

THE ART OF REINVENTING EDUCATION AND THE ROLE OF CYBERCULTURE IN TIMES OF SOCIAL DISTANCING

Leila Santos de Santanaⁱ
Lucia Helena de Andrade Santosⁱⁱ
Luciana Vellosoⁱⁱⁱ
Tamires Elaine Reis^{iv}

Abstract: This article approaches educational situations caused by the worldwide coronavirus pandemic (SARS-CoV-2). We went through legal provisions such as the Constitution of the Federative Republic of Brazil, the Law of Directives and Bases of Education and the Common National Curriculum Base. We urge about the use of digital network technologies as an alternative for continuing the formative process in the context of quarantine. We started from two perspectives of teachers and researchers and their insertions: one from a mother and her son's classes and the other from a teacher, together with her students from a public school institution. In face of the experiences and of these two perspectives shown, we reinforce the importance of appropriating the experiences of cyberculture, aiming at the post-pandemic educational reinvention.

Keywords: Online formative processes; Cyberculture; Social distancing; Coronavirus; Educational reinvention.

A ARTE DE REINVENTAR A EDUCAÇÃO E O PAPEL DA CIBERCULTURA EM TEMPOS DE DISTANCIAMENTO SOCIAL

Resumo: Este artigo aborda situações educativas ocasionadas pela pandemia mundial do novo coronavírus (SARS-CoV-2). Percorremos dispositivos legais como a Constituição da República Federativa do Brasil, a Lei de Diretrizes e Bases da Educação e a Base Nacional Comum Curricular. Argumentamos quanto ao uso das tecnologias digitais em rede como alternativa para continuidade do processo formativo no contexto da quarentena. Partimos de dois olhares de professoras e pesquisadoras e suas inserções: uma da mãe e as aulas do filho e outra da docente, junto aos seus discentes de uma instituição da rede pública. Diante das experiências e dessas duas perspectivas, reforçamos a importância de nos apropriarmos das vivências da cibercultura, visando à reinvenção educacional pós-pandemia.

Palavras-chave: Processos formativos online; Cibercultura; Distanciamento social; Coronavírus; Reinvenção educacional.

Introducing the conversation

*How will be tomorrow
Answer who can...*

Samba-plot by G. R. E. S. União da Ilha do Governador (1978)^v

In Brazil, the global crisis generated by the pandemic of the new coronavirus (SARS-CoV-2)^{vi}, which had its impacts felt at the beginning of this year 2020, but which, according



2020 Santana, Santos, Seixas, Reis. Este é um artigo de acesso aberto distribuído sob os termos da Licença Creative Commons Atribuição Não Comercial-Compartilha Igual (CC BY-NC- 4.0), que permite uso, distribuição e reprodução para fins não comerciais, com a citação dos autores e da fonte original e sob a mesma licença.

to reports from the Ministry of Health (OMS)^{vii}, has been circulating in other countries since 2019, and given the ways in which government bodies have dealt with the situation, the number of contagions and deaths is on the rise.

At the time of writing, we consulted the website of the World Health Organization (WHO) and found, with sorrow, that in just one month, Brazil multiplied its total number of deaths from the new coronavirus by five, and even so, states are already considering measures to make social isolation/distance more flexible. Such measures are worrying, since the contagion curve in Brazil remains upward, unlike other European and Asian countries in the process of loosening, whose data seem to indicate, at the moment we write this article, stabilization in the number of cases.

However, the issue of social distance and quarantine in which we find ourselves has brought with it a series of changes in our ways of being and being in the world, increasingly mediated by digital network. Our aim is to identify the changes brought about by the pandemic, especially regarding to personal relationships and formative processes, therefore, in the *'teacher-student'*^{viii}.

relationships.

For the composition of this reflection, we went through what the Constitution of the Federative Republic of Brazil, of 1988 (CRFB / 88) deals with, which brings within it a precept guaranteed by Article 5:

All are equal before the law, without distinction of any kind, guaranteeing Brazilians and foreigners residing in the country the inviolability of the right to life, freedom, equality, security and property (BRASIL, 1988, emphasis added).

This legal provision portrays a right historically pursued: citizenship, bringing with it the desire for equality between all, but which, at the same time, is still a pursued desire, given the fact that opposes the centralization of power and the subjugation of groups that are placed on the margins of society, in the maintenance of times when such desire was not a right.

Seeking to understand this dichotomous phenomenon that divides Brazilian society, which in itself is already markedly unequal, Araujo (2010) reflects on the different ways in which we are constituted. The author states that:

The federative organization of the State, marked structurally by the equality /inequality tension of political collectivities, has consequences in the right to education, inscribed from the principle of equal opportunities, the territorial equality/inequality of political and economic power, as well as the fiscal capacity in direct impact on equal / unequal schooling opportunities, even if

we take into account the mechanisms of intergovernmental transfers (ARAÚJO, 2010, p. 233).

The year of 2018 had many questions due to the designations contained in Articles 205 to 214 of the CRFB / 88 and arising from the Law of Guidelines and Bases of Education, 1996 (LDB / 96), especially if read in the light of the new Common National Curriculum Base (BNCC)^{ix} for Basic Education. Controversies aside, especially regarding to political consonance, respect for national diversity and plurality, related to the possibilities of educating and teaching in different '*time spaces*', as it is not the objective of this work, on the other hand, it is of utmost importance to know how the use of technology is approached, even though they are aware that we can use tactics to subvert hegemonic strategies, aiming at the development of activities that provide practitioners with 'knowledge-meanings'. It rekindled discussions about the use of technologies in the various modalities of '*teaching-learning*', from Early Childhood Education to Higher Education.

The BNCC, which came to meet the demands set out in CRFB / 88 and LDB / 96, as presented to society, portraying a concern regarding to public policies in the field of Education, is a law to be complied with. However, it is worth asking whether it can expand issues related to the universalization of Elementary Education and teacher training. In particular, it is worth considering the provisions of the National Education Plan (PNE), approved in 2014, regarding the need for the Union, states and municipalities to implement rights and learning objectives, as also described by Caetano and Peroni (2014, p. 341), which aims at them; so we can understand that it is necessary for the student to be the center of this process, because:

learning to read and write offers students something new and surprising: it expands their possibilities to build knowledge in the different components, through their insertion in the literate culture, and to participate with greater autonomy and protagonism in social life (BRASIL, 2018).

In accordance with what is explained in the excerpt above, we will be able to guarantee insertion in the literate culture in formative environments that encourage student's participation, with autonomy and protagonism, developing different knowledge, at a time when the World Health Organization (WHO) recommended the closure of school units, considering the reality of different institutions and teaching modalities.

The technology, foreseen in the Common National Curriculum Base (BNCC), must be used in a critical and responsible way throughout Basic Education, High School and Higher Education, either by stimulating critical, creative and logical thinking, or in a more proactive

way, both in the learning process and in the use of technologies, deepening literacy, language and digital culture as a whole, thus developing multi-tools, so enjoying technology in a conscious, critical and responsible way in everyday life.

The possibilities for actions come up against some issues: economic and social conditions, as well as 'teacher-student' skills and abilities, so that they can explore and make use of technological artifacts in promoting strategies and, therefore, training experiences mediated by digital network that provide synchronous and asynchronous communication, honoring the interaction between practitioners of and in the process.

We agree with Santaella (2013, p. 292) when he says that “mobile devices facilitate and instigate the formation and cohesion of informal groups of common interests and concerns”. Therefore, the possibility of this perception being considered a formative environment can enable the development of dialogic, interactive and collaborative processes, promoting exchanges, associations and meanings (SILVA, 2003; SANTOS, 2019), in addition to providing meaningful learning, with a view to student engagement. The teacher, in turn, can plan different learning situations that allow comparing, establishing relationships of similarities and differences, experimenting, analyzing, synthesizing and systematizing concepts inherent to the process of construction and reconstruction of knowledge.

The thought previously brought up, combined with the idea of expanding the school's physical space, involving students' homes, for example, and not replacing them, corroborates the perception of the reasons why digital technologies can and are being adopted as an alternative at this pandemic time. We understand that cyberculture, through technological artifacts and especially in ubiquitous mobility (SANTAELLA, 2013; SANTOS, 2019), if incorporated into teaching practice, can offer alternatives to meaningful training. According to Santos (2019, p. 49),

the teaching practice is capable of contemplating the dynamics based on mobility, ubiquity, authorship, connectivity, collaboration and interactivity, it should provide opportunities for multiple experiments and expressions, provide a setup of network connections that allows multiple occurrences and cause situations of creative restlessness and collaborative (SANTOS, 2019, p.49).

In order to add to what has been discussed about the social distancing we have experienced since March 2020, we will bring in this work two views of teachers and researchers who reflect on their practices and mobilize knowledge that add to their training (TARDIF, 2002). Two experiences in this scenario: the first, of a mother who is attentive to health emergencies and who alternates between housework, her academic research and

guidance of her children in the school tasks proposed by the institution where they are enrolled. The second, experienced by a teacher with her students in a public institution.

We realize that the discussions that involve distinctions between online education and distance education, terms that we have discussed for a long time in our research group, and, more recently, remote education, have been brought up more and more, which instigates us to position ourselves, as field researchers, on such issues.

To compose our work based on a qualitative method, we used two different methodologies, both with the intention of understanding how creative processes are being forged to deal with the new that has been presented.

In this way, we immerse ourselves with our senses by living the daily lives, looking for ways to learn from what is set. We reflect and elaborate, based on these experiences, looking for ways to reach our goals (ALVES, 2019). That said, therefore, research with everyday life contributes by making us understand the networks that weave in the midst of everyday situations through multiple threads that help in the weaving of lived experiences, generating evidence of what is, in fact, being 'made-thought-said' by cultural practitioners (FERRAÇO; ALVES, 2019).

Initially, we brought our considerations about what was obtained through the report of the experiences lived by the researcher as a mother of a student who is performing distance school-activities. The dilemmas, questions and tactics developed by her contribute to foster discussions, exchanges and knowledge to be acquired, seeking to improve the formative process of her teenage son. Therefore, they are subsidies that help us to seek other research methodologies that make it possible to understand how these relationships are being given.

In another perspective, we bring the experiences, insertions and mediations of a 'teacher-researcher' with fourteen of her thirty-two students from the initial stage of Youth and Adult Education at a public school in Duque de Caxias, in the State of Rio de Janeiro. In this context, we chose the multi-referential research-training in cyberculture (SANTOS, 2019), because we understand that this is a methodology that makes it possible to develop the research adopting a multiple look, also attentive to educational practices, from different references that are interconnected, almost as a hyperlink of awareness and knowledge that constitute and form research practitioners.

We understand that multi-referential research-training in cyberculture is based on the principles of commitment and involvement of the researcher with the practices, consequently assuming participatory intervention in the investigated social reality, in everyday life,

recognizing that we form and are formed in it, in an interactive relationship permeated with 'knowledge meanings'.

In line with this methodology, we bring the work in which the teacher makes use of the WhatsApp app (PORTO; OLIVEIRA; ALVES, 2017), here understood as a pedagogical technological device. Such a device has been considered to be of great relevance to what we can understand as the process of educational reinvention during and post-pandemic.

In this movement of search to adapt to the demands placed by social isolation, we go through experiences in different locus, but that interact and complement each other in the action of reporting what has been lived and 'taught-learned'.

Some assumptions

*Yesterday a boy
Who was playing told me
Today is the seed of tomorrow
Not to be afraid
That this time will pass
Do not despair or stop dreaming
Never surrender
Always be born in the mornings
Let the sunshine shine in the sky of your gaze
Faith in life, faith in man, faith in what will come
We can do everything, we can do more
Let's do what will be.*

Gonzaguinha (1984)^x

The context of a pandemic caused by the invisible coronavirus has led many schools to allow the use of digital devices for the development of pedagogical activities, in the search for educational solutions to continue the school curriculum, insofar as the preventions arising from the reports of the World Health Organization (WHO) defined criteria for social distance.

Since then, much has been discussed about the distance education modality at this moment. Therefore, we will discuss based on the Law of Directives and Bases of National Education (LDB/1996)^{xi}, specifically in Article 80, which addresses the possibility of distance education being worked at all levels and modalities of teaching, that is, in Basic Education and Higher Education. However, it is important to emphasize that, even before the explosion of the internet and the uses of digital media, distance education was performed via courses made available through mass media; in other words, it was present in education even before the context of digital culture in which we are increasingly immersed.

In view of the mentioned facts, we will bring to this discussion the reflections of Santaella (2003) when, the discussion about digital media in a network highlights the importance of language in this process and emphasizes that:

communicative processes and forms of culture that take place in them must presuppose both the different languages and sign systems that are configured within vehicles in line with the potential and limits of each vehicle, and must also presuppose the mixtures between languages that take place in hybrid vehicles of that television, and many more, hypermedia are examples. (SANTAELLA, 2003, p. 116).

In view of this, we agree with the author when she affirms that the media only really make sense when the languages are in them, that is, the different forms of expression that humanity has built and has been building with cultural changes and, in a way, from the changes in the media. In this way, Santaella (2003) presents us with the six cultural eras of the media: oral culture, writing, print, masses, media and cyberculture. In this space, we will discuss cyberculture more closely, considered by Santos and Araújo (2012) as contemporary culture mediated by digital network technologies. Having in mind that it is important to make it clear that the cultures and languages configured in them are intertwined and complemented, in this way there is no exclusion between them.

The pandemic context in which we are living has brought up very important discussions about the culture in which we are immersed and education, that is, the ways of producing knowledge in the digital language. In this way, cyberculture revolutionizes the forms of communication based on the three basic principles pointed out by Lemos (2003): 1) the release of the emission pole; 2) widespread connectivity and 3) social reconfiguration. Thus, we position ourselves favorably to Online Education as a phenomenon of cyberculture, careful not to see it in the position of extension or updating of the distance education modality, but as a possibility to form critical and reflective citizens capable of understanding their existence from the relationship with the world and, so, put into practice the educational praxis so defended by Paulo Freire in his paper works.

We agree with Santos, (2018, p. 24) when he states that "Online education is an education modality that can be experienced or exercised to enhance learning situations mediated by both face-to-face and distance meetings", because the relationship between city and cyberculture in theoretical discussions they were not seen separately; the physical and digital world walk side by side.

In recent conversations about Online Education in times of a pandemic ^{xii}, Professor Edméa Santos brought some assumptions for her understanding. During the conversation,

Santos (2020), in line with the ideas of Silva (2003), articulates the notion of online education with interactivity “in the disposition for more and more interaction, for hyperinteraction, for bidirectionality - fusion emission reception - for participation and intervention” (SILVA, 2003, p. 29). With that, we understand that two keywords for interactivity are communication and authorship.

When discussing Distance Education and Online Education (the last being a cybercultural phenomenon), Pimentel and Carvalho (2020) present eight principles: 1) Knowledge as an open work; 2) Curation of contents plus summaries and study guides; 3) Different computational environments; 4) Collaborative, network learning; 5) Conversation between everyone, interactively; 6) Author activities inspired by cyberculture practices; 7) Online teaching mediation for collaboration; 8) Formative and collaborative assessment, based on competences. So, in dialogue with the text above, it is important to think and propose pedagogical practices inspired by the principles of online education in curriculum acts^{xiii}, that is, we think of a living curriculum that combines dialogic environments that enable all involved practitioners to experience *'learning by teaching'* that it is not a movement to take the curricular content produced in the classroom to the digital, but rather to provide pedagogical intentionalities that can provoke learning situations mediated by the digital network.

About our multiple identities and insertions

*I prefer to be that ambulant metamorphosis
Than having that old opinion formed about everything*
Raul Seixas (1973)^{xiv}

With the proposed social isolation to avoid contamination by the new coronavirus, many professionals and researchers had to adapt their work and study, with remote work, added by the responsibility of monitoring the activities proposed by schools, especially private ones, for children and adolescents; in a new reality with the suspended face-to-face classes, students at home, all day long, making from cell phones and video games their favorite companies. No time to sleep, no commitment to wake up.

When the school prepared classes in distance learning, even though at first it was believed to be temporary, the expectation of the parents, their concern, was with the children's idleness and guaranteeing the school year; thus, it was seen as a beneficial action for the maintenance of learning.

In this topic, the text will bring the experiences of one of the researchers with children in the seventh year of elementary school and in the first year of high school in private schools in the city of Rio de Janeiro. Although with variations in the organization of many families, confrontations and discoveries are common in this 'teaching-learning' movement produced online without precedents and without preliminary tests.

At the beginning of the 2020 school year, one of the schools had already proposed the Google Classroom app^{xv} as a device so that students and teachers could interact. The objective, according to a statement sent to parents, would be to use the device as a virtual learning environment (VLE), a new environment for textual production. The face-to-face classes were not modified and at first, the application was restricted to sharing videos and texts, unilaterally, and to answer questions about school tasks.

However, a new reality was imposed by the pandemic, and Decree No. 46,980, of March 19 (RIO DE JANEIRO, 2020)^{xvi}, suspended school activities to contain the growth curve of the new coronavirus pandemic; subsequently, new extensions to the return period to classes have been occurring. In this way, the school started preparations to provide remote activities starting on March 30.

Google Classroom app was proposed for the 7th year of Elementary Education for synchronous (*online*) and asynchronous (*offline*) activities. Familiarity with the platform was not an obstacle, as students already used it as a complement to school activities, but in the beginning not all teachers used the platform; some of them shared YouTube videos with subject matters to keep students updated.

Distance classes took place via the Google Meet^{xvii} videoconferencing app. On the first day of class, the mother noticed the teenager was showing his lack of knowledge about practices of this kind as he was wearing the school uniform to participate in classes that were organized at the same time as they happened in person, with a fixed time for each teacher and a break between them, in an attempt to reproduce the classroom routine, even with geographically dispersed students. In this new configuration, students are in pajamas, the cat is in the way and the favorite game is on the screen, minimized. In this reality, in which teenagers are in their rooms with cell phones and / or computers on, in case the class gets boring, just open another screen with games or use the headset to listen to your favorite music. Some teenagers do not want their parents to attend classes, transforming this *studentson*^{xviii} relationship with parents willing to learn to be inspectors and children wanting space in a challenge.

Adjusting the family routine to this new reality requires concessions and challenges. With the obligation for parents to work from home and children with classes every day, the organization for the use of the home computers became necessary, as attending classes by cell phone for almost five hours is not viable, due to the size of the screen and the difficulty accessing files during a call, a context that highlighted the importance of the technological device for the development of school tasks and homework.

Academic deadlines have been modified to make the presentation of activities fairer for everyone affected by the pandemic, but the routine at home with everyone living in the same spaces and sharing / using technological devices at the same time presents itself as a situation that, added to others, causes concern, especially amid the chaos of the misinformation that has become the management of the country's health crisis. In this moment of situations that are out of control, we appropriated Certeau (1998), understanding that it is necessary to use tactics to challenge the established order, adapting the daily lives to the practitioners.

Furthermore, parents need to 'learn to teach' Portuguese language, mathematics, physics and chemistry. "Avogadro's constant being invariable can be a pleonasm or a constant"^{xix}. Confusion runs through the heads of parents and teenagers. To provide monitoring of studies, knowledge is needed that sometimes family members do not feel able to satisfy.

Likewise, there are situations caused by students with different levels of attention, especially when one of them has attention deficit and hyperactivity disorder (ADHD)^{xx}, presenting difficulty in following classes; thus, needing help to get rid of various distractions while the teacher on the other side struggles to keep the class attentive.

The use of technology as a curricular artifact for the development of pedagogical practice is still new for some teachers, so they transport to distance learning (remote) the exposure of classroom teaching subjects, as indicated by Pimentel and Araujo (2020). The authors recommend the use of the diverse means of 'all-together' conversation to carry out group conversation dynamics, besides that, as defended by Santos and Araujo (2012, p. 116), "education mediated by digital technologies are always processes to be developed and not simply executed", demanding a daily construction.

The proposal of one of the schools to carry out the evaluations with online tests, that is, with the student receiving the test through the application and returning through it, without supervision, without time to complete the task, as performed by one of the units, causes strangeness, mainly due to the discovery that several test questions were already on Brainly^{xxi}

(tasks resolution website), since the same test is used by different branches of this Rio de Janeiro's school we talked about.

It is worth inquiring about the type of evaluation used. What knowledge is assessed through the shared test? Will the results obtained in the evaluation be appreciated when returning from the classroom, in a context of a new normality? Will the students be at the same level of learning when they return?

To assist in reflecting on these questions, Santos and Araujo (2012, p. 104) emphasize that in assessments in online education it is necessary to create devices with interfaces "clearly organized in the context of the didactic design of the course" (SANTOS; ARAUJO, 2012, p 105).

However, Distance Education is suitable for adults and requires the execution of planned pedagogical activities and training of the student in how to study; "We must be careful while using only remote school activities in times of crisis such as the one we are currently experiencing" (JUNQUEIRA, 2020, s / p).

In the evaluations parallel to these tests, the use of digital network shows a more creative, pleasant and meaningful space, with the production of videos, use of videoconference between students, literacies that can assist them in the knowledge production process with the use of multiple languages (sound, video, text and image).

A 'new' normal will be established when students go back to school, and mobile devices, previously seen as villains in some classrooms, can take on a new meaning, a new status, as during quarantine they were widely used to support classes.

In the future, schools will be able to use them in their pedagogical practices or perhaps neglect the experience gained at this stage with the return of face-to-face classes. Parents, students and teachers have returned to their routines and many remote teaching practices can reverberate in the classroom, enabling greater participation of digital technologies in the network, as Certeau (1998, p. 105) already observed: "the study of some present tactics in everyday life should not, however, forget the horizon where they come from and, at the other extreme, nor the horizon where they could go".

We then proceed to analyze possible legacies of this pandemic moment on the educational relationships that will happen or that may already be happening, it is enough that we pay attention to them.

'Teacher-Student' and the formative potential of digital networking

*There is a light that comes to tell me: everything will be fine
And the enemies that I cannot see will no longer have strength
And the good things that I imagine will come alive
And positive thoughts will be my strength*
Natiruts (2020) ^{xxii}

Digital technologies have advanced noticeably in daily activities, in the existing relationships between the city and cyberspace. Considering, especially, the demands resulting from the global pandemic crisis in which we live - already addressed in previous topics – consequence of the necessary geographical distance between people, the changes in the 'teacher-student' relationship began to occur, giving rise to the need for a methodological approach different from that commonly used in the educational field.

The use of digital technologies, mainly as placed by Santaella (2013), in a context of ubiquitous mobility, can enhance training practices, especially if we consider that, even today, the democratization of the use of these technologies in network is not guaranteed, due to the lack of internet's quality that is accessible to all, despite being a human right, as provided in the Civil Rights Framework for Internet (Law nº 12.965 / 14) ^{xxiii}, essential to the exercise of citizenship, and the development of digital multi-tools, including political literacies and the critics.

Educational institutions have a pedagogical ecosystem (PRETTO, 2013) that has the participation and creation of the entire community, being capable of diverse cultural productions and knowledge development. To this pedagogical ecosystem, we can add digital network technologies, which, in a scenario of normality and power, are able to enhance it and present itself as a viable alternative for interaction, considering the established sanitation guidelines, in contrast to the models traditional schooling.

This way, the inclusion of these technologies supports the possibility of using the interfaces present in digital and networked technological devices (SANTOS, 2019) to compose diverse formative environments and educational solutions, especially in view of the urgency of planning to face this pandemic moment.

We emphasize that, despite recognizing the advance in the uses of digital technologies in the processes of knowledge production, the perception of inequalities of access in different contexts, such as in the public and private networks, has become even more evident, in view of the architecture that both present. These are inequalities that translate into economic and social capacity, as well as the ability and uses given to these technologies, which are determining factors for the speed and adaptation to a new educational configuration.

Thus, for this social configuration, as Pretto (2013, p. 30) warns, it is urgent to “think education strongly articulated with culture, with telecommunications, science and technology”, in which everyone has satisfactory access, without distinctions, transforming, mainly, the school reality of the public network, given that:

those who are not connected will be excluded in an increasingly intense and varied manner. The gap widens the contrasts between regions, countries and social groups. [...] Conversely, the more the gap narrows, the more progress is made in social integration, communicational democracy and equal productive opportunities, both within and between countries (GARCIA CANCLINI, 2009, p. 236-237).

Thus, we understand that the democratization of both devices and digital networks, directly influence on the way of acting, thinking and articulating educational processes, must be one of our main guidelines for struggle in the current context.

The possibility of sending or receiving information is inherent to the ubiquitous reader, as brought by Santaella (2013), or in ubiquitous mobility, as provided by Santos (2019), a characteristic that allows the connection and sharing of messages and information anywhere or any moment, increasing the possibility of interaction and (re) organization in the face of what we have experienced in this pandemic scenario, permeated by unpredictability, such as the suspension of face-to-face classes.

Thus, we bring the moment experienced by one of the authors, a teacher in a group of Youth and Adult Education in the public network of the municipality of Duque de Caxias, State of Rio de Janeiro, the locus of the pedagogical action from which, listen to the narratives of cultural practitioners (FERRAÇO; SOARES; ALVES, 2018) of students and observing their reactions was the first step in preparing the planning so that the issues raised were successful experiences, especially without making use of massive models.

Exemplifying a possibility, an alternative to meet the new urgencies and demands resulting from the health crisis, we bring the interrelationships existing between students of Youth and Adult Education and their teacher, highlighting the narratives that occurred in the process in which digital technologies in hybrid training courses environments were used in the context of this training modality (SANTANA; AMARAL, 2020).

WhatsApp is an interface used to enhance training, since it provides communicability between practitioners and the exchange of content and activities (SANTOS, 2019), composing a hybrid environment, whose choice is justified as an alternative, an articulated way for the development of the training process that provides for the expansion of the 'space-time' of learning, which can happen 'within' the formal space of the school.

Picture #1: Uses of smartphones in the ‘teaching-learning’ process



Source: Author's archive, 2020.

So, reflecting on the social reality of students and their daily lives, in which the smartphone/Iphone, that allows ubiquitous communicability and access to different applications, is present, relevant, being a technological artifact with convergence of digital media, different interfaces and languages (Picture 1), as explained by Santos (2019).

Among these possible interfaces we include social networks and we highlight WhatsApp Messenger, which allows sending and receiving multimodal texts, recording

audios and videos with lighter data (PORTO; OLIVEIRA; ALVES, 2017) and, in order to meet social demands, currently makes calls video with up to eight people (G1, 2020) and, from a link, opens a conference room for up to fifty people.

Considering the importance of these approaches, the urgency to develop activities in social distance and, from them, obtain good results, we bring some that consider the daily lives of these practitioners and the potential existing in cyberspace. These approaches were developed by the actors of this process, teachers and students, so that they experienced, affected and were affected by an interface already used in daily life, but reconfigured for curricular technological artifact capable of enhancing the training of practitioners, in a multi-referential^{xxiv} research-training in the cybercultural context.

We understand, from Macedo (2014), that the training process needs to be significant and, as highlighted by Alves (2019), consider the daily lives of the practitioners involved in it, therefore, fundamental aspects for the elaboration of the strategies used to contact students, plan and structure the activities initially proposed and which were gradually adapted.

However, the development of these actions proved to be insufficient to reduce anxiety regarding the choices made, based on the proposal of the Department of Education and the conversations between professionals (teachers and management team) at the school where one of the authors develops her activities.

Among these actions we highlight:

- Create the group on WhatsApp, whose existence was spread through a network formed with students in the class and through social networks, using the school's Facebook;
- Conduct a survey to find out how many and which students had access to the network via cable / wi-fi or with data packages (as the last restricts some accesses);
- Make a video call so that, in synchronous communicability, we could talk about the moment experienced, the easeness and difficulties in the access and use of digital technologies in network by the members of the class;
- Explain the importance of interaction so that we could talk about our doubts, taking advantage of communication to encourage collaboration, mainly due to the difficulty in access that some were reporting.

Finding out that the effects of the pandemic affected some students, either because they lost loved ones, or because they were overwhelmed with taking care of those who were

sick, brought more impact to the perception that fighting the weaknesses and concerns caused by the coronavirus could not be isolated.

Certeau (1998) helps in the reflection that in the social and in the daily practices we appropriate our field of research through gestures, narratives and many other forms of expression. They indicate the best way to walk and act. In this way, empathy approaches, do not isolates. It strengthens, adds, does not allow loneliness. Thus, it was not a time to appear strong in front of students, but to 'learn-and-teach' with our daily experiences.

Therefore, in a configuration of social distance, the desire to study, to know, not to isolate and keep in touch was important, as there would be no guardian behind the student, forcing him to interact and do activities. Knowing how everyone was, was a fundamental condition for the tactics thought, considering that, they are used and fit the opportunity, the situation (CERTEAU, 1998) to have the planned effect.

In this way, the video calls aimed to serve students with different forms of access to digital networks. They marked the care, the attention with the other, because the connections allowed conversations and interactions more closely. It is clear the importance of teaching mediation and constant dialogue for carrying out the activities, as it made it possible to guide and monitor access; give practitioners the opportunity to expose their difficulties, experiences, interests and knowledge, aiming at a collaborative construction of the training process, with the perception of all the actors involved in the process.

The interactions provided the gradual adequacy of the process due to the development of digital literacy, considering the right and respect for digital inclusion and, consequently, social inclusion (ROJO, 2013), a type of literacy that opens spaces for access to knowledge, the information. That said, it is important to emphasize and add that the generation of learners in this literacy is composed not only by children and by adolescents, as stated by Xavier (2005), because in the act of digital literacy, adults who, in different spaces, experience technological advances are included.

Based on this interaction, we adapted the format and the way activities were shared in the WhatsApp group, following the discoveries made by the students, who were developing digital literacy. They took place from this order: 1) image; 2) Word document; 3) PDF document, with the existence of a hyperlink.

Online environments allow the integration of different 'time-spaces', the use of a multiplicity of languages, contemporary texts and so many other forms and modes of communication, as explained by Rojo (2012), in an interaction of semioses; a pedagogical methodology focused on training processes. In this way, it provides opportunities for the

development of political and critical literacies, in which the use of technological devices as curricular artifacts is not a simple way of sharing materials and activities.

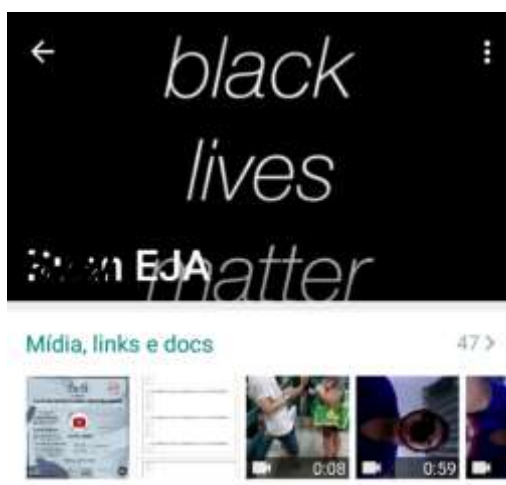
That said, the discussion about contemporary news is born, among them the pandemic, proposed by the different actors of the process (teachers and students), in which we address the symptoms, care, forms of contagion and the effect on the relationships that were not constituted in fully isolation, considering the reality of a considerable part of the population, with regard to housing conditions, but required at least distancing.

As a product of the discussion described, we proposed the production of videos with a different perspective for the construction and expression of the moment and was beyond opinion, which started from the perception we had of the appropriate actions to recognize what was learned through reading and practice, that is, concrete actions, because, as defended by Cope and Kalantz (2006), realizing that what is being learned is useful maintains the motivation of the learner.

Thus, the activity constitutes an event in which, we can emphasize, it was possible to develop digital literacies, politicians and critics; therefore, multiliteracies, as we mentioned earlier; this refers to the idea that educating, today, requires adopting a plural pedagogy, in a critical perspective.

We agree that it is essential to use attentive listening, with a pedagogical perspective of interweaving between curriculum, training (MACEDO, 2014) and opportunity, considering that the contemporary teacher must seek an integrating practice of knowledge. In addition, when observing the WhatsApp profile of one of the students, he suggests starting from him discussions and activities on the topic (Figure 2), forwarding literacy as a concrete and social practice, starting from literacy events, in accordance with the studies of Street (2003).

Picture #2: Print of the profile of one of the students in the class



Source: Author's archive, 2020

The process of reconfiguring activities making them more attractive and meaningful leads to the search for alternatives and discoveries. During a 'game', the rules are not always changed, but players can improve their equipment. The exchange for a more recent technological device allowed the student to access other interfaces, referring to the idea that "cyberculture is contemporary culture structured by the use of digital technologies in the spheres of cyberspace and cities" (SANTOS, 2019, p. 23). This new device made it possible for a practitioner to virtually visit the city she did not know yet, using it, on a virtual tour of the Museum of Tomorrow^{xxv} knowing new places in the city, even without leaving home.

These are environments that enable the promotion of different literacy events based on new uses and strategies that enable training experiences, in this educational process in the pandemic; no doubt they left legacies for us to continue rebuilding our world.

Because we continue to believe in resistance

*But of course the sun
Will come back tomorrow
Once again, I know
Darkness I've seen worse
To make people sane
Wait the sun is coming
"Once again", Renato Russo^{xxvi}*

We cannot, in the face of the situation in which we are trying to offer plural activities to students, claim that there is no problem with the cybercultural inclusion 'teacher-student'. We seek forms and formations daily to deal with the difficulties that emerge in our daily lives.

It is essential to affirm in our daily practice, and in different environments, that the lack of democratization in access to technologies and the internet cannot be naturalized, as well as the lack of actions for its offer to all, an educational policy that aims education for and with the digital network.

We question the idea of facing with normality the fact that some students do not access the activities that are offered by educational institutions, having no way to maintain synchronous communication due to the difficulty of access. Difficulties that emphasize the processes of exclusion disrespecting a human right to access the internet and digital communication and interaction.

That said, increasing or at least maintaining the number of students participating in activities is a challenge; however, doing something comes up against the repeatedly cited 'technological difficulties': the data runs out! Cell phones break! However, we already have, mainly in Basic Education, a science of obstacles. So the question: 'Easy?' Can be quickly answered with a 'no'. The lyrics of the song sung by Elis Regina, "Living and learning to play; not always winning, not always losing; but learning to play"^{xxvii} portrays the teacher's life. And we continue to fight.

The conflicts we experience result from real situations, from public policies inadequate to educational needs; they depend, according to Morin (2014), on the fight and constant search for better working conditions for teachers, among them the updating of their practice. In this sense, the article presents experiences lived by the researchers during this moment of epidemic by the coronavirus, considering that they will be emblematic of a wider social context and that needs registration and exchange of experiences.

We reinforce here the importance of appropriating education experiences via digital networked devices; increasingly emphasizing the need for teacher training that is attentive to the demands of digital network. However, we reinforce the need for investments and other points to be discussed for the new normal that will come in the post-pandemic.

We can talk about the need for more in-depth approaches and discussions on the advantages, disadvantages and potential of each teaching modality (face-to-face, distance and hybrid), as well as what will be done from the constructions developed in this period of distance, which, we believe, they should not constitute just another chapter in the History of Education.

Another aspect to be pointed out is the provision of quality broadband for educational institutions; of programs that make the creation, distribution and evaluation of pedagogical work possible, that do not imply the 'donation' of teaching intellectual property due to the inexistence or fragility in the offer of these resources unrelated to large private companies that manage them and also to affirmative actions that provide democratization in access to technological devices and, therefore, the discrepancy between the conditions offered by private education and those offered by public education is not so evident - consequently, social inequalities, among other issues that have long been overlooked.

We continue to believe and defend that, in the moment of social distance and the impossibility of maintaining our contacts in person, the exploration of devices mediated by digital network is seen as an alternative and form of resistance. Moreover, resuming our title,

this will demand a reinvention that does not come from our art and our ability to adapt and learn from the new, day after day.

*Dreams are projects that are fought for.
Its realization does not happen easily, without obstacles.
On the contrary, it implies advances, setbacks, marches that sometimes take time.
It implies struggle*
Paulo Freire (2000).

References

- ALVES, N. *Pedagogical practices in images and narratives: memories of didactic and curricular processes for thinking schools today*. Sao Paulo: Cortez, 2019.
- ANDRADE, N.; CALDAS, A. N.; ALVES, N. The movements needed for research with everyday life after many 'conversations' about them. In: OLIVEIRA, I. B. ; PEIXOTO, L. F. ; SUSSEKIND, M. L. (Orgs). *Daily studies, curriculum and teacher training*. Curitiba: CRV, 2019. p. 19-45.
- ARAÚJO, G. C. de. Right to basic education. *Retratos da Escola Magazine*, Brasília, v. 4, n. 7, p. 231-243, Jul./Dec. 2010. Available at: <<http://www.esforce.org.br>>. Accessed on: jan. 2019.
- BRAZIL. *Constitution of the Federative Republic of Brazil*. Brasília, October 5, 1988. [Updated until Constitutional Amendment No. 106/2020] Available at: <<https://bityli.com/g3S8P>>. Accessed on: 17 jun. 2020.
- BRAZIL. Ministry of Education. *BNCC in practice*. Editora's educational team. São Paulo: FTD, 2018.
- CAETANO, M. R. ; PERONI, V. M. V. The public and the private in education. Projects in dispute? *Retratos da Escola Magazine*, Brasília, v. 9, n. 17, p. 337-352, jul./dez. 2015. Available at: <http://www.esforce.org.br/> . Accessed on: jan. 2019.
- CERTEAU, M. de. *The invention of everyday life: arts of making*. Petrópolis: Vozes, 1998.
- COPE, B. ; KALANTZIS, M. (Orgs.). *Multiliteracies: literacy learning and the design of social futures*. New York: Routledge, 2006.
- FERRAÇO, C. E. ; SOARES, C. ; ALVES, N. *Michel de Certeau and research in / of / with everyday life in Education*. Rio de Janeiro: EdUERJ, 2018.
- FREIRE, P. *Pedagogy of the Oppressed*. 59. ed. rev. current. Rio de Janeiro: Peace and Earth, 2015.
- FREIRE, P. *Pedagogy of Indignation*. São Paulo: Editora's Unesp, 2000.

G1. Economy. New whatsapp update allows you to make video calls with up to 8 people. *Globo*, Rio de Janeiro, April 28, 2020. Available at: <<https://bityli.com/oXs4i>>. Accessed on: 13 jun. 2020.

GARCIA CANCLINI, N. *Different, unequal and disconnected: maps of interculturality*. 2. ed. Rio de Janeiro: Ed. UFRJ, 2009.

JUNQUEIRA, E. Remote school activity is not distance learning. *O Povo*, Fortaleza, 15 May 2020. Available at: <<https://bityli.com/Qbc6C>>. Accessed on: 17 jun. 2020.

LEMOS, A. ; CUNHA, P. (Orgs.). *Views on cyberculture*. Porto Alegre: Sulina, 2003.

MACEDO, R. S. *Contrastive research and multicase studies: from criticism to comparative reason to the contrasting method in social sciences and education*. Salvador: Ed. UFBA, 2018.

MACEDO, R. S. *Curriculum acts: training in action? To understand, interweave and problematize curriculum and training*. 2. Reprint Ilhéus: Editora da UESC, 2014.

MACHADO, J. L. A. Curricular guidelines for EJA and BNCC. *Education Planet*, [São José dos Campos], 23 Aug. 2018. Available at: <<https://bityli.com/CjZdA>>. Accessed on Jan 14th. 2019.

MORIN, E. *The right mind: rethinking reform, reforming thinking*. Rio de Janeiro: Bertrand Brasil, 2014.

PASTURA, C.; MATTOS, P. ; ARAUJO, A. School performance and attention deficit hyperactivity disorder. *Rev. Psiquiatr. Clin.*, São Paulo, Vol. 32, n. 6, p. 324-329, dec. 2005. Available at: <<https://bityli.com/3dnkW>>. Accessed on: 17 jun. 2020.

PIMENTEL, M.; ARAÚJO, R. There is conversation in the online class. *SBC Horizontes*, April 5 2020. Available at: <<https://bityli.com/Fb4NF>>. Accessed on: 17 jun. 2020.

PIMENTEL, M.; CARVALHO, F. S. P. Principles of Online Education: for your class not to be massive or boring. *SBC Horizontes*, May 2020. Available at: <<https://bityli.com/mOy8h>>. Accessed on: 15 jun. 2020.

PORTO, C.; OLIVEIRA, K. ; ALVES, A. (Orgs.). *WhatsApp and education: between messages, images and sounds*. Salvador: Ed. UFBA, 2017.

PRETTO, N. de L. *Reflections: activism, social networks and education*. Salvador: Ed. UFBA, 2013.

RIO DE JANEIRO (State). Decree No. 46,980, of March 19, 2020. Updates the measures to deal with the spread resulting from the new Coronavirus (Covid-19) due to the emergency health situation and takes other measures. *Official Gazette of the State*, Rio de Janeiro, Executive Power, year 46, n. 47, p. 24, March 13, 2020. Available at: <<https://bityli.com/RBaQj>>. Accessed on: 17 jun. 2020.

ROJO, R. (Org.). *Connected school: multi-tools and ICTs*. São Paulo: Parable, 2013.

SANTAELLA, L. *Ubiquitous communication: repercussions on culture and education*. São Paulo: Paulus, 2013.

SANTAELLA, L. *Post-human cultures and arts: from media culture to cyberculture*. São Paulo: Paulus, 2003.

SANTANA L.; AMARAL, M., Digital literacies enhanced by hybrid formative environments *Revista Educação em Foco*, v. 25, n. 1, Jan. / abr. 2020. Available at <https://periodicos.ufjf.br/index.php/edufoco/article/view/30430>. Accessed on 10 jun. 2020.

SANTOS, E. Online education beyond EAD: a phenomenon of cyberculture. In: INTERNATIONAL GALEGO-PORTUGUESE CONGRESS OF PSYCHOPEDAGOGY, 10., 2009, Braga. *Actas*. Braga: University of Minho, 2009. p. 5,658-5,671. Available at: <<https://bityli.com/SzrAv>> Accessed on: 17 jun. 2020.

SANTOS, E. *Research-training in cyberculture*. Teresina: Ed. UFPI, 2019.

SANTOS, E.; ARAÚJO, M. M. How to assess online learning? Notes to inspire didactic design online. *Education in Focus*, Juiz de Fora, Vol. 17, n. 2, p. 103-119, jul./out. 2012.

SANTOS, E.; CAPUTO, S. (Orgs.). *Research journal in cyberculture: multi-referential narratives with everyday life*. Rio de Janeiro: Omodê, 2018.

SANTOS, E.; TRACTENBERG, L. *Online education and collaborative teaching*, [10 jun. 2020]. 1 video (1: 53min) [Interview given to] Calorney Alves. Published on the GPTPEM UFAL channel. Available at: <<https://bityli.com/sVScR>>. Accessed on: 17 jun. 2020.

SILVA, M. (Org.). *Online education*. São Paulo: Loyola, 2003.

SILVA, M.; SILVA, M. Educating in cyberculture. Challenges the training of teachers for teaching in online courses. *Digital Journal of Cognitive Technologies*, São Paulo, n. 3, Jan./Jun. 2010. Available at: <<https://bityli.com/tXxiX>>. Accessed on: 5 ago. 2019.

STREET, Brian. What's "new" in new literacy studies? Critical approaches to literacy in theory and practice. *Current Issues in Comparative Education*, Columbia, v. 5, n. 2, p. 77-91, 2003.

TARDIF, M. *Teaching knowledge and professional training*. Petrópolis: Vozes, 2002.

XAVIER, A. C. Digital literacy and teaching. In: SANTOS, Carmi Ferraz; MENDONÇA, Márcia (Orgs.). *Literacy and literacy: concepts and relationships*. Belo Horizonte: Autêntica, 2005. p. 133-148.

ⁱ Master in Education by the Graduate Program in Education, Culture and Communication (PPGECC) of the Faculty of Education of Baixada Fluminense (FEBF) Duque de Caxias/ Rio de Janeiro, Brasil. E-mail: santana.s.leila@gmail.com . ORCID: <https://orcid.org/0000-0003-0646-2938>

- ii Master's student in Education at the Graduate Program in Education, Culture and Communication (PPGECC) of the Faculty of Education of Baixada Fluminense (FEBF) Duque de Caxias/ Rio de Janeiro, Brasil. E-mail: santana.s.leila@gmail.com . ORCID: <https://orcid.org/0000-0003-0646-2938>
- iii Adjunct Professor (Department of Social Sciences and Education) and the Graduate Program in Education, Culture and Communication (PPGECC) at the Faculty of Education of Baixada Fluminense (FEBF) Duque de Caxias/ Rio de Janeiro, Brasil. E-mail: lucianavss@gmail.com. ORCID: <https://orcid.org/0000-0002-6832-4189>
- iv Master's student in Education at the Graduate Program in Education, Culture and Communication (PPGECC) of the Faculty of Education of Baixada Fluminense (FEBF) Duque de Caxias/ Rio de Janeiro, Brasil. E-mail: tamiresreis.pedagogiauerj@gmail.com. ORCID: <https://orcid.org/0000-0002-2078-387X>
- v Source: <https://www.vagalume.com.br/g-r-e-s-uniao-da-ilha-do-governador/samba-enredo-1978.html>. Accessed on: 05 may 2020.
- vi Source: <https://coronavirus.saude.gov.br/sobre-a-doenca#o-que-e-covid>. Accessed on: 05 may 2020.
- vii Source: <https://nacoesunidas.org/tema/coronavirus/> Accessed on: 05 may 2020.
- viii We adopted the use of the terms 'teacher-student', 'time spaces', 'knowledge-meanings', 'learning by teaching', among others, this way spelled, because we understand that “the dichotomies necessary for the creation of sciences in Modernity have significant limits to what we need to create in the research chain we belong to. With that, we started to spell the terms of inherited dichotomies in this way: together, in italics and in single quotes. The latter were added in order to make it clear to text reviewers that this is how these terms need to appear”(ANDRADE; CALDAS; ALVES, 2019, p. 19).
- ix Source: <http://basenacionalcomum.mec.gov.br>. Accessed on: 05 jun. 2020
- x To read the full lyrics, go to: <https://www.vagalume.com.br/gonzaguinha/nunca-pare-de-sonhar.html>
- xi Law of Guidelines and Bases of Education - Law nº 9.394, of December 20, 1996. Available at: https://www.planalto.gov.br/ccivil_03/Leis/L9394.htm Accessed on: 05 May 2020.
- xii Live Distance Education: University and Pandemic. Available in: <https://www.youtube.com/watch?v=PWmuNdt7dAc>. Accessed in: jun. 2020.
- xiii We agree with Macedo (2010) when we think that curriculum acts are part of the formative praxis; thus, they bring a sense of not ending training in an external phenomenon determined by curriculum mechanics (p. 35).
- xiv To read the full lyrics, go to: <https://www.letras.mus.br/raul-seixas/48317/>. Accessed on: 17 jun. 2020.
- xv Google Classroom is a content management application for users who have a personal Google account. It is free for schools, non-profit organizations. Google Classroom. Available at: <https://classroom.google.com/u/0/h>. Accessed on: 13 jun. 2020.
- xvi Available at: <https://pge.rj.gov.br/comum/code/MostrarArquivo.php?C=MTAyMTk%2C>. Accessed on: 17 jun. 2020.
- xvii Available in: <https://meet.google.com/>. Accessed on 17 jun. 2020.
- xviii The words *studentson* were spelled together and in italics because at that moment these identities were directly related throughout the learning of the educational methodology proposed by the school.

^{xix} The sentence does not make sense, as it shows the confusion of the researcher in playing so many roles and teaching subjects in different fields. The Avogadro constant is a numerical value used in Chemistry. The high school student at the school where he studies, source of observation by one of the researchers, is starting his studies in this field through non-classroom teaching.

^{xx} On ADHD (attention deficit and learning disorder), see PASTURA, C.; MATTOS, P.; ARAUJO (2005).

^{xxi} Platform that allows users to share, ask questions and answer school subjects. Available at: <https://brainly.com.br/> Accessed on: 17 jun. 2020.

^{xxii} For the full lyrics go to: <https://www.vagalume.com.br/natiruts/tudo-vai-dar-certo.html>. Accessed on: 05 may 2020.

^{xxiii} Available at: http://www.planalto.gov.br/CCIVIL_03/_Ato2011-2014/2014/Lei/L12965.htm Accessed in: jun. 2020.

^{xxiv} Term used by Marie-Christine Josso (2004), enlarged by Edméa Santos (2014), indicating a research context in which ‘teacher-student’ are formed and form from the experiences lived in the context of cyberculture.

^{xxv} Available at: <https://artsandculture.google.com/partner/museu-do-amanh%C3%A3> Accessed on: jun. 2020.

^{xxvi} Source: <https://www.letras.mus.br/renato-russo/1213616/>. Accessed on 05 jun. 2020

^{xxvii} Available in: <https://www.vagalume.com.br/elis-regina/aprendendo-a-jogar.html>. Accessed in: jun. 2020.