

Reflections on Cyberculture and subjectivity in technological society and at school: the contributions of Deleuze and Guattari

ARTICLE

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Abstract

This is a reflection on the relationships between cyberculture and subjectivity from the social, cultural and intellectual perspective of girls and school. The objective is to problematize the current nature of technologies; the impacts on the lives of individuals and the power of control in the context of education and Brazilian schools. Based on the theories of Lévy (1999), Han (2017) and Adichie (2009), the conceptual reflections of Deleuze and Guattari (1995, 1996, 1998) from the perspective of cartography, we present the speeches of girls interviewed about the coexistence and use of social networks and their contribution to education. In the opposite direction, forms of resistance emerge, as Deleuze says, becoming does not allow for static identities; but lines of flight, intense movements, in the multiplicity that allow new connections and transformations. It is believed that, for the researched group, the proposed problematization can reverberate in an expanded understanding of girls about the digital media that permeate life in society, about learning models and about the formation of individuals.

Keywords: Education. Cyberculture. Subjectivity. Technologies. Cartography.

Reflexões sobre cibercultura e subjetividade na sociedade tecnológica e na formação de meninas: as contribuições de Deleuze e Guattari

Resumo

Trata-se aqui da reflexão das relações entre cibercultura e subjetividade na perspectiva social, cultural e intelectual das meninas e da escola. O objetivo é problematizar a atualidade das tecnologias, os impactos na vida dos indivíduos e o poder de controle no contexto da educação e da escola brasileira. A partir das teorias de Lévy (1999), de Han (2017) e de Adichie (2009), as reflexões conceituais de Deleuze e Guattari (1995, 1996, 1998) pelo viés da cartografia, apresentamos as falas de meninas entrevistadas sobre a convivência e uso das redes sociais e a contribuição destas para a educação. Na contramão, surgem as formas de resistência, como diz Deleuze, o devir não permite identidades estáticas, mas sim linhas de fuga, movimentos intensos, na multiplicidade que permitem novas conexões e transformações. Acredita-se que, para o grupo pesquisado, a problematização proposta pode reverberar em uma compreensão ampliada das meninas sobre as mídias digitais que permeiam a vida em sociedade, sobre os modelos de aprendizagem e sobre a formação dos indivíduos.

Palavras-chave: Educação. Cibercultura. Subjetividade. Tecnologias. Cartografia.

1 Introduction

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This article is part of an analysis of the relationship between cyberculture and subjectivity from a social perspective as a way of seeing and living. In this sense, we propose a reflection on the society of control, represented by social networks and the internet. We highlight the constitution of this society of control in terms of the domination of capital and the groups responsible for large companies such as Google and Meta, whose aim is profit and financial capital, even if they have to ignore values such as humanity, empathy and love of life. We also sought to understand the relationship between a group of girls and these technologies and social media, and their relationship with school.

The aim is to problematize the influence and contribution of technologies and social media, as well as their impact on the lives of individuals and the power of control in the social and educational context. The initial motivation for this text came from reading and listening to impactful news about how vulnerable society and families in particular are. There are so many themes and subjects disseminated by what has become popular as network technology and cyberculture that we see a stunned population competing to know more about a given episode or subject.

The appearance and social life of others becomes an object of consumption for some individuals. The need to accept the opinion of others is an aspect of preserving a species. This species is made up of children, young people and adults dominated by social networks and the media, who are seduced by a communication model that, in turn, has found ways of establishing itself through knowledge of the basic characteristics of contemporary individuals.

Throughout the text, we reflect on the relationship between this form of control in contemporary society, relating it to some concepts from authors and theorists and developing an insertion of concepts from Deleuze and Guattari (1996, 1995, 1998), Foucault (1987), Lévy (1999), Han (2017), Adichie (2009). This is done as an alternative to understanding a new way of connecting in/with the society of social media and information technology. The discussion is focused on the cartographic bias, with the

analysis of dialogued interviews with three girls on the subject of technologies and social media in education and life in society. Finally, this writing is a restlessness, a way of saying that there are different ways of seeing and living life, and that there are no unifying models or forms.

3 2 Revisiting concepts to understand this technologized society

For the writer and philosopher Pierre Lévy (1999), who has been writing about technologies and virtual reality for 30 years, cyberculture reveals itself as a set of material and intellectual techniques, practices, attitudes, ways of thinking and values that develop with the growth of cyberspace. It has become an uninterrupted flow of ideas, actions and representations between people from various physical spaces and places connected by computers.

The establishment and structuring of cyberculture, or Internet culture, began with the emergence of microcomputing in the 1970s, in a technological convergence with the expansion of and access to the personal computer. When asked about the power of technology, the author reflects: "Technological possibilities are like a mirror that makes us reflect in it, and see the best in us. And also the worst" (Lévy, 1999, p. 26). Beyond this statement, Lévy reveals himself to be a firm defender of the educational, cultural and social possibilities of digital technologies and media, but he also highlights and presents the dangers that permeate this form of social communication.

Lévy (1999) wonders whether the growth of cyberspace will further deepen the social divide in terms of access for those who don't have the economic power to use the technologies. He recognizes that international financial capital, new forms of globalization and neoliberalism are the main parties interested in the growth and use of the most sophisticated means of communication and virtuality.

Still in the wake of Levy's (1999) reflections, the author questions who determines whom, in other words, whether technologies have the power to determine society and culture, or whether the evolution of cyberspace would be a natural evolution of civilization.

We agree with the author; a technique is not good, bad or neutral, what determines it are the uses that are made of it. There can be no illusions that these technological artifacts are universal and accessible, and that they empower all individuals and classes to understand how they work, not just as consumers, since digital technologies have reinvented a new market for information and forms of knowledge.

With regard to education, the author highlights two ways in which schools can keep up with the new relationship with knowledge that technologies present. The first is related to distance learning; the second is related to the monopoly of knowledge production by schools and universities.

Considering that this book was written in the 1990s, if we put the year 2023 into context, the author would have other concerns about the use of technologies, social and digital media. Firstly, cyberspace was not designed for schools and universities, but for the capital and financial markets, with a view to profit for companies that invest billions to create these technologies. Secondly, considering Brazilian public schools and universities, both have not been prepared for this technological inclusion movement; proof of this was the impact of the Covid-19¹ pandemic, which had the alternative of using some digital media and technologies, but faced great difficulties, on the part of institutions, educators and especially students; material, physical and economic difficulties, thus proving how much digital accessibility is restricted to social networks such as Instagram and WhatsApp.

We're not interested in dissecting the author's work, but one element to highlight is when Levy (1999) presents a new role for educators and collective learning, thinking of a qualitative change in traditional teaching and learning processes, in a cooperative learning model. It will be many years before the infrastructure provided by cyberspace becomes socially and technically inclusive.

Moving forward in this reflection and against Levy, we have included in this text Han (2017)'s analysis, which brings another perspective on the overwhelming growth and

¹ On March 11, 2020, COVID-19 was characterized by the World Health Organization as a pandemic, due to the scope and geographical distribution of the disease.

dominance of technologies, digital media and their insertion into the personal, social and economic lives of individuals. In *Society of Fatigue* (2017), South Korean philosopher Byung-Chul Han highlights the diseases that affect society and its individuals, so that technologies are the target of consumption that consumes users.

Fornasier *et al.* (2021) consider that, in the society of tiredness described by Han, man as a whole is transformed into a performance machine, obliged to function free of disturbances and always maximizing that performance.

Cordeiro and Miranda (2018) point out that although individuals are free and hyper-connected, they don't realize that excessive exposure on social networks ends up establishing self-exploitation due to self-exposure, making subjects both masters and slaves of themselves.

Excessive immersion in the digital world has generated irreversible consequences for various social groups. Being connected to social networks all the time has caused excessive fatigue of bodies and minds and, with it, an immense expansion of health problems, such as sedentary lifestyles, myopia, attention deficit disorder, depression, body dysmorphia and anxiety.

The most beautiful and powerful expression we've seen in recent times in an attempt to understand the relationship between individuals and cyberculture and the society of control comes from the video entitled "The Danger of a Single Story" by Chimamanda Ngozi Adichie. At the Technology, Entertainment, Design (TED) conference series in 2009, the Nigerian writer begins her talk by explaining her living conditions in an African country, her discovery of literature through short stories from European countries and how her writing was influenced by what she read and decontextualized from her reality. Throughout the conference, Adichie (2009) reveals the dangerous plot of living with only one side of the story as a reference point, or only one way of seeing the world. As we know, the African continent was colonized by several European countries and had many countries and their populations enslaved because they had black skin and no economic power; populations that are trying to rebuild their cultural, political, economic and social history.

Adichie's speech brings to mind Brazil and its colonization by a European country, the near decimation of its original population and the forms of acculturation by the United States of America. Still impacted by the Nigerian writer, we tried to contextualize the cultural and literary influence suffered by the Brazilian population. We dare say that the school, in particular, has a major contribution to make to this process. In both countries, Brazil and Nigeria end up choosing models of life, communication, economy and culture that are either European or North American. Another fact that brings us closer to Adichie's view of history from a single model is what we see in technological society when someone says they don't have a smartphone or a social network, and then they are asked: "What planet do you come from?".

At this point in our writing, we have tried not to be pessimistic or prejudiced about social networks and digital technologies, but rather to establish a link between technological society and the positive points it can bring about. For example, by enabling the power of writing and forms of literary expression, Adichie's lectures and books have allowed her to show her way of being a woman, a Nigerian and a writer. In the same vein, Lévy (1999) and his studies on cyberculture would not have had such a wide reach without the use of digital technologies to develop and disseminate his research. Likewise, Han (2017) and his philosophical and contemporary debate would not have reached the world without the ways of the network, without the reach that social media promote.

Also in this line of reflection, we include the context of education, especially the Covid-19 pandemic crisis, which brought communication technologies and the use of social media closer together as a technological and pedagogical resource, considering that the world was physically isolated but technologically interconnected. Between March 2020 and December 2021, the methodological contributions of the resources promoted by the internet were taken into account. Platforms quickly became educational networks and tools were adapted. However, at the end of this period, in 2022, data from a quantitative survey called "Brazilian education in 2022 - the voice of adolescents", sponsored by UNICEF, shows dropout, failure and cognitive and learning losses among basic education students, especially in the school literacy process.

From 2020 to 2022, as a university lecturer and PhD student, we had the opportunity to overcome challenges, discover new paths, learn and hope that the health crisis would be overcome and the schools reopened. We could spend hours telling and revealing the positive and negative aspects of this period, but this writing takes place during a period of reorganization of life, with the aim of making an analysis with a more political than didactic bias.

3 Some concepts about Foucault, Deleuze and Guattari for understanding social networks and communication technologies, education and the society of control

For Deleuze (1996), Foucault (1987), as a social thinker, spoke of a disciplinary society that functioned through confinement, whether in hospitals, factories or schools. However, he already pointed out that control societies were being established through cybernetics and computers. In this context, new models of prescription for schools, training and a mutation in forms of work were being considered. The factory was replaced by the company, temporary jobs, home/remote work and new forms of product distribution emerged. Deleuze (1996, p. 219), when dealing with the "society of control", states that this is a refinement and expansion of the Foucauldian concept of security, since it outlined a contemporary society consolidated in the practice of biopolitics.

Foucault showed us the "society of kidnapping", Deleuze showed us the society of control, the "fabrication of human misery". Against the sanctions of walls, the opening of cracks; against the subject of humanism, the subject in its relationships, in other words, the construction of the subject. We need to reveal the biopolitical processes of a certain aestheticization of life, of a certain control of life. Perhaps in these Deleuzian words we will find what he has raised so much: "resistance to the present" (Ângelo, 2017, p. 7-8).

In identifying the logic of the control society, Deleuze (1996) reveals the analogical and numerical form of its language. The company promotes models of competition between individuals, and the freedom to create games, platforms, streaming and forms of communication are presented as permanent training. Young people are quickly identified as the right professionals for these companies. According to Deleuze (1996), "Societies of control operate by machines of a third kind, computing machines and computers" (p. 223).

Within an economic context, it is a "capitalism that sells services and buys shares", and propaganda is the soul of social control (p. 223).

We are not interested in a technical study of the society of control and the mechanisms that permeate it, but rather in problematizing and introducing theoretical elements about the current state of digital technologies, social networks and the society of control, especially their reach and influence on young people in the context of Brazilian society.

To do this, we opted for the insertion of Deleuze and Guattari (1995), based on the articulation of the concepts of agency, territory, difference and subject-machine, in a movement to build connections with Deleuzian philosophy in order to understand the complexity of technologized society and its relations with education, without any pretension of presenting generalizing formulas.

By introducing the term *control mechanisms*, Gallo (2003) identifies the school as having the function of training students, guaranteeing them access to the formal and ideological system, and including them in the world of production. In this way, the school carries out social control activities. Thus, disciplinarization, control and forms of assessment are instruments of power and control. In the context of the society of control, the school is eventually being replaced by open enterprises, in the sense of greater autonomy and technification of the school, in a closer relationship with companies. Gallo (2003, p. 112) poses some provocations that we consider pertinent: "Haven't we ourselves been the vectors of the consolidation of control societies in the field of education? These are questions that a becoming-Deleuze in education poses to us, in order to make thought proliferate, and not paralyze it".

Based on these provocations, we began to look at research according to Deleuze and Guattari (1996), trying to link the forms used in the society of control and technologies and social media, in the sense of their strong influence on young people, who most of the time neglect school because of social networks. We agree with Gallo (2003) that applying the concept of rhizome to education and educational processes imposes profound forms of rethinking, ranging from the curriculum to the multiplicity of areas of knowledge.

In this sense, Deleuze and Guattari (1996) speak of a "minor education" in the sense of deterritorializing the political practices of dominant education. Minor education values everyday relationships, promotes individuals and thus develops strategies of resistance in forms of education aimed at all social classes and groups. At this point, based on the authors' thinking, we introduce the proposal of rhizomatic education, through alternative training or even replacing formal education. The rhizome is a model for thinking about society and, by extension, everything in it, as opposed to the tree model. In a rhizome, the singular becomes becoming, every project is collective and seeks not to surrender to the mechanisms of control, as well as its capacity to be a resistance machine. The rhizome is always multiplicity; it is neither subject nor object, it is not represented as a hierarchy or paradigm and, unlike the tree, it is always open to thoughts.

Minor education is an act of revolt and resistance. Revolt against established flows, resistance to imposed policies; the classroom as a trench, a rat hole, a dog hole. The classroom as a space from which we draw up our strategies, establish our militancy, producing a present and a future below or beyond any educational policy. Minor education is an act of singularization and militancy. If larger education is produced in macro-politics, in offices, expressed in documents, smaller education is in the realm of micro-politics, in the classroom, expressed in the daily actions of each individual (Gallo, 2003, p. 173).

As far as education is concerned, if learning is something that escapes, that escapes control, resisting it is always possible. We can only deterritorialize the principles and norms of higher education, generating possibilities for learning that don't exist at school. For Gallo (2003), a lesser education acts in the gaps, escaping the control of the classroom, giving birth to possibilities that escape the tactics of control.

At this point in the writing, we make a link with Adichie's thoughts on the linearity of history, the unique ways of seeing the world and individuals, always from the logical point of view of the economically dominant social group. The author doesn't cite Deleuze and Guattari, but her way of thinking and constructing reflections on society is, in my opinion, aligned with the philosophers' critical social point of view.

Based on these considerations, what can we educators do to review our practice at school? What events can we stir up, what lines of escape from control mechanisms can

we develop? In proposing shifts in Deleuze and Guattari's theory, we need to understand the philosophy of education and the foundations on which the educational process is based.

In view of this, the proposal for a smaller education, which has been developed, helps us to think of education not only as a space for reproduction and a disjointed and deficient deposit of public policies. Above all, the education developed in a minor education is one that embraces the development of subjectivity as the singularities of the subjects involved, as well as unfolding the activity of the teacher as a subject who displaces and offers mechanisms for the production of the new, the yet to come (Gallo, 2017, p. 07).

In *Dialogues* by Deleuze and Parnet (1998), aspects for understanding Deleuzian thought are presented that criticize the linearity of the vision established by history, stating that the subject is not linear. The subject is subjectivity, made up of crossed and segmented forces and lines.

4 Data analysis in the light of cartography

This text takes a qualitative approach. According to Minayo and Costa (2019), this approach cannot aim to reach the truth, based on what is right or wrong; its main concern must be to understand the logic that permeates the practice in which reality takes place. We intend to move towards an ethnography with a cartographic bias as research methods. To this end, ethnography uses a number of research techniques and instruments, such as field diaries, interviews, observations and visits.

The dialogued interviews were carried out between April and June 2023, organizing some questions and objectives to guide the conversations, narratives and speeches. The intention is to look for elements, practices and narratives that make it possible to perceive subjectivities, their signs and meanings, as well as the way individuals perceive, think and live. In this sense, it is necessary to direct the narratives of those being researched without conditioning them on pre-defined answers.

Based on the data collected, the researchers establish a kind of cartography of the meanings and signs of culture. The production of a cartography, i.e. the tracing of lines

(meanings), maps of memories and recollections, of the cultural movements and constructions of the girls and their practices, allows us to establish some understandings and comprehensions of their relationships with the world and life, in their references of existence and their fields of experimentation.

For the activities, we worked with a group of girls between the ages of 12 and 14, who take part in the CRAS Project: *Convivência e fortalecimento de Vínculos*, in a town in the countryside of Ceará. We observed and preserved the research rules with the Free and Informed Consent Form and the Free and Informed Assent Form to be filled in, and fictitious names are used in this text. The research and data collection took place between April and June 2023.

We tried to identify what the interviewees like and dislike most on the internet. Gabriela (12) revealed that she likes TikTok and Instagram and doesn't like games. We asked her how long she uses the internet each day, and this conversation ensued: *"About half an hour. That's it? I only go online to study. I don't have WhatsApp, I use my mother's. Tell me about a bad experience you've had on the internet? I haven't had any bad experiences"* (Gabriela, 12).

Lorena (12) revealed: *"I like to follow the news, soccer matches and TikTok videos. But the videos I watch on TikTok are about soccer. My sister took my cell phone and said: look, there's only soccer stuff on TikTok."* And what don't you like about the internet? *"People who think they're like that create a channel or an account. Then they think they're showing off their intimacy, the whole thing."* How much time a day do you spend on your cell phone using the internet? *"Six or seven hours."* Do you spend some time in the afternoon and some in the evening? *"Yes. What I use most is WhatsApp and TikTok. There's no Instagram under my name, but my sister is going to create one"* (Lorena, 12 years old).

Along the same lines, we asked Nicole (14) what she likes most about the Internet. *"Instagram, conversations with people who live far away."* And what don't you like about the internet? *"The fake posts on Instagram, fake news."*

When analyzing the girls' use of the internet, we start from what Feldens (2008) says:

Speech is a medium and a fluid, traversable, "walkable" medium. Speech is not given, it is not dead, it is not perpetuated in the recording. It keeps creating itself, echoing its sounds, sometimes inaudible and sometimes absolutely meaningful. The lines are raw. They intercommunicate with those who hear them, with the concepts... The more connections the researcher can establish, the more they speak... They have power (Feldens, 2008, p.33).

Still in this vein, we bring Deleuze (1996)'s contributions to bear on the subject of subjectivation, which has inspired us greatly when we observe, in our dealings with pre-teens and teenagers, the fascination caused by the media and technology, to the point where they almost unanimously want to be a digital influencer or youtuber. It seems to us that these will be the most promising professions in the future. On the other hand, we are concerned about the role of schools, as well as cultural and artistic spaces, if a generation lives its life through the smartphone screen. Subjectivation in schizoanalysis is seen as a folding of the lines that make up relationships and what we are individually and socially. This understanding of Deleuze (1996) breaks with the idea of a single subject. In other words, subjectivation represents ways of existing, ways of expressing oneself and of living in order to escape from the prevailing regime. In the case of capitalism, subjectivation is achieved through consumption, so consumption is a mode of subjectivation in capitalist society.

Returning to the use of the internet, we asked: "What do you do if someone harasses you on Instagram, makes a comment on your Instagram?"

I'd leave them in the dark and block them. If it's someone I don't know, I don't even look, I just block them. And when it's someone I know, I block them too (Gabriela, 12 years old).

And who would you ask for help if you were harassed on the internet, on Instagram? *Just my family, but nothing like this has ever happened. Just for me to talk nonsense" (Gabriela, 12 years old).*

What would you do if, in the case of WhatsApp, someone harassed you or assaulted you? *I would block them. And who would I ask for help? If it was something very serious, my sister. What do you do when you add someone for some strange reason and then regret it? It's never happened (Lorena, 12 years old).*

We asked Nicole: "What do you do when someone harasses you or if aggression happens on the internet?" Nicole (14) replied: "In the case of Instagram, I block and report it." We continued with the follow-up question: "So, who would you ask for help in the first instance?" To which she replies:

My best friend, who doesn't live here. Because I don't often talk to my mother. Because of experience, I always tell my best friend everything, because we have the same thing, like we have a common problem, which is anxiety, and she helps me and I help her. (Nicole, 14 anos)

By identifying the speeches, this aspect reminds us of the way in which cyberculture, social media and technologies have mechanisms for escaping problems. Someone who was once a friend can be canceled at any time. In capitalism, mechanisms are found to transform individuals, reproducing mechanized and superficial modes of human life. In this context, Deleuze's thinking helps us to think about the process of subjectivation as the creation and economy of affects, in other words, the way you connect with everyday life. Subjectivity, in turn, is situated in the social field, in the relationship with the other, not just with people, but also in the processes of social production, identifying the subject as a consumer terminal. Subjectivation presupposes other modes of existence for the body, not centered on consciousness and thought, valuing the dignity of the body as a source of meaning; a process and experiences of meaning that thus presupposes another relationship with technologies and social media.

The novelty of the neo-subject's entrepreneurial self-government is based on individual responsibility and self-control. The individual governs himself from within through a technical rationalization of his relationship with himself. Being an "entrepreneur of oneself" is the best instrument and path to one's own social and professional success. For this reason, it is essential to manufacture the accountable man, but not only because of an individualistic ethic that can lead to success, but also because the techniques for producing the productive self are closely linked to the material production of work itself (Marinho, 2020, p. 141).

When talking about cognitive capitalism, Deleuze and Guattari (1996) identify it as a stimulus for consumption and, consequently, the creation of new things and functions. A

being is a terminal that produces modes of existence; through desires and affections, these beings are used to produce more desire in capitalism.

In subjectivity, the subject, as a thinking substance, produced through the affections of the body on the other, results in a social production with everyday objects. It is disturbing to think of the individual as a terminal that consumes subjectivities in this field of material and social production. This process produces other and different modes of social, cultural and relational existence.

Deleuze's (1996) notion of agency is fundamental to understanding the dynamics of his system of thought, especially in order to escape from a philosophy of the subject and a philosophy of representation. Agency, as an association of different terms, is a melodic convenience that results in a fit. Agency is always collective. Machinic agency, on the other hand, is the convenient relationship between bodies and produces desire.

Things that caught our attention in Gabriela's (12 years old) speech were her use of the internet accompanied by her mother and the fact that social networks are not the priority in her life at the moment. A fact that was already to be expected, beyond the speeches about the importance of the internet in studies, was that this tool makes little contribution to school learning processes. It's also interesting that Gabriela, at the beginning of the conversation, said that she would like to have a cell phone to help with her studies.

Gabriela's speech makes us think about social networks and digital technologies, where individuals are as if entangled, like a spider in this technological and virtual web, and thus encourages us to think about how cartography can help us understand the relationships established in this context. Cartography, in the philosophy of difference, involves tracing existential territories, not the cartography of a space or place, but existential territories of a way of life. It does not aim to make an objective delimitation, but rather to think about the possibilities of production. For Deleuze and Guattari (1996), cartography is a point of view, always focused on the collective, never centered on the "I". It does not place the subject at the center of the cartography, but is at the service of thinking about the territory and its forces, inventing ways of seeing and confronting this territory.

Thus, the territory that results from this cartography exists, according to Deleuze and Guattari (1996), to protect us from chaos, to circumscribe the territory in order to be able to think and protect ourselves from chaoticization. This territory, in which concepts gain consistency and immanence, is important for thinking outside common sense and identifying new confrontations. This cartography, which invents subjectivities to say something that hasn't been said and creates existential maps and new relationships, can produce deterritorializations and reterritorializations to think about contemporary society.

A philosophy of education would be the result of a double instauration, a double cut: the tear in the chaos made by philosophy and the tear in the chaos made by education. It would be the result of an intersection of planes: the plane of immanence of philosophy, the plane of composition of education as art, multiple planes of prospection and reference of education as science(s) (Gallo, 2003, p. 68).

In other words, just like the philosopher, the educator could think of their knowledge of education as a creator of concepts, with creativity that allows them to consistently promote innovative educational proposals. How to establish, in everyday educational proposals, a plane of immanence, molecular lines and deterritorializations that promote individuals who are less susceptible to the society of control.

Thinking about the contributions of the internet and teaching methodologies, I ask Lorena: "What school content did you learn with the help of the internet? *I was able to learn some math algebra content. What other content? None*". From Lorena's speech (12 years old), we can see that there is a demand to use technology for school learning. However, in some cases, the search is not effective and the paths are not found.

Nicole also replied:

"It's worse than none of them, because at school they don't let us use the internet for anything. But at home. Not at home either. None. We think the internet would help us because for me I learn more by doing it on my own because I'm not going to use Google to do all my homework. Except, like, when I took a computer course, which was to type a huge text on the computer, which was for practice, right?" (Nicole, 14 years old).

In this respect, we identified that technologies and media in the society of control at the research site have not contributed as a teaching methodology or learning model.

Instead, they are more geared towards the dominant standardization, ranging from physical appearance to the tastes of young people, and are sometimes a reckless instrument for those who use them.

On the other hand, Deleuze (1998) suggests that difference is about deforming dominant identities and promoting new connections through encounters that chaoticize language, preventing it from merely representing. Thus, representational schemes need to be experimented with, invented or differentiated in order to promote individuals. To this end, mechanisms could be restructured or redefined to help the school, educators and students.

We tried to identify the relationship between the girls and the production of material, as well as being spectators on the internet. We then asked: "Have you ever had a channel?".

"No, but I want to. But my cousin has one, but I've never seen any recent videos like that. Like the most recent one I've seen is five months, six months ago, my cousin from Piauí has one about games. But he's not feeding it. Yeah, I don't know how they're doing, I don't follow YouTube very much" (Lorena, 12 years old).

Still on the subject of social platforms, we asked: "What do you do on YouTube and TikTok?" Lorena replied: "*I just watch. Sometimes when there's a little dance I didn't know about*". In other words, she's just a spectator, but subjectivities are formed in various ways and existential territories are constructed. Lorena has a cell phone and spends around six hours on the internet.

We asked Nicole: "How much time a day do you spend on the internet?" She replied: "*I think it's only an hour, which is like half an hour in the morning, twenty minutes in the afternoon, then twenty minutes in the evening, because my mother doesn't let me use my cell phone much*" (Nicole, 14 years old).

We contextualize our statements with Deleuze and Guattari (1996) on machinic agency as the agency of bodies; these bodies can be people or machines. It is the social emergency that defines the conjunctions of bodies. Thus, discursive and machinic formations have their specificities, but they work together. We can relate the structuring of

social networks and digital technologies as forms of agency, but an agency marked by the economic context that aims to condition individuals by associating them with machines, in an inseparable way of existing, as can be seen in people who have smartphones as an extension of their own bodies.

In developing the concept of machine, Deleuze and Guattari (1996) identify them as social machines and not just technical ones, resulting in a collective production between various machines. This is where the machine subject comes in, consuming intensities in the relationship between the machines, producing consumption and, at the same time, producing the subject. This abstract, mutating and creative machine reaches societies through technology.

For the time being, we can infer that the girls surveyed are machine-subjects who consume internet products without realizing that they are part of a web of extremely unnecessary and disposable products. In capitalist society, this production of modes of existence is formed as an escape or as a mode of expression. Hence the importance of valuing the difference and subjectivity of these little individuals who inhabit school and society.

5 Conclusions

The thinking that moved us in the research, aided by the theories of Deleuze and Guattari (1996), brings us to contemporary society and education motivated by technology, cyberculture and social media. Considering the girls surveyed, we can say that the research objectives were achieved.

In this sense, we contextualize that education has historically made use of social control mechanisms, as well as being controlled by these mechanisms as an institution. Foucault (1987) denounced these mechanisms in various works. However, in a geopolitical analysis of the control society, populations and large social groups prioritize autonomy as the ideal social life. In this way, school institutions, from elementary school to university,

are held hostage by the media and technologies, from pedagogical autonomy to technological autonomy.

Deleuze and Parnet (1998) talk about identifying lines of escape and molecular lines, in other words, it is possible to find strategies for producing life, other arrangements and trajectories to break the unique stories in Deleuze's rhizomatic living. Doubt the established logic and explore the multiplicity of ways of researching reality. To problematize the contexts of power, economic production, technologies and social media that permeate life in society and, especially, the school in guiding and shaping individuals.

Thus, in a cartographic approach, we set out to think and reflect on the Internet, social media, cyberculture and the girls surveyed, contextualizing the revolution caused and power relations today. To a certain extent, information technologies and digital culture involve the control of behavior, advances in some areas, and the formation of desired subjects. These relationships permeate the school, as well as rights, knowledge, language and public opinion, which also represent influential forces in the society of control.

We can reflect, in the light of the data researched, that the becoming-machine is in a constant relationship with machines, be they technological, biological or social, and individuals are always interacting with these machines, becoming a kind of robot. On the other hand, in Deleuze and Guattari (1995), we learn that becoming does not allow for static identities, but rather lines of flight or intensive movements that allow for new connections and transformations. Thus, the speeches considered revealing are brought closer to the theoretical context and make us think and reflect on the internet, social media and cyberculture. The speeches are permeated by empowerment in a broad sense; the data produced and the timing of the interviews reveal becoming.

Finally, the methodologies and analyses based on post-critical theories reflect current cultural and educational relations, so that pedagogy and education are no longer the same in the last century. Research strategies, as theoretical articulation and production practice, are movements that can contribute greatly to the articulation of new ways of thinking and the deconstruction of unique ways of reading society.

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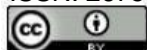
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