you to build the image you want to be displayed at the time of acting, but also builds himself as Juan. He uses theater techniques for staging, film and technology to these productions that contribute to the building of the self.

However, all these possibilities that the Distance Learning provides to the teacher Juan also creates confusion in the construction of his identity as a teacher.

[...] When we’re looking at camera, like that, see? It is us and the camera; it is easier to deal with [...]. I think this kind of outburst

is because there is really some confusion, to think as a teacher still in this mode (Juan interviewee).

Even though he started his professional career in the theater, or perhaps for him to be initiated in the art, identity questions are generated at certain points in his speech, “as there is this confusion, about how is this identity construction of the subject who’s there in time of performance “. (Interviewee Juan). Although Juan knows the character building process, this causes conflict at the time to separating when it is himself and when it is the character because the character when is created assumes the personal features of the actor.

Juan’s identity is built on a semiotic space where “The identity [...] is formed at the intersection of several factors, sometimes in parallel, sometimes contrary, within varying lengths of time. It is a continuous process in which opportunities to choose change with social obligations or mental determinations “(MARTINO, 2008, p. 13).

To assume new roles, new positioning for the construction of the teacher, it is to develop new skills that became part of the identity of this professional, and he builds himself with new knowledge that go beyond what is necessary to prepare the lesson to be delivered in the video, but that makes up his real and virtual identity.

So our teacher performs his duties as a teacher in the classroom and also mediating the interactions in the Virtual Learning Ambiance. And for that, it is necessary to use the language as a means of communication. “The language not only helps organize the tumultuous flow of the experience and to make sense of the world, but also stabilizes the space and orders the time, in constant dialogue with the multitude of other voices that also model us [...]” (SIBILIA, 2008, p. 31).

The language comprises the Bakhtinian voices that build the learning in every person. Social languages allows identifying the organizing principles of the concrete verbal communication, highlighting features that are generalizable from the statements, constituting a proper speech of different professional and social groups. (AIRES, 2003). However we must not forget that social languages also occur through non-verbal communication.

Education has been appropriating new tools as mediators of teacher-student relationships, as the technologies to be used in classrooms or technologies to be used in the lessons productions, in the case of the Distance Learning. The language, however, remains the main mediator in the teaching and learning relationship, but it doesn't stay only to the spoken, written language, but also in virtual language that encompasses these two, the spoken language and the writing one that interact among them and to others.

[...]The axiological dimension of technology acquires relevance in the educational activity, understood as the approach of educational processes associated with the discursive polyphony of everyday life and integrator of a technology inevitably linked to the formulation and education of the human person. (AIRES, 2003, p.24)

We understand that the virtual language is a social language by having its own discourse departing from the forms of writing, speaking and also the by existing possibilities of communication in virtual reality. Thus, it is necessary to reflect on the use of technology as possibilities of human expression. We refer in this research to the forms of language used by our interviewee: languages represented in different forms of video production, formal and informal written language in the forums and chats and visual languages.

In these languages hypertext usage is constant and represents the idea of nonlinear writing and reading, and retaking and transforming writing. To the extent that the computerization progresses, certain functions of computer networks are eliminated, new skills appear, the worldview of users is reorganized, modifying the mental reflexes, enabling the transformation of the cognitive ecology (Levy, 2004). For Santos (2005, p. 118), hypertext is designed as “an interrelationship of various texts or narratives. It is the possibility of dialogue with the polyphony. With cyber culture we can enhance the polyphonic dialogue due to the nature of the digital support.”

These changes influence individual and collective cognitive processes that are built through the positioning that the person takes in the face of the relationships and from the different ways of technology usage. And then, the social voices can be produced by interactions and exchanges of hypertext information. “The hypertext allows the subject to interact and explore the network of knowledge in a way that, at the end of his walk, he will have built his personal knowledge network, becoming co-author of the knowledge that was shared in this support” (DIAS; Moura, 2006 , p. 17-18).

This new possibility of knowledge building from the virtual language and the use of technology comprise a new teaching-learning perspective. Levy (2007, p. 29), created the term collective intelligence to designate “the coordination of the intelligence in real time.” For him, the individual intelligences are added and shared across society from the birth of new technologies, leading to exchanges of knowledge and collective learning which may enable sharing of memory, perception and imagination. This results in collective learning and knowledge exchange.

The teacher provides the acquisition of new knowledge to the student through activities developed in the virtual learning environments, as well as stimulating new activities that are posted and proposed in the Virtual Learning Environment (PIOVESAN, BORGES, Peixoto, 2011). We consider that the use of technology

helps in the development of psychological functions contributing to the formation of the collective intelligence of the interlocutors: teacher and student.

The blogs and Facebook postings and the identity construction

We know that blogs allow posting text, photos, music and images. However, in this chapter we mention the use of blog with regard to textual publications. In the way the posting of texts and poems written by our interviewee contribute to his identity construction. And consequently, the publishing of these texts is a component that aids in his virtual construction. Blogs facilitates the identity construction and the exhibition of himself contributes to the aesthetic construction of our interviewee.

It is huge the variety of styles and subjects dealt with in the blogs of nowadays, although the majority follow the “confessional” model of the intimate diary. Or rather: the *éxtimo* dairy, according to a word play that attempts to address the paradoxes of this novelty, which involves exposing the very intimacy in global network windows. (SIBILIA, 2008, p. 12-13).

Publish texts, photos and previously chosen images and addressed to the other as forms, like the way one wants to be noticed or not, are factors that are taught here as components for identity construction. The image is a fundamental category for understanding contemporary society. It allows representing the reality of everyday life and the imaginary of the mind of each one. Photography and cinema put the image into evidence; seek to reproduce the imagined, putting in image what we think. The image corresponds to the interaction of perception and human

representation (MARTINO, 2010). Although, the Internet to Sabilia (2008), allow users to be the protagonists and content producers with regards to publications on the YouTube, forums and newsgroups.

However, writing and image encompass forms of mediation of human activities; writing requires a specific code, while the image can be understood differently by proxy.

The image retains the past alive: for the first time in history reports are not spoken or written, they are recorded. [...] the imaginary lives in the “real” pictures occupying the imagination of the oral or written reports, the narrative of the image, at first, do not represent the reality, but shows it, ensuring the veracity of a fact [...] the camera never self-focalize, the image is stated as the main form of contemporary representation, living with writing, with which still dispute space. (MARTINO, 2010, p.170)

The possibility of creating new images through digital cameras and mobile phones allows us to record any type of event. The posting of these images in real time or even later, create a new image culture that cares more about the publication of these than with contemplation of the image. It is a new posture of self-web image display. “The fotologs, just like the pictures posted on blogs and sites like Orkut, create visual narratives about the daily lives of the authors.” (MARTINO, 2010, p.178). The immediate publication enables the fact and the visual narratives of the fact coincide.

The published images are essential for the identity construction. Because of this, very often he publishes his own images (ego shots). Each photo can thus allow readers

to experience one of the aspects of the fotologer personality. So, a picture with the dog, with friends or even with the favorite CD says a lot about each user. The images are constantly followed in their post by a text. The text also refers to a construction of the self, with lyrics, personal information and even elements of everyday life [...] (RECUERO, 2007, p. 5)

This mediatization of the self transforms the way we see and construct the identity. If before it was seen as an intimate, today becomes mediatized by the visibility that reaches. “The digital exhibition of the self, either on a blog or fotolog is directed to an ‘other’ virtual that can be, in principle, any person” (MARTINO, 2010, p. 180). What will be published, made public, comes to represent an intimacy to be seen. Blogs represent shared subjectivities spaces in the same way as they are made with text and photos on the web. In blogs the author shares images, whether textual or visual representing a little of themselves, or the vision that he wants them to have of him. There is the possibility of building himself towards an invention of identity.

All scenes of private life, represented in the blogs, photo blogs, social networking, webcams and home video, represent myriad versions of you and me (SIBILIA, 2008), “show the life of their authors or are art work produced by the artists of the digital age? It is possible that they are lives and works at the same time? Or maybe it’s something completely new [...] (SIBILIA, 2008, p. 28)

No matter what tool was used for publishing on the internet. At any given time there are new social networks, photo publishing software and videos among others. What we are debating here is the use of these tools as contributors to the identity construction of the teacher. How he built himself as a teacher interacting in the usage of these numerous technologies that mediate the construction of the self.

The use of technologies as instruments of human life in order to be thought of as an extension of him enables the emergence of a new perspective on identity construction, considering the human being as a post-human. We think the post-human in the sense of the transformations they undergo in the constitution of themselves. The prospect of a post-human identity can be seen by the new forms of relationship with the technologies that alter perceptions of reality, the dynamics of human interactions and relationships with the environment. (MARTINO, 2010)

The new forms of constitution of the “I” and the “other,” with the use of technologies, allows us to understand that there is a new identity configuration. Access to new signs flowing through cyberspace, new ways of thinking and seeing the world allow these re-signifying. “The Internet has enabled them to recreate themselves, to find new identities and literally develop a 2.0 version of themselves” (MARTINO, 2010, p.173).

The use of technologies to build the video classes, enables reframing the ways of presenting literature to students. Words that appear in videos with images, music, sound, form what we know as video-poem, which can be seen as a fusion between poetry and video, as a digital poetry. [...] “There is a shift from poetry, from its canonical form – the book – as well as the video loses its character of the finished product, for it is open to interpretations”(FRAGA, 2004, p.1-2). Visual poetry, video poetry, poetry in picture are some denominations also used for video-poems. They are produced and made available on the web and may or may not be produced by poets.

Thus, video-poems, besides having different technical characteristics, also comprises from abstract art to the simple and naive expression with words, sounds and images of ordinary people (theoretically non-poets). [...] Have a lot of traditional poem playfulness with words and the iconic movement of a video-clip musical. (LIMA, 2008, p.7)

The choice of images, colors and music requires the use of creativity. The video poem allows hypertext interactivity when published on YouTube and blogs. Therefore, “the page design, interaction text-image-sound (if any), the special effects” are important. (LIMA, 2008, p.9)

But the video poet,

will re-create his text with the digital computer resources and will be his own publisher and distributor [...] he will launch his work on the network, which will be exposed in a large electronic bookstore / showcase. [...] he interacts with his virtual readers through electronic communication. [...] adding to his work the elements of the show and performance, which is the corporeal element. (LIMA, 2008, p.4)

The identity construction, the virtual learning environments present in the distance education, can also be seen as contributing to the development of the student and the teacher when they come to use them in the construction of knowledge, mediating this teacher-student dialectic relationship.

the Internet and other virtual communication devices alter the reality of people creating a sort of supplement to the very idea of the real. [...] At the same time, the facility of contact and communication provided by computer networks also alter the life out of screen- there are no barriers between the social, real and virtual relationships [...] (MARTINO , 2010, p. 156)

The use of communication technologies recreates the aesthetic perceptions and sensations. And these perceptions, i.e., the aesthetic of communication interfere in the human mind (MARTINO, 2010). Reflecting on such interference makes us notice that in addition to helping in the construction of identity also change the ways of teaching and learning.

One way to understand the process of social interaction is from the social networks. They can be represented by social networks like Facebook, Orkut, and twitter; by professional networks like LinkedIn, among others. These networks have become increasingly important in society because they share information, knowledge and common interests. They can bring people together for a common goal, when they participate in a community on Facebook or Orkut, for example, or share ideas, thoughts, photos and comments publicly through blogs with known people or not.

Social networks enable a new form of relationship among people, presenting a new way of writing of themselves through postings on Facebook or on blogs. Abandoning handwriting for the online one also changes the way they create, and there are new tools that enable to express these creations. This change is not just a written transposition to another, but enables new forms of communication and identity constitution. “Blogs are not only the transposition of a traditional writing for the internet environment, but the space for generating multiple possibilities of new forms of communication and creation of textual identities.” (MARTINO, 2010, p. 176). According to our interviewee “[...] this process of creation of a certain text happens in the blog view itself. At a certain times there is text, I open the BlogSpot and start writing. It is there, I don’t keep changing from the Word for this, for there. (Respondent) “

The use of technology changes human relationships in relation to the social environment and its perception as a human being. Technological mediations change the personal relationships and identity. (MARTINO, 2010). We can say that these changes

in the way of being and perceiving from the use of media and its positioning contribute to the construction of the Distance Learning teacher's identity. The identities constructed from the media culture come to directly influence people's behavior.

Identification with a particular community comprises not only to manifest an aesthetic preference, but also define views and a specific look. Different media may interfere differently over perception, the aesthetics of the individual and how to submit to another virtual and is regulated by it.

Final Thoughts

To describe the productions that contribute to identity construction of Juan, it is important to remind ourselves how he produces his classroom materials. These productions occur from personal experiences built in the theater, along with the knowledge of art and literature, staging, use of voice and body language. Adding to his interests, Juan produces his class materials with all the technical support offered by the institution that he works. It also produces home videos to be posted on YouTube, and Facebook. Thus producing his identity from what he lives in classroom and from what he shares virtually.

He writes poems in his virtual diary and turns them into video poems, and interprets them. In seeking to seize new positions and relate them to the knowledge built earlier, he also uses creativity to work in teams. All of this helps in the identity construction of the teacher and how he presents himself and to what he does in the social media.

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Facebook's educational side

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Introduction

Advances in information and communication technologies and the emergence of social networks, increasingly interactive and collaborative, have influenced people, mainly teenagers and young people by modifying their daily lives and social relationships. Such

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social networks “are widely attended by young people who enjoy the possibilities to share ideas and feelings about different subjects” (FIGUEIREDO; ARAÚJO; MORAES, 2010, p. 5). In this space, people express their opinions in many ways, using images, videos and building new social bonds.

Social networks enable fast access to information, as well as moments of great interaction between peers and can contribute significantly to the process of teaching and learning. Patrício e Gonçalves (2010, p.1) emphasize that “Web technologies enable teachers to establish innovative teaching strategies that include the use of social software as tools of work that may increase the learning contexts”, promoting learning in cyberspace and providing the construction of knowledge.

Currently, social networks have been the subject of great discussions in the academy, specifically regarding their educational potential, revealing new ways of teaching and learning. Thus, due to the popularization of the use of social networks, it is highlighted the impact of this information channel among the students in general. In this way the teacher can share experiences with students, promoting discussions on relevant topics of the school community and developing intervention projects with interdisciplinary actions.

It is noteworthy, then, the need to reflect on the role of the teacher in this communication space, as mediator of the educational process, taking into consideration the networking consciousness which is focused on community, collaboration and sharing. These reflections highlight the digital technologies that enhance the participation of people in the communications networks, in the set of “Social Media”, designed by Recuero (2011, p. 15) as “social networks”, in other others, a new media,

[...] upon which the information circulates, is filtered and passed; connected to the conversation, where it is debated and thus creates the possibility of new

social organizations based on interests of communities. These sites reach new advents of other technologies which increase mobility access to information [...].

Thus, social networks consolidate on open and flexible information flows, new knowledge generators. In this sense, social networks can act on education as a window to the world, through Web 2.0 technologies which allow a “multitude of communication alternatives and information search which are part of the context of teenagers” (MATOS; SCHRAINER, 2010, p. 50). However, incorporate them into teaching and learning process is a major challenge.

The use of social networks can reflect significantly on the teacher’s pedagogic practice, as well as awaken in students the practice of collaborative and shared culture and it reveals to them the educational side of the Facebook social network. In this context, it is presented in this chapter an investigation of Facebook, used as a virtual learning environment. Such experience had the participation of educational managers and aimed to promote innovative changes in educational processes.

Considerations on Facebook

The evolution of online communication tools has enabled the interaction among people in real time. Such interaction has been intensified with the use of social networks which became popular as communication exchange platforms, especially the Facebook social network. For people who follow the news from the world of technology, this social network was established as one of the highest economic value communication vehicles. Its creator Mark Zuckerberg turned it into one of the most admired companies in the Silicon Valley (MILITELLO, 2011). He managed to centralize various activities and keep the user on his page.

The intention to implement a technological resource (such as access to Facebook) at school, must be preceded by a reflection on the contribution of these resources to enrich the learning (MATOS; SCHRAINER, 2010). Historically, schools, both public and private, have been equipped with various technologies, through programs and social policies, without an effective change in educational practices.

Data of “Revista Escola Pública” (PEREIRA, 2013) show that the number of computers in each school is still insufficient. In addition, they are usually installed in inappropriate places to the pedagogical use and the internet connection is of slow speed. In some public schools, computer use is still restricted to the computer lab, outside the classroom routine, hindering the use of web resources by students. Another complicating factor is the lack of training to the teachers to use ITs in an innovative and creative way in the teaching-learning process.

To do so it is required teachers with knowledge of technologies associated to the content of the licensed areas so that they can act as mediators of the educational process and form critical subjects, with multidimensional views. Therefore, schools, in this scenario, should pay attention to the constant changes that compromise the knowledge and seek the incorporation of technological advances in pedagogical practices considering the pedagogical potential of social networks, Miranda and other authors (2011, p.18) explain that :

From the potential attributed to social networks, by various authors, stands out as a relevant aspect the expansion of contacts and possibilities of strengthening social ties and relationships among people. The success of social networks is due, in general, to the immense possibilities for information sharing and collaboration, representing new opportunities in personal, professional and educational level.

As suggestions of innovative teaching practices, Ferreira, Corrêa and Torres (2011, p. 8) point to Facebook, which allows users to program and create applications which when integrated will become part of the social network in an open and accessible way reflecting the true spirit of Web 2.0. Thus, it is important to note that the Facebook:

[...] is one of the most used social networks around the world to interact socially. This interaction essentially arises from the comments in profiles, by participating in discussion groups or the use of applications and games. It is a space of meeting, sharing, discussion of ideas and, probably, the most used among college students.

Such applications empower the interactivity and facilitate the teaching-learning process. Interactivity is the fundamental factor for the pedagogical mediation on Facebook, because it “enables collaborative learning, dialogue, social negotiation and the collective construction of knowledge” (ALLEGRETTI et al, 2012, p. 56). Students leave the passive position of content receptors characteristic of conservative models, to the position of constructors of knowledge, corresponding to the proposals of an innovative paradigm and more focused on the complexity of contemporary world.

The research scenario

Internet is a global communication network that has advanced in all organizational spheres of society and also in schools. Its use changes the nature of learning, enables interactivity and collaboration in a flexible way (TORRES, 2004). Internet “allows the communication of many with many, at any chosen time, on a

global scale” (CASTELLS, 2003, p. 8). This new form, enhanced with the creation of social networks allows the educational process to appropriate of new tools for formatting knowledge. Through collaboration in networks, “educators can create effective learning environments where teachers and students in different locations, build together the understanding and skills related to a particular subject” (HARASIM et al, p. 19).

From these premises it was developed a research on the use of social network Facebook, by teachers of a *latu sensu* Graduate course in Educational Management, which aimed to raise the educational possibilities of this network, in contribution to teaching and learning. Deslauriers and Kérisit (2012, p. 131) explain that:

The object for the excellence of qualitative research is the action interpreted both by the researcher and the research subjects; hence the importance of language and concepts that must take into account both of the object “lived” as the object “analyzed”

The research was conducted during a course of Graduate in Education Management. It had the participation of forty-eight (48) students of a private college, midsize, from a town in the countryside of Paraná, in the subject of Public Policies and Inclusive Education. As a tool for data collection it was used a semi-structured questionnaire. Regarding gender of respondents there have been 9 male and 39 female.

Most of the participants is in the age group between 21 and 30 (42%) and between 31 and 40 years (40%), with their own experiences and educational practices and seeking improvement through continuing education, as observed in Table 1:

Table 1 – The age range of participants

Audience characteristics - age	N.	%
21 – 30 years	20	42%
31 – 40 years	19	40%
41 – 50 years	6	12%
51 – 60 years	3	6%
Total	48	100%

Source: Organized data based on semi-structured questionnaire developed by the authors
Calculation basis: 48 participants

Regarding the working level of participants there are the following data shown in Table 2:

Table 2 – Performance in Education

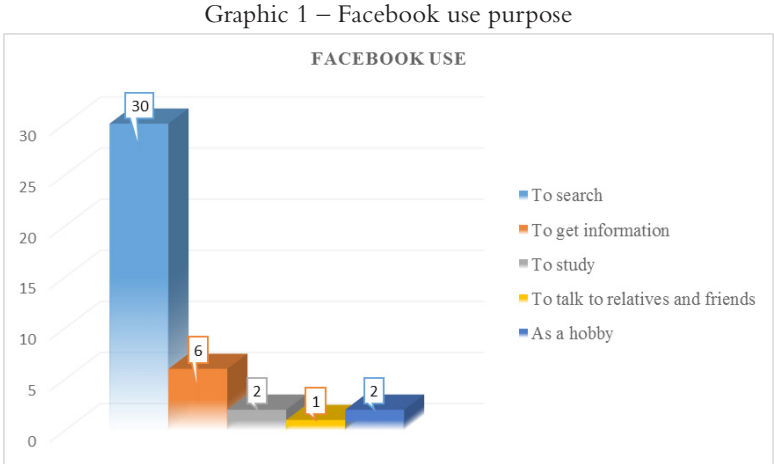
Audience characteristics – performance in Education	N.	%
Childhood Education	7	15%
Basic Education – Early grades	14	30%
Basic Education – Final grades	4	8%
High school	2	4%
Basic Education – Early grades and High School	5	10%
Basic Education – Early grades and Basic Education – Final grades	1	2%
Childhood Education, on Basic Education - Early grades and Basic Education – Final grades	1	2%
Basic Education – Final grades, High school and College	1	2%
Do not work in education	13	27%
Total	48	100%

Source: Organized data based on semi-structured questionnaire developed by the authors
Calculation basis: 48 participants

In the question of the use of social networks, especially Facebook was observed that from the total interviewed, 41 use this social network, 4 rarely use and only 3 do not use. When asked about

their feelings about Facebook, the participants answered that social networks represent a new form of relationship in contemporary society and have assumed new dimensions for interaction and learning.

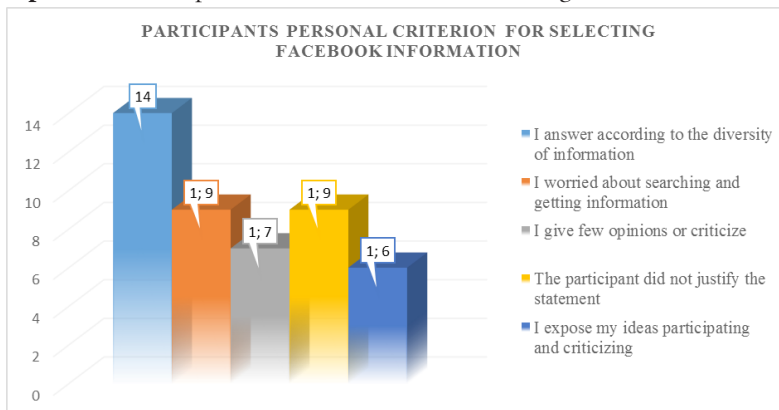
The majority of respondents reported using the social networking: to talk to relatives and friends (30); to get information (6); to study (2); as a hobby (2) and to search (1), as observed in Graphic 1.



Source: Organized data based on semi-structured questionnaire developed by the authors. Calculation basis: 48 participants

In the sequence, it was sought to know the personal criteria that survey participants use to select the information, give opinions, criticize, and participate in social networks. The results show that many do not interact with everything that is posted, however, participate in research and chat; some would rather not manifest opinions in conflict situations, but most expose their ideas, according to data presented in Graphic 2.

Graphic 2 – Participants Personal criterion for selecting Facebook Information



Source: Organized data based on semi-structured questionnaire developed by the authors. Calculation basis: 48 participants

The answers show flexibilities and adaptations to situations, what represents participants' maturity. On the other hand, social networks can be used in education as teaching tools as support of teaching.

The social network Facebook is a communication tool that can facilitate the construction of a collective learning. It is emphasized that “the basis for an effective learning environment is built through communication and especially of interaction between student and teacher” (MAGRIN, 2013). Thus, this network is:

A great way to be in touch with the students in a way to call their attention because it is the most used technology today. This makes classes become more attractive, making the relationship between teacher and student to be satisfactory (P1).

A work schedule. As I work in the morning at a school in the city that I live and later in the neighboring municipality, I send messages for students on Facebook (P6).

Empowering, thus, interactive actions on the Web, which shed light on new ways of acquiring and building knowledge, represented by the option to “share” available on Facebook, as a strategy that allows the use of integrated media to accomplish tasks. In this sense, teachers from this research share:

Activities, jobs and documents which I find interesting for students (P12)

Pedagogical work carried out in the classroom, as well as providing the knowledge covered by the page creation in order to expose the productions of students (P18).

With the new demands of the contemporary world, arising from technological developments, the teachers must seek new ways to make education and innovate their classes. Social networks can expand the possibilities for innovation in the education sector, promoting the spread of knowledge and easing the pace of study of the students. This fact is clear in the words of two survey participants who reported that:

Nowadays one cannot exclude any form of technological resource in education, provided we know how to use it. Facebook becomes of paramount importance because it is a resource that students use daily. Thus, Facebook serves as an educational resource (P23).

Our students are on Facebook, then, I believe it is important to be part of their “world” (P32).

Regarding interactivity, social networks allow participation in collective texts productions, discussions, creation and participation

in surveys, researches, (FERREIRA; CORRÊA; TORRES, 2011), among other actions, that consolidated them as a didactic support for the teachers, provided from enjoying and (or) producing knowledge to be shared. Indeed, teachers recognize Facebook as a pedagogical support, as the answers:

There are several communities that can serve as support for teachers at the time of preparing lessons, prepare test and bring curiosities to the classroom (P36).

I pretty much pulled all materials on Bullying on Facebook and utilized in the project that worked out at school that I work as educator [...] I say that the materials were salvation. They were well made and reached the students, especially the ones who study in the evening. I feel sad when colleagues criticize Facebook (P47).

The statements presented here show that some teachers use Facebook as a pedagogical possibility, but the overall analysis of the participants shows that there is still some resistance among teachers in the use of social networks in their educational practice, by lack of knowledge and difficulty in handling this tool. It was evident, too, the lack of knowledge of the resources offered by the network, such as: group formations, inquiries, posting of educational videos, the various applications and games, events, chat, among others.

It is stated that the interactivity allowed by the digital media is consolidated on innovations in social relations and especially in teaching practices, and that interconnectivity allows the establishment of new languages, new inter-relational dynamics, new ways to market, in short, this statement does not occur among the participants. Thus it becomes the word extra “unscathed” because those using the Facebook state that it is mainly used to

keep communication with relatives and friends. Although it is the main objective of this network, Demo (2011) says that unmissable moments are wasted of formalizing new knowledge.

Brief considerations

The results show that social networks, especially Facebook, provide features that allow the timing and interactivity of knowledge. So that the lack of information from participants regarding the use of Facebook as a means of production, propagation and dissemination of information, show the need to formulate guidelines to organize continuing formation about the new demands brought by digital technologies to schools.

It is also highlighted the need of reflections on the meaning to be an educator in the twenty-first century, especially the Facebook as a communication tool, knowledge-sharing, to support the teacher in knowledge and as a possible mean to cause the necessary restatements in the teaching and learning.

The results show that access to social networks, such as the millions of users worldwide, participants give meaning to the facts, news and curiosities, finally, streamline information, whether created or shared. Unlike other communication tools, Facebook does not consider the information as property or restricted product, but that by sharing information and knowledge it becomes a democratic space of networked posted contents.

The research makes it clear that education requires the adoption of cooperative attitudes, interactivity and sharing, resorting to the use of multiple resources, which values personal contact and the use of social networks as a communication tool which culminates in learning.

In effect, it is stated that learning is promoted by sharing and use of information, in which the most significant are the new knowledge and new skills, nurturing suggestive environments of human development.

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The city as an informal curriculum

The Facebook, the ubiquitous communication and
the street's demonstrations of 2013 in Brazil

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*Dinamara Garcia Feldens*²

Introduction

We begin this chapter with the resumption of a real story (Oliveira, 2006. p 1), told by the then editor of the former Netvox column in the Folha de S. Paulo newspaper, the journalist Maria Ercília, narrating in 1998, the early days of the Internet:

Nos idos de 1994 a web era uma cidade do interior, só que no mundo inteiro. Você encontrava pessoas de tudo quanto era lugar,

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mas eram sempre a mesma meia dúzia. No IRC eram os mesmos cinco ou seis brasileiros, no 'What New' do NCSA (onde a gente ficava sabendo dos novos sites), tinha uns poucos endereços por semana [...]³.

The testimony of Maria Ercília prepares us for the size of what would be the web, which at the same period in the late 1990s triggered and produced one of its main phenomena, the blogosphere, which we had the opportunity to map in one of the first researches on blogs in Brazil (Oliveira, 2002). Thereafter, the so-called Web 2.0, with its principles and practices, having the web as a content creation, production and distribution platform, has not stopped growing, with its thousands of new apps and approaches.

Nearly 20 years after the advent of the World Wide Web, the internet and the web are not the same anymore. In 2011, after living with the blogger phenomenon and the explosion of the social network Orkut and YouTube in Brazil, the web witnesses an exponential growth in another stunt of its developments: Facebook.

In February 2014 upon completing 10 years, the social network aggregated 61.2 million users in Brazil⁴ and around 70% of the internet users' visits to social networks⁵. It has supported in its decentralized and distributed structure, the Movement "Come the

3 Cf. (Oliveira, 2006, p.1): Back in 1994 the web was a country town, but worldwide. You would find people from all over the world but were always the same half dozen. In IRC were the same five or six Brazilians in NCSA's "What New" (where we got to know the new sites), there were a few addresses per week [...]

4 Available at: <<http://noticias.bol.uol.com.br/ultimasnoticias/entretenimento/2014/02/03/facebook-em-numeros.htm>>. Access in March 15th 2014

5 Cf. <http://www.dci.com.br/servicos/facebook-mantem-lideranca-no-ranking-das-redes-sociais-mais-visitadas-pelos-brasileiros-id380591.html>>. Access in March 15th 2014

the Street” (*Vem pra Rua*), a series of protests triggered in various capitals of the country, that the social network helped to boost during June in Brazil. On one hand this movement produced many perplexities; on the other, it led us here in this chapter to seek to understand it.

Our argument conceives the *Vem pra Rua* Movement as a “knowledge space”, in the words of Lévy (2007), which produces an educational *ethos* upon taking up the social networks – and the streets as well – calling us to inquire about the territorial processes and lines of deterritorialization of learning towards the use as well as appropriation of digital technologies. Our goal is to analyze the role of the informal curriculum and formal and non-formal education agents in the expansion of educational boundaries toward city-networks, network-cities (Oliveira, 2011), for which Facebook and the Movement comes to the Street served as an example.

Facebook as a “knowledge space”

Facebook is defined as “um espaço emergente da convergência de meios de comunicação preexistentes, culturas colaborativas e audiências participativas” (Sued, 2010, p. 60 e 67 apud Santaella 2013, p. 317)⁶. Coincides with the representation of Cyberspace as a ‘Space of Knowledge’, defined by Lévy (2007), as “a fourth space to be occupied,” beyond Planet Earth, Territory and Commodity. “O espaço do saber acolhe metamorfoses topológicas; cada intelectual ou imaginante coletivo nele abre planícies, topos, minas, novos céus.

6 “an emerging space of convergence of existing media, collaborative cultures and participatory audiences (Sued, 2010, p. 60 and 67 cited Santaella 2013, p. 317)

E em cada área se desenvolve uma quantidade de significações, uma maneira de significar” (Lévy, 2007, p. 146)⁷.

The fourth space is a landmark in the representation of the structure of digital networks in its moving direction with socio-technical meanings, being placed in deterritorialization line with the territorialized spaces.

The applied concept of territory is inspired by Deleuze and Guattari (1995), and is also defined in the work of Guattari & Rolnik (1996):

[...] o território pode ser relativo tanto a um vivido quanto a um sistema percebido no seio do qual o sujeito se sente “em casa”. O território é sinônimo de apropriação, de subjetivação fechada sobre si mesma. Ele é o conjunto de projetos e representações nos quais vai desembocar, pragmaticamente, toda uma série de comportamentos, de investimentos, nos tempos e nos espaços sociais, culturais, estéticos, cognitivos. (Guattari; Rolnik, 1996, p. 323)⁸.

7 “The space of knowledge welcomes topological metamorphoses; each intellectual or imagining collective creates in it plains, tops, mines, new skies. And in each area develops a number of meanings, one way to establish meaning” (Levy, 2007, p. 146).

8 [...] The territory can be related both for a living experience and for a perceived system within which the subject feels “at home”. The territory is synonym for appropriation, closed subjectivity on itself. It is the set of projects and representations which will end in, pragmatically, a whole series of behaviors, investments in social, cultural, aesthetic, cognitive time and spaces. (GUATTARI; ROLNIK 1996: 323.)

According to the notion developed by Deleuze and Guattari (1995), territory is the result of assemblages, territoriality being a feature of these assemblages. Both processes involve thus, in their centripetal and centrifugal movements, the inner process (territorialization) or escape fields (deterritorialization) in a continuous process of constant reterritorializations (Haesbaert, 2007).

“Vem Pra Rua” (Come To The Street) Movement

The *Vem pra Rua* Movement, also known as the June Days, started up initially in the urban space of São Paulo, triggering a wave of protests throughout June 2013 against the increase of the public transportation fare. It exploded on social networks, and it was appropriated in different ways by users in their profiles and returned to reverberate like a boomerang on the squares and streets of cities across the country. ‘We got out of Facebook’, announced posters throughout Brazil and abroad like in the United States, Europe and Latin America where there were protests in support of the movement in Brazil.

On the other hand, the *Vem pra Rua* Movement struck Facebook with an intense mobilization of the Brazilians in the social network, adding strength to the process of social participation in the sense of city-network, network-cities (Oliveira, 2011). The explosion of protests and acts of vandalism across the country that dragged millions of protesters, ended up condensing a multitude of claims around the theme of the protests in the capital city: “It is not only because of the 20 cents.”

Public acts surprised government and society, leading to comparisons, alluding to similarities with other social movements: the protest of *the Indignados* (outraged) in Spain (2011); the occupation of Zuccotti Park (2012), during the movement Occupy Wall Street, and the uprisings against undemocratic governments

in the Arab Spring (2010/2011), those acts were inspired by many different reasons in the example of the Turks, who in 2013 took over the streets against the felling of trees in Taksim Square in Istanbul and were violently repressed by the police, a process similar to what happened in Brazil.

Protests in Brazil are included in the global statistics that recorded between 2006 and 2013 a total of 843 movements of the same density, the vast majority, about 90% of them, of a peaceful (non-violent) nature. The data is contained in a survey conducted in 2013 by American researchers at the Friedrich Ebert Stiftung and the *Initiative for Policy Dialogue*, linked to Columbia University, both in New York. Scholars concluded that this period has been one of the busiest in world history, being compared to the 1848 revolutions in Europe, 1917 in Russia and 1964 in their struggles for civil rights and democracy in the United States, Europe and Latin America. The strategy of the demonstrations was based on more traditional methods, with marches and rallies, and about 33% of 656 acts were related to occupation of streets, squares and buildings, as seen in Brazil.

The survey also found that 37% of claims worldwide were met. In Brazil, the diversity of posters in the streets and hashtags⁹ on social networks, especially Facebook and Twitter, reflected the degree of dissatisfaction of the protesters and the extent of their indignation. Posters were seen claiming a number of social reforms that included transportation, education and hospitals that met the ‘FIFA standards’, for example.

The demonstrations nationwide promoted positive results, such as the reduction of the public transportation fare in some capitals,

9 According to Wikipedia, the Wikipedia, hashtags comprise the subject of keyword preceded by the hash symbol (#). The hashtags saw hyperlinks within the network, indexable by search engines. Available at: <<http://pt.wikipedia.org/wiki/Hashtag>>. Accessed on: 15 mar.2014.

the promise of sending a political reform bill to Congress by the President Dilma Rousseff's government and the fall of the PEC 37 in Congress, which stood for the reduction in the power of the prosecution. In July, the protests lost their momentum, leading to disbelief on their validity to promote real changes in the country.

Ubiquitous Communication and Learning

The moving process that marked the *Vem pra Rua* Movement in their action both in the informal spaces of cities – streets, squares, transportation stations, top of the trees etc. – as in digital information and communication networks, it is here understood as the occupation of this new ubiquitous, hybrid communication space, characterized by constant deterritorializations / reterritorializations of learning (Oliveira, 2011).

We understand the *Vem pra Rua* Movement and its processes of territorialization/ deterritorialization/ reterritorialization as part of the ideas that locate them in cyber culture and in the experience of new online learning systems, thus the passage from an idea of formative state, educational society towards a networked society (Castells 2003, 2004), with the now called communications systems and ubiquitous learning (Oliveira, 2011).

That is why we advocate that the *Vem pra Rua* Movement has condensed an educational *ethos* from the recognition that this civil movement incorporates admittedly something new in its structure: the ubiquitous communication, which enables in the learning field the production of the informal curriculum in the city-network direction; network-cities and places us beyond the understanding that Tomaz Tadeu da Silva presents us (2007, p.147), that the curriculum “é uma questão de saber, identidade e poder” and that the Education from the point of view of the cultural criticism of the curriculum may be appropriate in a cultural perspective.

Conceived within the Cultural Studies, the ‘cultural criticism of the curriculum’ reflects the contemporary trend of the curriculum theory implied in the notion of expanding the educational boundaries beyond the school environment, revealing

greater interconnectivity between different social institutions such as education and media, e.g.

Thus, alternative mediation systems in addition to scientific culture are now appreciated by putting emphasis on other systems and cultural processes that also teach, that also have a pedagogy, and thus not only the school, but also other semiotic production sites (media, cinema, music, literature, digital networks etc.) are considered inseparable in the relationship between culture and power (Oliveira, 2011; Feldens; Borges, 2010). For Giroux, “os Estudos Culturais desafiam a suposta inocência ideológica e institucional dos/as educadores/as convencionais ao argumentar que os/as professores/as sempre trabalham e falam no interior de relações históricas e socialmente determinadas de poder” (Giroux, 2008, p. 86)¹⁰.

In this sense, the cultural policy implied in the speeches of the “Pedagogy of the City (Pedagogia da Cidade)” is understood as texts that produce subjectivities, truths, values.”Quando se pratica pedagogia, age-se com a intenção de se criar experiências que, de determinadas maneiras, irão estruturar e desestruturar uma série de entendimentos de nosso mundo natural e social” (Giroux, 2008, p. 98)¹¹. The same logic is applied to the cyber culture, seen as a vector and resulting from a globalized, informational and network structured society.

We acknowledge in Santos (1999) that the human society is the starting point for intellectual reconstruction of time, space and the world as historical realities. This achievement, according to the

10 “Cultural studies challenge the supposed ideological and institutional innocence of conventional educators to argue that the teacher always works and speaks within historical and socially determined power relations “ (Giroux, 2008 p. 86).

11 “When practicing pedagogy, one shall act with the intention of creating experiences that, in certain ways, will structure and disrupt a number of understandings of our natural and social world” (Giroux, 2008, p. 98).

author, takes place on a material basis: the space and its use, time and its use; materiality under its various forms, actions and their various features (p. 21). “O meio técnico-científico-informacional é a nova cara do espaço e do tempo”, nos revela Santos (1999, p. 144). Já o Espaço é por ele definido como “o meio, o lugar material da possibilidade dos eventos” (p.21)¹².

Thus, the *Vem pra Rua* Movement condenses the perspective that the technical-scientific-informational milieu presents itself in its evolutionary process, not as a synonym for ‘access technologies’¹³ (Santaella, 2010, p. 19), but as ‘continuous connection technologies’, enabling the creation of what Castells (2013) calls the ‘autonomous space’¹⁴:

Quando falo do espaço público, é o espaço em que se reúne o público, claro. Mas, atualmente, esse espaço é o físico, o urbano, e também o da internet, o ciberespaço. É a conjunção de ambos que cria o espaço autônomo. (Castells, 2013, s / n)¹⁴.

12 “The technical-scientific-informational milieu is the new face of space and time,” reveals Santos (1999, p. 144). But the space is defined by him as “the medium, the material place of possibility of events” (Santos, 1999, p.21).

13 Santaella (2010, p. 19) defines “Access Technologies” associated with the notion of cyberspace and digital convergence, which allows conversion to a single computer language all kinds of text, sound, voice, images and sounds stored and disseminated in multiple networks and the multipurpose service. As for the “continuous connection technologies” constitute fifth-generation technologies, operating in non-contiguous physical spaces.

14 When I speak of public space, it is the space in which the public is gathered, of course. But today, this space is both physical, urban, and also the internet, cyberspace. It is the conjunction of both that creates the autonomous space. (Castells, 2013, s / n).

The “autonomous space” defined by Castells (2013) relates to those mentioned transformations in contemporary forms of communication that have in the mobility and ubiquity its main shift centers from earlier stages of techno-culture. Lemos (2007) states that cyber cities become cities “unplugged”, creating through access to wireless data transmission networks, permanent and ubiquitous connection zones, which calls “informational territories” or in the words of Souza and Silva (2006, p. 28), a “hybrid spaces”¹⁵.

Participatory Culture

If sharing was the movement that most characterized and represented the blogosphere as subjectivities expression phenomenon in the network (Oliveira, 2002), Facebook also demonstrates its specificities. Among them, what calls our attention the most, as we remember Santaella (2013), is the fact that it is an “easy to use” interface and that it has a design elaborated to prioritize ‘self-referentiality’, guiding users to speak for themselves and establish what Sued (2010) identified as the “narrativa multimídia e instantânea sobre suas próprias vidas presentes e passadas”, apresentadas através dos perfis (Sued 2010 apud Santaella, 2013, p. 318).¹⁶.

And it is this specificity characterized by the simplicity of interfaces and self-referentiality of narrative that will guide in our opinion the explosion of participatory culture that excelled the

15 According to Souza e Silva (2006, p. 28), “a hybrid space occurs when no longer need to” get out “of physical space to get in touch with digital environments

16 “Easy to use” interface and that it has a design elaborated to prioritize ‘self-referentiality’, guiding users to speak for themselves and establish what Sued (2010) identified as the “multimedia and instant narrative of their own present and past lives”, presented through the profiles (Sued 2010 apud Santaella, 2013, p. 318)

Vem pra Rua Movement on Facebook and in the so-called social networks, defined “pela interação entre os indivíduos”¹⁷ (Primo, 2007, p. 5). Nothing very different from what we have already seen in the blogosphere phenomenon, whose simplification of interfaces allowed the exponential growth of blogs and participation in the network (Oliveira, 2002, 2005), fostered by its aggregation system via links, comments and syndication through RSS¹⁸ feeds (aggregator).

Na sua arquitetura, o Facebook incentiva o usuário a ver e prestar atenção no que seus amigos fazem, pensam, dizem, querem e sentem. É possível, inclusive, compartilhar e disseminar essas informações. Nesse ambiente o usuário nunca está só. Seu perfil é um lugar social entre seus amigos, de modo que as identidades são construídas na soma das interações com os outros. A arquitetura permite que estes se façam presentes de vários modos, nas opções, curtir comentar etc (Santaella, 2013, p. 319)¹⁹.

17 Cf Primo (2007, p.5): “Social network are defined by the interaction between individuals”.

18 In practice, the technology allows Internet users to sign up for sites that provide “feeds” RSS, which allow the user to receive updated content of the syndicated site without visiting them one by one.” Available on: <http://pt.wikipedia.org/wiki/Rss>. Access in April 21st.2014

19 In its architecture, Facebook encourages the user to see and pay attention to what their friends do, think, say, feel and want. You can even share and disseminate this information. In this environment the user is never alone. One’s profile is a social place among one’s friends, so that identities are constructed on the sum of interactions with others. The architecture allows these to be present in various ways, in the options, likes, commenting etc. (Santaella, 2013, p. 319).

Malini (2013) points out the enhancement role of social networking of what is posted on the user's profile is up to the other:

A força que cria a posição política não deriva de um desejo de perfil, mas de como este é apropriado pela rede. “É o outro que cria a perspectiva”. A centralidade de autovetor é um modo de compreender a posição de um perfil e sua relação com outros espaços da rede. Quanto mais relações com outras subredes, mais centralidade de autovetor possui um dado perfil, ou seja, mais força é atraída por ele. Central é aquele que consegue atrair uma intensidade de relações. (Malini, 2013 s / n)²⁰

In this sense, the researcher cites the example of aggregation of another social network, Twitter, at which registered during the *Vem pra Rua* Movement the ten profiles that made the difference in the Internet protests against the increased bus fares in São Paulo: “@estadao, @silvanabit, @marcelorubens, @pecesiqueira, @jeanwyllis_real, @leorossatto, @choracuica, @gaiapassarelli, @g1 and @tavasconcellos” (idem).

Among the details that draw attention in the analysis of Malini (2013), it is the presence of the above mentioned opinion leaders,

20 The force that creates the political position is not derived from a profile of desire, but from how this is appropriate by the network. “It is the other that sets perspective.” The centrality of self-vector is a way of understanding the position of a profile and its relationship to other areas of the network. The more relationships with other subnets, the more centrality of self-vector a given profile has, that is, more force is attracted by it. Central is the one that can attract an intensity of relations (Malini, 2013 s / n).

reflecting the rise of great popularity profiles. A single tweet by @Silvanabit was reposted 706 times when she said: “Seis repórteres de um único jornal feridos em manifestação contra a tarifa de ônibus. Nem entre correspondentes de guerra isso acontece” (Malini, 2013, s/n).²¹.

On the other hand, the network was also marked by the role of not so greatly popular profiles, the “us poor”, but according to Malini (2013), “com capacidade de afirmar algo que se espalha na rede, capaz de construir uma perspectiva de muitos (sem que, com isso, se reverta em aumento de seguidores e popularidade para o autor da mensagem original)²²”. This was the case of four messages signed @LeoRossatto, @choracuica, @gaiapassarelli, @tatavasconcelos: RT @tatavasconcelos, which, according to Malini (2013) recorded together the largest number of reposts, somewhere around 1000:

- “A tarifa virou a menor das questões agora. Os próximos protestos precisam ser, antes de tudo, pela liberdade de protestar.” (@LeoRossatto)²³.
- “Não é mais sobre a tarifa. foda-se a tarifa. isso ficou muito maior que a questão da tarifa.” (@choracuica)²⁴

21 “Six reporters from a single newspaper injured in demonstration against the bus fare. Unheard of even amongst war correspondents “(Malini, 2013 s / n)

22 Cf. Malini (2013, s/n): “Capable of stating something that spreads in the network, able to set the point of view of many (without thereby reverses in increase of followers and popularity to the author of the original message)”.

23 Cf Malini (2013, s/n): “A tarifa virou a menor das questões agora. Os próximos protestos precisam ser, antes de tudo, pela liberdade de protestar”. (@LeoRossatto).

24 Cf Malini (2013, s/n): “Não é mais sobre a tarifa. foda-se a tarifa. isso ficou muito maior que a questão da tarifa”. (@choracuica).

- “Há algo grande acontecendo e é menos sobre aumento de tarifa e mais sobre tomar posição. todo mundo deveria prestar atenção”²⁵.
- @tavasconcellos: “RT @tavasconcellos: não é mais uma discussão sobre tarifa. transporte. baderna. sobre nada disso. é sobre o direito de se manifestar por qualquer causa”. (@gaiapass²⁶).

Deterritorialization/Reterritorialization of Learning

The impact of street demonstrations on social networks and the social networks in the streets of cities across the country, served as a sort of pedagogical *ethos* produced by the actions of the protesters, who while taking part in the protests, re-signified them in a process of deterritorialization and reterritorialization of learning: “A força da organização nas redes sociais (principalmente o Facebook) foi fundamental para a mobilização e realização dos atos. De qualquer maneira, certamente a grande repercussão dos protestos no país inteiro, transmitidos pela TV, também foi essencial para motivar a participação popular”²⁷ (Teixeira, 2013)²⁸.

25 Cf Malini (2013, s/n): “Há algo grande acontecendo e é menos sobre aumento de tarifa e mais sobre tomar posição. todo mundo deveria prestar atenção”.

26 Cf Malini (2013, s/n): @tavasconcellos: “RT @tavasconcellos: não é mais uma discussão sobre tarifa. transporte. baderna. sobre nada disso. é sobre o direito de se manifestar por qualquer causa”. (@gaiapass).

27 “The strength of the organization on the social networks (mainly Facebook) was instrumental in mobilizing and carrying out actions. Anyway, surely the great impact of the televised protests across the country was also essential to encourage popular participation” (Teixeira, 2013)

28 Cf. BLOGGERS reveal many faces and causes of protests, BBC Brazil. Available in http://www.bbc.co.uk/portuguese/noticias/2013/06/130626_palanque_novo_protestos_bg.shtml. Accessed in: 15 March 2014.

This data is also observed by Malini (2013), stating that the movement ‘went viral’²⁹ on Facebook when the event ‘Third act against the increase of the bus fare’ got the confirmation of 28 thousand profiles on Facebook, a site that the researcher claims to be standard for social relationships in the country:

Para dar força a um acontecimento, a regra do convívio dos “faces” no Brasil é bem simples: posso não ir, mas confirmo presença. A dinâmica do Facebook ilustra curiosamente a articulação rua e rede. Há aqueles que estão presente na primeira; há aqueles que estão na segunda. Os primeiros anunciam; Os segundos anunciam. Os primeiros, de dentro da mobilização, relatam. Os segundos, de dentro da rede, espalham e comovem. (MALINI, 2013, s/n).³⁰

The action territorialization processes of the *Vem pra Rua* Movement were initially centered in the public space of cities, are reterritorialized, gaining strength also by the use and appropriation of mobile technologies used in sharing information on social networks. Actions involving the movement, such as marches, protests,

29 “Usual Internet term for the action of making something to spread quickly, similar to the viral effect” (Cf. Informal dictionary. Available in: <http://www.dicionarioinformal.com.br/viralizar/>. Accessed in: 15 March 2014

30 In order to increase the strength and relevance of an event, the conviviality rule of “faces” in Brazil is pretty simple: I cannot go, but confirm presence. The dynamics of Facebook curiously illustrates the articulation and street network. There are those who are present at the first; there are those who are in the second. The first set out; the second advertise. The former, within the mobilization report. The latter, within the network, spread and stir the commotion. (Malini, 2013 s / n)

depredations, acts of vandalism won over the social networks in real time, heating the emotions. It is also noted by Castells (2013):

O que muda atualmente é que os cidadãos têm um instrumento próprio de informação, auto-organização e automobilização que não existia [...]. Mas, agora, a capacidade de auto-organização é espontânea. Isso é novo e isso são as redes sociais. E o virtual sempre acaba no espaço público. Essa é a novidade. Sem depender das organizações, a sociedade tem a capacidade de se organizar, debater e intervir no espaço público. (Castells, 2013, s/n)³¹.

Conducting a comparison with the movement of Seattle (1999), United States, which demarcates a new cycle of protests and social mobilizations, Malini (2013), reveals that a new form of organization called Swarming emerged there: The social “swarming”, according to the author, “sem lideranças, mas com inúmeros porta-vozes e coordenadores”.³² Among the strategies, the act of “uploading” – that is, posting on the Internet – the contents of police violence that shocked the world. Brazil was no different.

A emoção sai das ruas, ao vivo de um telefone celular, para entrar nas timelines dos perfis de redes sociais, que espalham

31 What changes now is that citizens have their own means of information, self-organization and self-mobilization that did not exist before [...]. But now the self-organizing ability is spontaneous. This is new and so are the social networks. And the virtual always ends up in the public space. That’s the news. Without relying on organizations, society has the ability to organize, discuss and intervene in the public space. (Castells, 2013, s / n)

32 Cf. Malini (2013, s/n): “sem lideranças, mas com inúmeros porta-vozes e coordenadores”.

e mencionam esse conteúdo, afetando milhares de outros nós, que se encorajam a estar nas ruas e, ocupando-as, sobem e vazam material para rede e, assim, a comoção vai se compartilhando, e a ação de rua ganha musculatura política. Um protesto no Rio comove São Paulo, que comove Vitória, que comove Belo Horizonte, que comove Manaus e assim sucessivamente. (Malini, 2013, s/n)³³.

The BBC (British Broadcasting Corporation) Brazil³⁴, conducted during the *Vem pra Rua Movement* a field experience by assigning correspondents in six cities across the country to cover the protests. Young journalists and social leaders participated in the action, which resulted in statements published on its news portal, which give us an idea of the educational *ethos* generated by the participatory act of Brazilians, both on the streets and in the social networks, as these testimonials of the correspondents demonstrate the following:

- Thamyra [jornalista da favela do Complexo do Alemão e integrante do coletivo OcupaALEMÃO - nota do autor] resume o espírito da juventude: ‘Estamos numa disputa de cidade e de discurso. Se a gente não aproveitar o ‘bonde’ e

33 The emotion comes from the streets, live from a mobile phone, to enter the timelines of social networking profiles, spreading and mentioning this content, affecting thousands of other nodes, which are encouraged to be on the streets and occupying them, uploading and leaking material to the network and thus the commotion will be stirred and shared, and the action in the streets gains political muscle. A protest in Rio moves São Paulo, which moves Vitória, which moves Belo Horizonte, Manaus and so on. (Malini, 2013 s / n)

34 Available in: http://www.bbc.co.uk/portuguese/noticias/2013/06/130626_palanque_novo_protestos_bg.shtml. Accessed in: 15 March 2014

entrar agora, vamos entrar quando? Até quando a juventude de favela vai estar fora do debate da cidade, da cidadania, dos direitos?” (Raika Julie e Silvana Bahia, correspondentes no Rio de Janeiro, integrantes do projeto *CliqueObservatório de Favelas*, uma organização que faz pesquisas, consultorias e ações públicas sobre as favelas e fenômenos urbanos).³⁵.

- “Essa manifestação tem sido pedagógica, os movimentos sociais ainda são um pouco afastados e, sem querer, todos estão começando a interagir mais para entender melhor o que está acontecendo” (Romário Régis, correspondente em São Gonçalo (RJ), líder social).³⁶
- “Se antes a luta era erguida por movimentos de base, como as Centrais Eclesiásticas de Bases e os sindicatos, agora são os grupos culturais que iniciam as reivindicações”. (Jéssica Moreira, correspondente, integrante do *CliqueMural*, blog coletivo formado por repórteres da periferia de São Paulo e hospedado na Folha.com).³⁷.

35 Cf. BBC Brasil (2013, s/n): Thamyra [journalist from the Complexo do Alemão slum and member of the collective Ocupa ALEMÃO – author’s note] sums up the spirit of youth: ‘We are a city of dispute and discourse. If we do not take advantage of the ‘momentum’ and go now, when will we then? Until when slum youth will be out of the city, citizenship, rights and debates?’ (Raika Julie and Silvana Bahia, correspondents in Rio de Janeiro, members of the Project Slum Observatory, an organization that conducts research, offers consult and engages on public actions on slums and urban phenomena)

36 BBC Brasil (2013, s/n): “This demonstration has been educational, social movements are still a little apart and unwittingly everyone is starting to interact more in order to better understand what is happening” (Romario Regis correspondent in São Gonçalo (RJ), social leader)

37 BBC Brasil (2013, s/n): “If before the fight was erected by grassroots movements such as the Central Ecclesiastical Bases and unions, now the cultural groups initiate the claims”. (Jessica Moreira, correspondent member of *CliqueMural*, a collective blog formed by reporters from the outskirts of São Paulo and hosted on Folha.com)

Regarding demonstrations in Brazil, Malini (2013, s/n) sees them as an insurgent process that was taking place through flags of different tendencies with actions situated in many parts of the country. “Os protestos no Brasil não aconteceram do nada. Demonstravam-se, no país inteiro, micro revoltas locais e fortemente conectadas [...]. Agora toda luta local é nacional. E vice-versa. E em rede”³⁸.

The detail, according to the researcher, is that “resistance was everywhere and nowhere at the same time.” Malini (2013)³⁹ reported, for example, important indicators of participation in the social networks and the movement’s high temperature. He found on twitter 30 thousand hashtags with the term “fare” and identified additional 900 thousand *tweets* between the 15th of June and July 9. “Mudou também a maneira de estarmos no protesto. Agora é preciso estar na rua e nas redes” (Malini, 2013 s / n)⁴⁰.

The Lack of Conclusion – The Lessons of The ‘Vem Pra Rua’ Movement

The analysis of the June Journeys held in Brazil in the heat of the demonstrations made it clear that government and society had been taken by surprise by the force and extent of actions triggered nationwide, reverberated on social networks and by them, especially Facebook, onto the streets. We understand to be of great relevance the organizational skills of the protesters in the city-network, network direction which exceed the limits of space and time, putting the *Vem pra Rua* Movement in terms of importance, as comparable

38 Cf. Malini (2013, s/n): “Protests in Brazil did not happen out of nowhere. They showed, in the whole country, local micro-riots and were strongly connected [...]. Now every local struggle is national. And vice versa. And in the network”.

39 Cf. Malini (2013, s/n): “Resistance was everywhere and nowhere at the same time.”

40 Cf Malini (2013, s/n): The way we are in the protests also changed. Now you have to be on the street and in the networks”

to other civil movements, as the Direct Elections Now (1983/84) and Painted Faces (1992), which marked due to its consequences the country's recent history.

From an educational and cultural perspective, the street demonstrations that took place in Brazil in June 2013 incite us to reflect on the creation of this new 'Space of Knowledge' (Lévy, 2007), which structures the new forms of sociability. "O espaço do saber deve ser reconhecido como uma virtualidade, uma recursividade em potência, cabendo aos homens com suas inteligências coletivas, fazê-lo realizar" says Lévy (2007, p. 120)⁴¹.

While informal curriculum, from the cultural perspective the *Vem pra Rua* Movement points to the educability potential of cities and networks as promoters of an educational *ethos*, for which in its ubiquitous constitution, the manifestations served in as an example.

On the other hand, as agent for the 'learn from the city'⁴²- the city as informal and incidental agent education (Trilla, 1997, p. 17), the ' *Vem pra Rua* Movement' leaves us as learning the various modes of practice and exercise direct and active citizenship in the streets and / or in networks and also leaves us in charge of the possibilities of uses and appropriations of digital technologies.

The demonstrations in the urban area of cities and network flow spaces we saw in the June Journeys constitute a living curriculum that claim for cultural policies that also include formal educators as an intrinsic part of this process, since the relationship education-territory in their ways of occupying spaces of social networks like Facebook, are understood as an inherent part of power.

In this case, extending the frontiers of learning and incorporating the informal⁴³ curriculum toward the use and appropriation of

41 Cf Lévy (2007,p.120): "The space of knowledge must be recognized as a virtual one, a recursion in power, leaving up to the society with their collective intelligence, to establish it."

42 Cf. Trilla (1997, p. 17) 'learn from the city'.

43 Gohn (2006, p. 29) defines informal education as "one in which individuals learn during their socialization process - in the family,

virtual networks is directly related to the occupation of ‘Spaces of Knowledge’ (Lévy, 2007) and also associated to the know-how (Delors, 1996) of formal educators, the teachers, who are still mostly shut out of the process, as evidenced by the studies of Victor Civita Foundation (2010)⁴⁴.

We must face the fact that digital technologies are still a territory not appropriate for teachers and they mostly do not feel “at home”, as Guattari & Rolnik (1996) teach us. In this sense, Castells (2003, p.44-45) tells us that the ability / inability of societies to master technology trace their destinations. “O movimento escolar acontece e transcende seu espaço, seus sentidos. Ressoa na política, nas vidas cotidianas, no lazer e nos diferentes ambientes” (Feldens & .Borges, 2010)⁴⁵.

We need to learn from the lessons offered by the *Vem pra Rua* Movement, to allow teachers to recover the culture and its integration capabilities, guaranteeing them as stated Pretto (2006, p.3), “conectividade, acesso e currículo hipertextual”⁴⁶. And above all, the possibility of building a self-discourse in relation to what schools, nowadays disfigured in their educational function, should be.

neighborhood, club, friends etc., laden with their own values and cultures of belonging and inherited feelings.” According to the author, “operates in spontaneous environments, where social relationships develop according to tastes, preferences, or inherited belongings”.

44 The study called ‘The use of computers and the internet in the public schools of Brazilian capitals’, held in 400 schools, found for example that 86% of teachers have poor training for digital information and communication technologies; 64% have low participation in social networks and on their profiles, using the computer only for administrative and educational purposes (92%).

45 “The school movement happens and transcends your space, your senses. Resonates in politics, everyday life, leisure and different environments “(Feldens & Borges, 2010).

46 Cf. Pretto (2006, p.3): “connectivity, access and hypertext curriculum”.

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The use of Facebook social network in the process of teaching and learning in college

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Introduction

This chapter presents a discussion and reflection on the use of Facebook as a virtual learning environment in higher education and its educational possibilities which go beyond like, poke, comment and share. Facebook Social network was created as a

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virtual meeting space which allows the user to publish, share and interact in an informal environment which has an attractive design and easy usability. This social network is used by thousands of people around the world who use it as a large catalog of information and entertainment.

With the advent of the Internet and Web 2.0 Facebook allowed users to use various communication features like: to see news, send mail in box, register and participate in events, create, invite and join a closed group on a specific topic, post photos and links, share files, videos, video calls, create and download applications, hold discussions, among other possibilities.

Facebook is part of everyday life for many people, through this social network people exchange information and share ideas which may or may not turn into business opportunities, entertainment and other utilities. Today, many companies and educational institutions have joined the Facebook with the intention of sharing news, pictures and products. Thousands of university students communicate and exchange ideas on this platform. Nowadays students present a very different profile in the presence of Information and Communication Technologies (ICTs). Behrens (2011, p.68) comments on the changes taking place in the social context which influence education:

The paradigm shift process reaches all institutions and particularly education and teaching at various levels, inclusively and especially in universities. The advent of these changes requires a constant learning of the population. People need to be prepared to learn throughout life, being able to intervene, adapt themselves and create new scenarios.

Changes which make the student put ICTs in all living contexts, in society, at home, as well as in the institutions where they live,

where they often use the Internet and Facebook to seek learning, educational content and information. In relation to teaching, Behrens and others (2007, p.2) comment on the influence of technology in teaching practice:

[...] far from being a peaceful change of didactic procedures and critical option by the use of technology, it is a paradigm shift movement which is permeated by questions that require research and in-depth reflection process. Thus, teachers need to act in a reflexive way to not adopt uncritically resources, decontextualized from media, economic, political and cultural context and social repercussions in which they live. (BEHRENS et al. 2007, p. 2)

In the classroom many students ask teachers if they participate in social networks, in this case Facebook, but, it is observed that many teachers have joined this reality with the intention to participate and learn. But many teachers are still unaware of the pedagogical usefulness of Facebook³, this social network can significantly facilitate the process of teaching and learning in contemporary society is closely linked to the context of cyberculture.

Faced with this reality we will explore and identify some educational potential of the social network Facebook in the process of teaching and learning, with an emphasis on higher education student. Some researchers have conducted research related to the use of this social network in other realities and types of education. To emphasize the subject we quoted two studies carried out to ratify the educational potential in Facebook.

3 Learn more about the educational uses of Facebook in the “Facebook for educators” available at: <http://educotraducoes.files.wordpress.com/2012/05/facebook-para-educadores.pdf>. Access on: 28 mar. 2014

The educational potential of Facebook

The first research called “The pedagogical use of Facebook social network⁴” authored by Ferreira, Correa and Torres (2012) was developed by the research group: Teaching Practice in Teaching and Learning with Educational Technologies (PRAPETEC) of the Pontifical Catholic University of Paraná (PUCPR). This research analyzed the students’ conception of a specialization course on the use of Facebook social network as a virtual learning environment and identified its educational potential. The survey was conducted with 25 students of a course of specialization broad sense of Pedagogical Formation of University Professors of PUCPR and had the participant observation of the teacher of Methodology discipline of Scientific Research. The survey results showed that the social networking:

The Facebook emerges as a new setting for learning to learn and learn from each other, in other words, learn to live virtually in a pedagogical interactive communication process which emerges in the cyberspace. This social network allows the teacher to use different methodologies to encourage and motivate students in their learning process (FERREIRA; CORRÊA; TORRES, 2012, p. 23)

In the survey Ferreira, Corrêa and Torres (2012) found that Facebook can be used as a virtual learning environment (VLE),

4 This research is part of the E-book titled Social Networks and Education: contemporary challenges, available in full version at: <http://ead.pucrs.br/ebook-ricesu2012/>. Access on: March 28th. 2014. This E-book brought together researchers from various catholic institutions that research on distance education, educational technology and social networks.

that its utility as VLE depends on the teacher's methodological proposal, its pedagogical mediation and this motivation existing in the closed group used as VLE.

Facebook is a tool that can be used as a formal learning virtual environment, gathering various types of media in a unique environment enabling and providing opportunities for collaborative learning, interactivity and many educational opportunities that lead to learning to learn. (FERREIRA; CORRÊA; TORRES, 2012, p.16)

In this survey it is worth noting the exception pointed out by the researchers:

[...] social networks were not created for educational purposes, although they are being used as virtual learning environment. In this perspective lies the challenge for teachers to understand and take advantage of this Web 2.0 technology building new forms of learning. It is necessary that the teacher is able to select the information, discuss upon the information so you can teach and learn (FERREIRA; CORRÊA; TORRES, 2012, p. 25).

The second survey is titled "The social network Facebook in Continuing Education of Teachers: a real possibility⁵" authored by Ferreira Machado and Romanowski (2013) was developed with 18

5 The research developed in this paper is in an online periodic. Available in: <http://proxy.furb.br/ojs/index.php/atosdespesquisa/article/view/3608>. Access on: March 28th, 2014.

teachers who work at different levels of education who attended subject Teacher formation: professionalization processes at the Pontifical Catholic University of Paraná (PUCPR). This study aimed to examine the interaction of teachers on Facebook social network on a course of continuing education in graduate level *Stricto Sensu* and the levels of that interaction. In this formation process, Ferreira, Machado and Romanovski (2013) could verify that:

- The ICTs significantly leverage continuing education process for teachers;
- The social network promotes dialogue, sharing of reflections and inquiries;
- It is an interface that promotes the process of teacher formation enhancing teaching practices;
- And it promotes collaborative learning.

Such checks are anchored on the following findings:

- a) an active role of most group members, indicating the social network not only as an information channel, but of communication, participation and reflection;
- b) access to information and resources, establishing the comparison of participants' own information through reflection, discussion and the building of a new knowledge, now grounded and build from particular conceptions and life experiences;
- c) the establishment of dialogues and connections, promoting the Exchange and sharing of experiences by providing debate opportunities about the proposed questioning from a diversity of

knowledge. (FERREIRA; MACHADO; ROMANOWSKI, 2013, p. 564).

The researchers point out that the process of continuing education that used Facebook as a teaching resource, and the teaching practice took place under the following characteristics:

- The maturity with which the group looked at the proposal redounding an effective, open and reasoned participation;
- The commitment assumed with the proposed thematic seminar by this group of teachers, masters and doctoral students of a *stricto sensu* program in education, concerned about the discussion of their own teaching practice from a reflexive interactive process, encouraging innovative proposals;
- The availability and adherence to try the new, although the first accesses did not include interactions and verbal formulations;
- Interaction promotion, written by several invitations by emails, oral in class, and after access, proposition of new issues by the process promoters were held;
- The interaction was raised through a questioning taking as a starting point the issues articulated to teaching practice. (FERREIRA; MACHADO; ROMANOWSKI, 2013, p. 564-565).

Research conducted by Ferreira, Côrrea and Torres (2012) and Ferreira Machado and Romanowski (2013) emphasize the importance of the teacher in knowing and use appropriately

Facebook as a pedagogical resource in favor of teaching and learning in which the student can publish, share and like knowledge and information, in a perspective of learning from new interfaces.

The teacher needs to explore this social network and its communication possibilities so they can make the teaching process effective and be able to make students use social networking in favor of learning. Everything will depend on the methodology used by the teacher and what communication resources he/she will use to teach and communicate.

Facebook: use to expand and diversify the way of teaching

Universia Brazil⁶ (2012) published an online newsletter which features “100 Ways to use Facebook in the classroom.” Based on this newsletter we will highlight here some of these ways to use this social network to expand and diversify the way of teaching on Facebook.

2- **Watch videos-classes:** Several universities in several different countries provide video lessons or lectures in their online pages.

6- **Educational games:** Many of the games available on Facebook are educational. You can set goals and make an internal championship among students.

7- **Researches:** It is common for teachers to request interviews or surveys with the

6 “100 Ways to Use Facebook in class” available at: “<<http://noticias.universia.com.br/destaque/noticia/2012/05/25/936671/100-maneiras-usar-facebook-em-salaaula.html>>. Access on: March 28th. 2014.

public for the students. You can take this research to the social network and further increase the scope of the investigation.

8- **Applications:** Facebook provides many tools you can adopt to increase the dynamic in the classroom.

17- **Create content:** On Facebook, it is very easy to create and share content. Ask your students to unveil these tools and use them to apply the contents learned in class.

23- **Good manners online:** give tips and instructions on how to behave online, Internet safety, how to avoid frauds and scams, how police works on cybercrime and how to report possible abuses and other crimes online.

25- **Exercises:** in test periods, you can post exercises and activities for students to practice the contents that will be evaluated.

37- **Other files:** You can store supplies, useful links, PowerPoint presentations on the class online group or school page.

57- **Recognition:** When a class or student achieves some goal or relevant result you can give online recognition and **motivation** to make everyone feel considered (emphasis added).

The teacher when using Facebook in teaching and learning process needs to establish clear rules to students so that there are no conflicts and difficulties during use. It is important that teachers organize and plan their lessons and discuss any actions involving the use of this social network. The paper written by Staff Writers

(2011) “30 important rules for teachers on Facebook⁷” clarifies the care that teachers need to have to use this social network, rule 4 states the following precept:

Verify if your school has social media policy:
Some universities now have policies for using social media: You might not have permission to become friends with some students or discuss university work in general, make sure before updating your profile

Care like this mentioned in Rule 4, becomes essential to the development of good teaching work on the ethics of educational institution and before the good virtual coexistence with everyone and especially with students. However, this social network like any other needs to be used consciously, especially when it has a pedagogical work involved. It has been showed by the mentioned researches that when used as a resource in favor of learning the Facebook contributes significantly to learning.

The pedagogical potential becomes evident when the teacher and the student establish a collaborative learning; Facebook offers several educational applications that make the social network more attractive facilitating the process of teaching and learning (FERREIRA; CORRÊA; TORRES. 202, p. 29)

7 “30 Important Rules for Teachers on Facebook “, available at: <<http://www.onlinecolleges.net/2011/06/21/30-important-rules-for-professors-on-facebook/>>. Access on: March 28th. 2014.

In a survey conducted in 2013 with undergraduate students of the Faculty of Education of a college of Curitiba, in the beginning of the subject of Educational Technology students received a teaching contract describing the meetings, the methodology of lessons and assessments that would be developed. In one of the evaluations students would have to explore and participate in the social network to identify the educational potential of this network on the teaching and learning process. The subject teacher verified with the institution of higher education if it was possible to carry out such activity before the ethics committee of the institution and then created a closed group on Facebook.

After the teacher created the closed group (Figure 1), he talked to the students if they would like to participate in the activity and if anyone had any restriction in participating in this activity. All students had no restrictions, and everyone already had a profile on the social network.

Figure 1 – Closed group created in the subject of Educational Technologies



Source: The authors

In the closed group the teacher worked some content of the course and presented some communication resources that the social networking offers. At the end of the course the teacher posted videos and texts on Facebook and motivated students to review a posted questioning. The questioning was posted as it follows:

You, when working as a teacher, start to teach in an educational institution that has no virtual learning environment (VLE). After checking with the educational institution the institutional ethics, you create a closed group on Facebook and use this group as VLE. Students, after your experience in the subject of Educational Technology, can you identify the educational potential of Facebook social network in the process of teaching and learning?

Regarding the problem posted on Facebook the students commented the following:

Student 12 - “Professor, after having the experience of teaching and learning by Facebook I can clearly identify its potentials, one of which is its practicality in the form of communicating, I see all the videos and articles posted. I had greater motivation to comment on what the professor asked and always seek to comment and like what my colleagues posted on the group regarding the subjects studied.

Student 21 - “The group discussions that the professor performed I liked a lot, I’m shy and in our closed group could express myself better. The exchange of information and the professor explanations and classmates helped me to better understand what we were studying.”

Student 8 - “I liked a lot the applications that the professor used in our closed group, the Quizz and the FlashCards were very

well used. Professor, for sure I will use Facebook in my classes. I have only one question, I will teach for basic education; will I be able to use it? “

Student 15 – “Professor, I liked to learn through Facebook, work in groups, to express my opinion and build with colleagues our collective learning which went beyond what I expected. The professor who uses the Face in support of his actual classes needs to organize well the closed group, its methodology should be catchy, the teacher must meet answer all students online. I could create in this environment and learn from my colleagues as well, not only with the professor. “

As can be seen on the feedback from students who participated in the closed group on Facebook, the educational potential is evident to this social network and it can contribute to the process of teaching and learning. Comments praise collaborative learning, communicability, the motivation of the students and the professor, the creation and the possibility to learn to know.

Final considerations

Facebook presents numerous educational possibilities that can significantly contribute to the process of teaching and learning, the success of this approach depends on the teacher properly use this pedagogical resource in favor of learning, enjoy the interest that students have to participate in this social network.

Facebook social network has several applications that can be used to promote knowledge, such as Slideshare, Goodreads, the Quizz, Open Educational Resources, Facebook in Education, Free Technology for Teachers, among others. These resources are available to the teacher on the Facebook platform. Students can create applications to be used in the subject, based on the difficulties presented during the development of the course.

Due to Facebook's potential in the subject of Educational Technologies, based on the comments of the students, the following educational possibilities are evident:

- Facebook use can be attractive when the teacher uses this network as VLE or group discussion;
- The social network has an attractive design and its communication features are easy to use;
- It promotes the development of skills, such as communication, creation and use of ICTs in favor of the learning process;
- The social network platform facilitates the exchange of communication, information and learning;
- The teacher can monitor student development towards the accomplishment of the activities and the degree of participation
- This social network has great potential for collaborative learning, students have active participation in the process, the mediation of learning is carried out by the teacher, the environment allows exchanges, discussions and reflections;
- Interactivity is present when the teacher motivates students;
- There is flexibility between teacher and student;
- Student autonomy in the learning process;
- It allows the collective construction of knowledge and acceptance of diversity and differences of students;

So to the use of this social network contribute to the process of teaching and learning, the teacher must perform the mediation in a significant of the learning and needs to involve his students, if this does not happen, students drop out of the class, present dispersion and lack of interest what can make the achievement of the objectives difficult. Therefore, new scenarios and new social behaviors are established, also in favor of education, so here is an invitation to co-create our teaching practice from these possibilities.

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Facebook + LMS

Scenarios for student's engagement in distance learning

Inês Messias¹

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Introduction

Web 2.0 is part of our personal, professional and academic lives and it has been adopted by higher education institutions in different ways. Society and education are living moments of great challenges

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and change, trying to become more personalized, with approaches focused on knowledge, socially connected and engaging as to include, both digital natives and digital immigrants (PRENSKY, 2001). These challenges require students to develop skills that will allow them to perform research, selection of information, reflection, collaboration, production and sharing of knowledge.

Hence, to learn in the digital age does not depend only in an individual acquisition, centred on storage or collection of information. According with Siemens (2004) actual learning depends on connectivity among individuals and tends to dissolve the boundaries between formal and informal learning.

Several authors and international reports (Horizon Report, 2012; 2013) have advocated the integration of Web 2.0 in teaching or the more individual point of view through innovative teaching practices (MEJIAS, 2006; DALSGAARD, 2006; MOTA, 2009) or from an organizational point of view (MASON AND RESNIE, 2008). In a report made on its contribution to higher education, Conole and Alevizou (2010) conducted a classification on its advantages and effectiveness.

These data confirm the importance of students acquiring certain skills that help them create knowledge networks and the use of Web 2.0 tools when integrated professionally, even when seen as entertainment (games, cell phones, etc). Thus, in a society that calls itself digital, to know how to use the tools that are available effectively is a necessity, especially for the student who attends distance learning (DL) or education mediated by technology.

According to *Forbes*, in December 2013, Facebook continues to be the social network with the highest number of users: “*Facebook continues to lead the pack in terms of number of active monthly users (1.15 billion at last count).*” (DeMers, 2013). Given these data, we selected Facebook, between existing social networks, as a possible platform to be used in distance educational contexts complementing the LMS scenarios, aiming to understand the characteristics of this social network and its role when learning in Distance Education.

A Web 2.0 and Social Networks

Web 2.0 is distinguished in terms of innovation by enabling contributing with content without requiring technical IT expertise, thus enabling the involvement and participation of users in content creation and construction of knowledge in the network (Mota, 2009). Both Blogs and Wikis, bookmarking tools and social networks, for example, have collaborative features, and therefore allow the sharing and interaction among users. This engagement that Web 2.0 allows led to an increase in their daily use and marked the society of today as being digital. For Castells (2004) this is the nucleus of our society: *“the network society is not the emerging social structure of the Information Age: it already configures the nucleus of our societies”*.

On the other hand, with the advent of social networks and blogs (2004) a boom occur in the use of the Web. Networks like Facebook, Flickr, Youtube, LinkedIn or Twitter and platforms like Wordpress or Diigo contributed to the rapid growth in the use of Web services, simultaneously with the fact that computers have become more affordable allowed the increasing development and use of web tools, either for communication, whether for multimedia sharing (photos, videos) ideas, building collaboratively documents in real time, or even to professional disclosure portfolios.

The evolution to Web 2.0 brought with it not only the possibility of collaboration and online sharing, but a more dynamic web in which the creation/modification of content can be made by individuals and were synchronous and asynchronous communication are possible via multiple platforms including social networks. Anyone can edit content online, share and collaborate in real time with collaborative tools (eg Google Drive or Wikis). At its core, Web 2.0 is collaborative and online social networks are the “applications” more currently used by all, creating a personal involvement through, for example, the creating of a profile, the upload of photos and brief personal descriptions, as well as

publications on personal or professional interests or issues that users consider relevant for sharing.

There are several authors who seek to define and circumscribe the concept of social network as there are too many references in the literature. Ellison & Boyd (2007) and Boyd (2010), gave the following definition:

“We define social network sites as web-based services that allow individuals to (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and traverse their list of connections and those made by others within the system. The nature and nomenclature of these connections may vary from site to site.” (Boyd & Ellison, 2007: 211)

However for Ellison, Steinfield & Lampe (2007) they are seen as sites where we maintain contact with people with whom we already have relationships offline more than to connect to others or “make friends” with new acquaintances. As for Ahmad (2011) a social network is defined as a website that enables the sharing of data, images and other information between the user and its contacts on the same network, “*A web site that provides a social community for people interested in a particular subject or interest together.*” (Ahmad, 2011: 124).

Still according to Boyd & Ellison (2008), since social networks were introduced, such as MySpace and Facebook, that it was registered an attraction of millions of users that integrated these within in their daily routines, not only because it allows permanent contact with friends and other people, but also because when adding business contacts, it becomes possible to access professional interest

information almost instantaneously, making these compelling platforms because of its social component, but also due to the volume of information of interest and to the connections that they allow.

In studies conducted by Burke, Marlow & Rente (2009; 2010) have been identified a set of elements that characterize a successful social network. Among them there is the information published by users, either in groups or among all the individual's contacts. This produces a flow of exchange of messages and responses, which in turn generates the involvement of the participants and therefore a larger number of posts and participations.

Currently there are several social networks on the Web that aggregate millions of individuals around the world, even though they may have different characteristics, purposes and audiences. Among the most popular are Facebook, LinkedIn, Orkut, Twitter, Youtube and Myspace, and although the publications of users vary from network to network, the most widely used is Facebook.

Facebook has become one of the most popular social networks, both among adults and youth (Boyd, 2010). In June 2013 it was the most used social network in Europe, America and Australia. It was because of the increasing use of Facebook that higher education teachers have begun to adopt this social network as a way to keep in touch with students outside the classroom. Pempeck, Yermolayeva & Carvet (2009) report that the first studies of its use in higher education sought to investigate the use of social networks in general.

According to Arnold and Paulus (2010) Facebook or any other social networks are increasingly being used in the educational context, with the design of scenarios and activities focused on their integration and it is therefore important to know how to use them effectively.

In addition to the issues related to its use in terms of formal learning are also known experiments and investigations into its role in promoting sociability and social presence. According to Llorens

and Capdeferro (2011) “sociability” in Facebook is constructed through a deliberate strategy to connect users to each other but also, in numerous circles, subnets, events and groups assuming that the production of experiments of various types it is a social event based on features and content contributed and shared by individuals and processed through the tools.

Created in 2004 by Zuckerberg, after a month of its creation, half of Harvard students had created a profile on online social network, which is today the most widely used worldwide. In 2005 more than 800 university students and secondary school belonged to this network. In 2006 allowed access to 22,000 commercial organizations and in the same year had its boom by allowing access to any person over 13 years old and with a valid email address (Wilson, Gosling, & Graham, 2012). Their growth continues today, to expand globally and among various age groups. According to the latest statistics, the network had over 1.23 billion active users to 31 December 2013, of which 757 million used it daily (Facebook, 2014). And although it was originally designed for students in higher education, in 2010, 28% of its users had more than 34 years (Fletcher, 2010 op. Cit).

Facebook’s architecture is based on a set of profiles that are interconnected by “friends” or “taste”. Each user can view their own profile, the content feed that includes publications of all the contacts, and the individual profiles of the contacts and / or pages of interest (events, institutions, groups, etc.). It can be said that the central component of this social network are the publications made by its users, allowing to “like” or “comment” publications, thereby demonstrating the interests and opinions of the author. In addition provides the user with a private and group messages system.

In 2010, Facebook allowed the creation of closed groups between personal contacts in order to be able to manage publications and making them visible only for a portion of the contacts when the individual so wished. It is possible to create private discussion groups were only members invited by the group

administrators can view and participate. Beyond these features it does not require that members of a group are “friends.” The user also has applications such as games, polls, questionnaires and tools for network analysis and groups he belongs to.

Still according to Wilson, Gosling, & Graham (2012) although this network is constantly updated, with more and more tools and users, the studies made up to this date remain valid, since its organizational structure remains stable and with the same purposes: “(a) *post self-relevant information on an individualized profilepage*, (b) *link to other members and create a “friends” list*, and (c) *interact with other members* (Buffardi & Campbell, 2008; Tufekci, 2008).” (in Wilson, Gosling, & Graham; 2012; 208).

It should be noted that the above objectives interpret indeed the nature of this social network, leading to reflect on the objectives of the caster: to socialize, to create links between users sharing the same interests and to maintain existing connections offline, but that because distance, without these networks, it would not make it possible to keep a daily contact or having links of interest, which benefit the user.

The use of Social Networks in Distance Education and eLearning in Universities

They are multiple the experiences, the reports on the good practices and research reports documenting the use of various social networks in formal and informal education, either as a supplement to other platforms or in an integrated manner. Its adoption has received attention from teachers with interventions in very different educational practice particularly in non-formal and informal contexts such as those reported by Piscitelli, Adaime & Binder (2010).

However, any approach deserves some attention when working in the perspective of a social network, or a learning community or

a group. Dron and Anderson (2007) discuss this issue by defining the characteristics and conceptual boundaries of these entities.

According to data of Allen and Seaman (2008) much of the higher education institutions have already integrated in their campus a Learning Management System (LMS) or a content management system (CMS) or a Virtual Learning Environment (VLE) in order to organize and make available its education programs in different contexts as a complement to classroom activities or even providing at least some courses, subjects or online content.

By nature, LMS are used in formal, usually closed, environments to the academic community in which they are develop, and restricted to a number of participants, course or specific topic. The LMS can be proprietary or open source such as Moodle, which is considered to be the most popular and consensus LMS.

Moodle is an online platform that integrates a set of tools to create and manage a space where students can access content made available by the teacher, and where agents can interact between them synchronously and / or asynchronously. According to Alves and Gomes (2007), the specific features of Moodle can be gathered in four dimensions:

- Secure Access and management of user profiles creating a private web environment for the participants within a course, at the same time it allows you to assign different levels of permissions to teachers and students;
- Management of access to content, allowing the teacher to put online content in various formats, to manage the amount of time that students have access to certain content and also control how students interact with the content;
- Tools for synchronous and asynchronous communication, enabling communication between users;
- Allows to monitors activity and records all activities and actions made by students and teachers.

Use of Facebook Groups as an alternative to LMS to collaborative learning

At this point it is intended to review the research on the use of the Facebook group as content and interaction platform and its differences with the more traditional LMS.

There are several studies that seek to argue the interest of using Facebook Groups as an alternative to the use of LMS among which are located for example, Loving and Ochoa (2011), Llorens and Capdeferro (2011), Alvarez and Lopez (2013). These authors document the positive use in a university context of the learning experience in a Facebook group in an Argentine university to develop collaborative activities in which students would commit to performing common tasks constructed by the group through the meaning of negotiation in the given direction by Dillenbourg (1999).

Llorens and Capdeferro (2011) studied the Facebook weaknesses and strengths for conducting collaborative activities in distance education in formal contexts in a master class course. The authors analysed and evaluated the activities carried out in the context of a group, either in technological terms and in educational terms and concluded that, from the point of view of their design and degree of development of own tools, Facebook is not the best option for development of collaborative projects especially if they involve high time tracking needs, information organization and task management flexibility. Nevertheless, the results point to the consideration of its potential, especially due to the high spread between users and what they designated as high connectivity and possibility of adopting approaches to innovative learning positioning it as a platform to consider the case of design of collaborative learning experiences.

Also Wang, Woo, Quek, Yang and Liu (2011) describe the use of Facebook groups as an alternative to a conventional LMS arguing such viability by having elements either technological or pedagogical

and social characteristic of the LMS and allowing therefore both the sharing of material and resources such as communication and interaction between individuals. However, their results showed that this platform is perceived by these students as an environment to some extent unsafe and violating the privacy of its users.

In turn, the results of the study by Meishar-Tal, Kurtz and Pieterse (2012) whose purpose was to investigate whether Facebook Groups effectively possessed characteristics of the LMS and at the same time surpassed some of its disadvantages, showed it can in fact become an alternative.

Burke, Marlow and Rento (2009) group the types of participation in online social networks in three categories: a) *Social learning*, evidenced through a user's participation being to see that other users do; b) *Return*, evidenced by the effects that the users have on other users; c) *Distribution*, manifested by the general structure of the content and exposure achieved through participation. According to this categorization are identified the levels of user involvement for example, a user who only sees what his contacts publish and which does not participate or posts, does not share what he sees as interesting or comments, will have few opportunities to increase his network and to contribute with knowledge creation to the community/network he is inserted in.

Nentwich and Konig (2014) specify types of profiles divided into 5 levels³, which are situated between the user that almost never logs in, to the active participant with moderator role and administrator groups. According to the authors, the most common profile is one that rarely visit the network and is only sporadically active (*Me-too-presence*). The next profile is a more detailed one but without much participation in the network (*Digital calling card*). The third profile is the one of a passive user, i.e. a user with irregular publications and which reacts to contact suggestions, and sporadically communicates with other members. The second most

3 ideal profiles stating that in practice, mixed profiles exist

active profile is the *Active networking and communication*, a regular user, who uses various services available on the net, participates in discussion forums and looks for potential contacts, in addition to the ones that he already has in his network. The most active and also less frequent profile is the *Cyberentrepreneurship* in which the individual participates actively with publications and reviews and administers and manages groups.

Used to attend multiple platforms at the same time, today's students feel little enthusiasm when faced with the traditional teaching or even with static platforms. However, to have access to all this technology and apply it alone in a classroom it is not enough. A teacher must know how to use these tools properly from a pedagogical point of view (Morgado, 2011) to enhance the increasing involvement of students in their learning process, developing other skills such as deep learning, critical thinking, peer collaboration and reflection.

Although many teachers see the need to develop these skills in students, in order to use Web 2.0 tools appropriately and applied to future professional contexts, they are several the constraints placed on its use, including for example, barriers placed by teachers who do not understand its potential when used in accordance with proper pedagogical principles, which have superficial views, centred on the playful immediacy and without considering any value for the development of future skills, and in many cases even prohibiting its use (Roblyer, McDaniel, Webb, Herman and Witty, 2010).

The question that arises is therefore to understand how these tools can be useful to enhance student's involvement? How can these platforms help students to learning?

It is necessary to motivate students to be active users, participatory, proactive and reflective on social networks, and this requires also that the teachers are as such. For this to happen and learning occurs in the professional or study field by using online social networks such as Facebook, it is important to create a network not only with friends and family, but with relevant contacts from a professional

point of view, with the same areas of interest, so that the probability of relevant publications on an educational point of view are higher.

The feeling of isolation and loneliness has been detected in some studies that found a link between the time spent on the internet and loneliness and social isolation. This negative aspect is referred to be general to use of the internet and not just while using social networks or in connection with Facebook in particular. However, more recent studies like that of Burke et al (2010) differentiate between the use of internet for social activities or for entertainment. These study shows that the feeling of isolation and loneliness is only prevalent in people who use the Internet only when they are alone, for entertainment.

Studies such as Zhao (2006) Kraut, Patterson, Lundmark, Kiesler, Tridas & Scherlis (1998) and Kraut, Keisler, Boneva, Cummings, Helgeson, & Crawford (2002) and data from other studies such as Quintas-Mendes, Morgado & Amante (2008; 2010) on computer-mediated communication and online distance education show that the social return that comes from using the internet depends on the personality of those who use it, noting that most shy people, with few contacts or that interact little socially, even online, tend to feel lonely, and people with more outgoing personalities, with larger networks of contacts or greater easiness to participate with comments, posts and chats reveal tendency to feel even more accompanied, strengthening ties with those who already know offline and creating ties with those who only have contact at distance.

Apart from these issues to be addressed, as on any other platform, there are positive and negative aspects to take into consideration and the development of skills either by teachers or students, when adopting a social network like Facebook in the educational context, so that it can be possible to create knowledge mediated by these environments.

To feel that one belongs to a community is identified in several studies as an essential aspect for students to be motivated. Madge,

Meek Wellens & Hooley (2009) point out that socialization was one of the most significant contributions Facebook brought to university students. In their study highlights that 56% of 1st year students responded that this social network helped them in integrating within the institution, 84% use this social network daily and 68% say they feel part of the Facebook community, stating it is an important component of their social lives. The same study also states that 54% of students who entered a university already have an account on Facebook, 25% created an account on this network before joining the university, due to knowing it is recommended for college students and to make some contacts before classes begin, and 13% joined this network immediately after starting their studies.

The feeling of belonging to a community helps not only the integration of students as facilitates communication between those who belong to this community. For distance education students this may be a characteristic to be considered as positive for the adoption of Facebook in school context. Especially in creating groups among students, between teachers and students or even for specific discussion topics of a discipline or course, as this may facilitate communication among peers and between students and teachers, integrating the students and keeping close contact, causing that they feel part of the community.

This aspect could lead the student to perceive a greater monitoring by the academic community. However, this contact between teachers and students through Facebook should be done carefully. In the study of Madge et al. (2009) while 53% of students have responded positively about using this network for educational purposes and even been suggested activities, only 7% say using the network as part of formal education, only 22% said to have helped in some situations, and only 10 % say they use Facebook for academic discussions with colleagues. The same study indicates that these numbers have increased over the school year, although stating that teachers should only make publications related to

the teaching, or who just follow teachers with whom they have a positive connection in the classroom situation. Some of the problems raised by students regarding the presence of teachers on Facebook can be eliminated by creating a list just for students, where the teacher only makes visible to this group publications related to the teaching or to the interests of students, disabling thus access to personal publications. Another aspect will be to sensitize students to create themselves also a list just for teachers. The question is in fact in knowing how to use intelligently social networks for teaching, filtering publications, so as not to interfere with the personal component of this network.

In educational terms, the question of increasing the contact network is also important, especially for the creation of relevant contacts in the area of interest, in order to maximize access relevant information, such as: new topics of discussion, advances in the field, reading suggestions, pages of interest, conferences, talks and other contacts.

According to Nentwich and König (2014) Facebook shows potential as a platform for public relations for scientists, universities, institutes and school associations. The same authors reports that platforms like Facebook can be used for synchronous communication to exchange information in the form of micro-blogging through the posts, or through the chat platform, specifically referring to the contribution that could bring to e-learning, because, as the authors indicate, the number of academics and scientists in social networks tends to increase, as new generations come for higher education and research. By creating a network of contacts relevant to the areas of interest, you can use Facebook not only as a means of communication but for cooperation and motivation. But for that, you must overcome or clarify certain issues, identified as negative.

In addition to the security and privacy aspect pointed out by several authors, Nentwich and König (2012) point out as negative aspects the technical limitations, lack of experience in using social networks, the scepticism about security issues, the need to create

an online collaborative culture, the distraction caused by personal publications, the possible simultaneous use of multiple platforms, the issue of accessing too much information and the need to develop filtering skills.

For those who already use Facebook, like most students, privacy issues do not arise, since they have previously accepted. For researchers and teachers reluctant to publish their academic work, this could be a problem, although, is a matter that applies to all over the internet and to any social network, not only to Facebook.

To use Facebook in education, even if it is an informal platform, implies that the student acquires some skills so that their use is effective in building knowledge. Including preparing your profile, creating multiple groups, be careful to check to whom he directs its publications, be careful to check regularly the discussions in private educational groups, seek relevant contacts for your area of interest, devote time to managing these educational networks.

As for the teachers who adopt these networks in their methodologies this involves managing multiple platforms, some formal other informal. They should maintain its presence on both platforms, and be able to manage in both frequent communication with their contacts. In addition, it is also your task to pass students the necessary skills to use these platforms for education, promoting proactive, connectivity, collaboration, reflection and know how to select from all available information, only the one that is valid and relevant.

According to Bassani (2011) online learning definition has had different terminologies, such as e-learning, Web-based learning, distance learning, though all refer to the use of the Internet to access online materials and interact with content, with teacher and other students in order to get support during the learning process, in order to acquire knowledge, to build personal meaning and grow professionally with the learning experience. (Bassani, 2010: 931). All these features can only be enhanced by social networks like Facebook.

In a study in 2010 by Burke are mentioned the benefits that social media can bring because of their social structure. Benefits that include access to new information gained through contacts established on social networks, and the approval and support of publications by their peers. These aspects, together with the possibility of exchanging ideas and publications online with relevant contacts to their fields of study, along with the social component and sense of belonging in these communities, means that Facebook is a platform with potential for distance education.

But why suggest the use of Facebook and not other social network more dedicated to research? The professional social networks are not attractive to most students, unlike Facebook, which is part of their daily routines. “*Research has suggested that Facebook is a potentially useful tool for promoting effective academic practice*” (Madge et al. 2009). And while to create a network with users relevant at educational and scientific level can take time and the benefits of it cannot be see in the short term, Nentwich and Konig (2010: 116) argue that for the success of educational investment in this network, scepticism must be exceeded. An initial step may be to create closed groups with access only to students from a course or specific chair, where only the students of this course, institution or discipline may enter.

Social networks like Facebook have the potential to increase the frequency and diversity of collaborative work among students and even between teachers and researchers. Particularly for distance education, where one of the problems is the isolation of students, sometimes leading them to drop out of their studies. These networks will contribute positively due to their social characteristic that makes possible a frequent and close contact with either peers or teachers, but also to experts, creating the feeling of belonging to a community and fostering integration, sharing and collaboration.

According to Burke et al. (2009) the success of discussion groups in a community depends on a motivating participation generated by a group with several participants, where the quantity

and quality of contributions tends to grow with the motivation of the participants. As Junco (2011: 163) points out “*A small-scale survey (Mazer, Murphy, & Simonds, 2007) found that students who experienced more instructor self-disclosure on Facebook reported more motivation and higher levels of learning*”. The belonging to a community that does not show as closed as in their formal platforms, but that is dynamic and open to the world and to collaboration, as are the social networks that students already call theirs, could provide the necessary motivation to higher education students in distance learning, to not only maintain but also to excel in their studies.

Final considerations

Although, as stated by Rambe (2012: 295), the impact of online social networks in education and in the teacher student relationship is still just speculative due to the low number of investigations into the matter, the number of teachers who use Facebook in their teaching practices has increased. As has also been increasing the number of students who use these and other online social networks for learning.

On the other hand we agree with Burke et al. (2009: 945), when they consider that social networks have enormous potential, as great as that of their users. “*Social networking sites (SNS) as only as good as the content their users share. Therefore designers of SNS seek to improve the overall user experience by encouraging members for contribution more content.*” Facebook may have an important role in the socialization and integration of students in distance education, and a great potential to build and expand the network of contacts of interest to students and even teachers, enhancing collaboration and connectivity. The use of social networks like Facebook in distance education will depend on the role that teachers adopt to integrate these networks into their teaching methods. As in any learning situation, students learn from the example set by the

teacher. Therefore should be teachers to lead by example and take the first step by creating discussion groups, to have a network of contacts aimed for education and research, that they can pass on to students facilitating contact and the exchange of ideas.

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It is this movement that enables us to state that the work to which you have access, at this time, has elements capable of instigating reflection on the Facebook social media in several contexts and situations involving the uses people make of this media; the issues that arise and how they are configured as an object of study in a dialog environment. By Reading, you might better understand the socio-technical and educational potentials of Facebook as spaces of subjectivity, sociability and difference; as well as the uses of Facebook in higher education and continuing education of teachers. This version in English consolidates as an effort for more and better accessibilities. We understand the importance of extend our academic networks and mark the beginning of partnerships in internationalization processes of our researches groups from Brazil and Portugal.

