

## The school in the hyper-connected world: Networks instead of walls?

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### Abstract

This essay is intended to reflect about the *school crisis*, from a genealogical perspective, considering how information and communication technologies –particularly mobiles with internet access– are affecting the way this modern institution works. Which is the influence that the contact with these devices –as well as the ways of life they imply, including economic, political and sociocultural factors– causes on contemporary subjectivities and bodies? The aim is to detect and comprehend the growing *incompatibilities* between these bodies and subjectivities, on one side, and school regulations and technologies, on the other side, as well as understanding some of their meanings and formulate possible answers to this conflict.

**Keywords:** Education, discipline, networks, body, subjectivity

— *O que vocês esperavam ao me denunciar perante o diretor?*  
 — *Que você fosse punido, como nós.*  
 — *Ah, querem me punir?*  
 — *Você nos insultou e merece um castigo... você falou “ordinárias”, nós falamos “filho da puta”, é a mesma coisa!*  
 — *Mas vocês têm que entender que eu sou o professor, é assim e pronto!*

*Entre os muros da escola*  
 (Laurent Cantet, França, 2008)

I propose to begin these reflections with a question: in this digital age, are we increasingly immersed, was the school becoming an outdated institution? Of course this is not an insurmountable issue easily, but in the narrow confines of this text, you may be able to debug and extend their formulation. This essay has chosen to embark on this challenge, with the advantages and disadvantages of doing so from a perspective that is not a specialist in education. The issue will be deployed through the prism of communication, articulating also certain anthropological and genealogical, in an attempt to detect some trends that mark our time. Therefore, the focus of this article does not point only to the school - and even the peculiar socio-cultural, economic and political environment that saw the birth and develop - but seeks to focus particularly on the current situation, which changed and in many ways with respect those more remote

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times. With this premise as a backdrop, therefore, the analysis proposed here has targeted a very peculiar object: the bodies and subjectivities whose modeling for the educational institution was established at the time of their invention and for its gradual solidification, and the from this contrast, the gaze shifts to the most current versions of these bodies and subjectivities, which tend to relate to the school in a much more confrontational.

A first deployment of the initial question, therefore, could be the following: what kinds of human bodies, and ways of being, or being in the world, produced the traditional school in the time of peak? This historic location refers to the nineteenth century and much of the twentieth, that is, an extensive and complex temporal block, but over which this institution was not questioned as potentially obsolete. There is another question underlying this question, whose answer is more complicated: why and for our society - western, modern, capitalist, industrial - was proposed at that time to generate this particular type of bodies and subjectivities? Throughout these pages, we review some tracks around these issues, always remembering that such a path will be guided by the fundamental question that throbs at the heart of this research: what kind of bodies and subjectivities are created today, at the dawn of the second decade of this century? And why? For what? Moving forward a bit in this adventure, will appear the more interesting question of all: what are the kinds of bodies and subjectivities whose production would like to encourage today, thinking so much of our present and our future as a society? Once set this complicated sounding, and even to contribute to refine it, it would be convenient to justify it by asking once again: why and for what? Finally, this tentative answer would be up to enter the crucial question: what kind of *school* would have to implement to realize such a project?

Among the many open questions, and so difficult to obtain a resolution, a certainty emerges almost obvious: currently, the school is in crisis. Why? The factors that led to this situation are numerous and extremely complex, but a way to understand the reasons for this malaise would think the school as a *technology* - that is, as a device such as a tool or device designed to produce intricate something. And, therefore, is a technology age: a device configured historically. From this perspective, it never hurts to check such machinery seems to be gradually becoming incompatible with the bodies

and subjectivities of children today. The school would then be an antiquated machine, and therefore its components and their functioning are increasingly in conflict with our youth. At this junction - which, however, still insists occur daily - the pieces do not fit well: there are bumps on your gears and circuits are often clog, producing all kinds of frictions and debris. At the end, it is not bodies ensemblam smoothly and therefore tend not to function properly when placed in contact.

In addition to the individual characteristics of each student and each institution, and leaving aside the significant differences related to socio-economic and even geopolitical contexts of each case would be difficult to deny this *incompatibility*. There would be a divergence time: a mismatch between public schools and their students in the contemporary world that increasingly appears as a mark of this season and a problem of this generation. Although not an absolute novelty of this mismatch became more indisputable in recent years, just as it is generating an almost perfect fit between said bodies and subjectivities on the one hand, and on the other hand, the mobile devices communication and information such as cell phones and laptop computers with internet access.

Of course this is not a random phenomenon or gimmicky: there including anthropological and historical explanations for this growing mismatch. Such justifications include a wide range of sociocultural, economic and political that were triggered in recent decades and that - while not free of complexities and even contradictions - are easily identifiable to those who traveled a few decades of last century and these are adults beginnings of the new millennium. Her pregnancy and development occupied several decades, having started at least from the 1960s to strengthen during the second half of the twentieth century. But these trends are now crystallizing, and their settling in the news - with the help of mobile devices and other technologies for the recent popularity - is one of the reasons why the gap between the two universes became inescapable: first, the school; moreover, the *modes of being* contemporaneous. Deep hard to avoid pretending that nothing is happening, and then trying in vain to recap an artifact abstruse that all the lights, has lost much of its effectiveness.

I propose to examine here what these changes so profound that has been affecting the bodies and subjectivities in recent times, and now would envision the consummation of a metamorphosis. In fact, it is a transformation so intense that often arouse all sorts of perplexities, especially those who were not born immersed in the new

environment, but this mutation fully crossed and now experiencing its consequences in their own skin. It is a transition between certain modes of being in the world - that certainly were more compatible with the traditional college and the various technologies that lineage school - and new subjectivities that currently flourish, and express their blatant inconsistency with these tools while mix with other artifacts.

From this perspective, it becomes evident that the school is a technology era. Although today it seems so *natural* and obvious, it should be stressed that it has not always existed: it was invented some time ago and a culture very well defined, moreover, with the purpose of answering a set of specific demands of the historical project that designed and busied himself put it in motion. However, this strategy also extremely bold certain basic conditions required for it to work: it was necessary to establish certain requirements and assumptions that such machinery could operate effectively. Among the historical demands which was in response to the creation of this curious institution called school or college, given the disproportionate appointments of modern society, which thought itself - at least ideally - as egalitarian, fraternal and democratic. And, therefore, assumed the responsibility to educate all its citizens that they should be up to this magnum project.

Literacy was necessary for each of the inhabitants of every nation in the correct use of native language, for example, teach them to communicate with his contemporaries and their own traditions through reading and writing, and instruct them to knew how to do calculations and deal with the essential numbers. And also, perhaps crucially, it would be necessary teaches them the customs and practices dictated by the virtuous secular morality hoisted by the triumphant bourgeoisie: an unprecedented menu of values and norms that are imposed along with this massive project political, economic and cultural. These are basically the main reasons that led to the invention of complexíssimo school system, spreading its branches everywhere, both in cities most thriving in the moment as the edges of civilization.

On the other hand, for this new and ambitious sociotechnical artifact could go into operation, it was necessary to have their essential raw materials: certain types of children's bodies. In his book *Discipline and Punish*, Michel Foucault explains that to

be modeled on the prison and the army, the school designed by industrial societies should be an institution in which "each body is constituted as part of a machine" (Foucault, 1977: 148). It was therefore to design a very modest and no rash, even staggering. For it is not easy to transform a set of children in parts of an artifact well calibrated, and much less able to preserve this order over several years, at least until the little pieces of the artifact become adults and start to integrate other machinery.

However, in his analyzes in the 1970s, the French philosopher described the cubicles where traditionally developed the school as "a learning machine," in which he exercised a "carefully measured combination of forces," which required "a precise system of command "and where" all the time was busy all students, whether teaching is learning "(Foucault, 1977: 149). Undoubtedly, it was not an easy task to implement and maintain appliance techno-human size. The whole structure had to be built to support it, articulating a multitude of practices and discourses able to infiltrate so capillary in all areas and all this in order to get something improbable: make the meat tender infants from an ingredient suitable for feeding the hungry gears of the industrial age.

But this feat was accomplished not only with considerable success, but remained upright and properly aligned for a long time, until the point that, today, it costs us greatly imagine how a world without schools. But yes there was a time not so remote so that such institutions would have been unthinkable. But yes there was a time not so remote so that such institutions would have been unthinkable. If prior to cleavage modernizing schools did not exist, it is because its function was not necessary in this type of society, and therefore would not have had any sense to invest so much effort to understand them and save them. There was no need to train their bodies to pre-modern to be able to work in factories or behave like good patriots in the service of the nation, for example, still tuning his gestures and rhythms in the frequency of the mechanical assembly lines, the timers, the tics and various protocols of urban state. This demand only began to spread quite late, in fact. It was only in the second half of the seventeenth century when it appeared the first *schools of learning* in European countries. Before that date, trades or professions were cultivated directly in workshops, where a student developed his skills by watching the professional already versed in the specific skill to be acquired.

An example of this new development occurring in the dawn of the modern era has been, always according to the files found by Michel Foucault, the Professional School of Design and the Gobelins tapestry. Only in 1737, this institution with a strong tradition in the production of carpets and embroidery artisans specialized training in this technique, introduced a regulation under contemporary looks is presented as an ancestor of school rules. "All students are initially divided by age," and each of these groups "is imposed certain type of task," says the philosopher. "This work must be performed in the presence of teachers, or people who watch, and it should be noted, as also noted the behavior, attendance, student's zeal for his work" (Foucault, 2006: 62). Such records are kept in files, processed into various spreadsheets and reports were transmitted to, following a hierarchical order which reached to the highest national authorities.

It should be noted, however, that this great transformation that affected the processes of learning and began to alter their bases in that historical period, as is well known, is far from being an isolated incident. Something similar occurred in all other branches of human activity, establishing a way of life synchronized national and global: the modern era. Millions of bodies were mobilized to the beat of the rhythms of urban and industrial, protected by strong beliefs in science and democracy, toward a goal then considered indisputable: the universal progress. This historic project, which began to deploy after the Renaissance, but peaked during the nineteenth and twentieth centuries, large doses of energy devoted to the configuration of certain embodied subjectivities, while carefully avoiding the emergence of alternative forms.

The school was a key component of this enterprise, although it was just one among several templates to which industrial society appealed to format its citizens. At this tremendous cross-disciplinary, which represents a vector of capital of our civilizing process, the activity that developed in the schools was reinforced by a whole set of institutions of confinement, as Foucault called an: the family home to the prison barracks to the factory, the hospitals and asylums to workhouses and universities. Thanks to this thorough and persistent operation in league, were engendering subjectivities are attuned to the purposes of the time: certain ways of being in the world that became hegemonic in the modern era because they are endowed with certain skills

and abilities, although there were also pitifully marked by certain disabilities and needs. According to Foucault's own words, at that time and thus were built *docile and useful* bodies, human bodies are trained to work in the production chain and to move effectively in bright strokes of urban modernity, that is, subjects equipped to function effectively within the historical project of industrial capitalism.

But this picture, which we inherited from our immediate ancestors, has been shaken significantly in recent times, and the venerable educational institution was not the only victim of such turbulence. This is a crisis whose roots go back to the end of World War II and is still in the process of reorganization, but it has the consistency of a new historical drama. Gilles Deleuze, for example, since 1990, used the expression *control societies* to name it. For over two decades, therefore, that this philosopher has detected the gradual implementation of an innovative scheme of life, sustained in electronic and digital technologies: a social organization based on capitalism's most developed today, which govern the excess production and consumption exacerbated marketing and advertising, financial flows in real time interconnection networks and global communication.

Another feature of this new map is the enthronement of the company as a model institution, which pervades all the other infecting them with his entrepreneurial spirit. Even the school, of course, as well as the bodies and subjectivities that circulate through it. The success of this mission is no longer assessed under the old-fashioned standards of normality and deviance, typical of the disciplinary logic, but is measured with criteria of cost-benefit and other parameters only marketing that emphasize differentiation by each individual enterprise competitiveness with others. Thus, spreads an ideology of autossuperação and a quest for achieving post-normal states, stimuli that are accompanied by the need for constant updates on all levels, linked by a good management company itself in molds. This race, in turn, is spurred by a tacit alliance between three fundamental vectors of this paradigm: the union between media, technoscience and market.

All this involves certain skills that the school not only seems unable to inculcate, as would be counterproductive to that effect, taking into account his vocation standardizing, homogenizing and normalizing. Before they unleashed these mutations, however, fully modern environment of the last couple of centuries, the first and most fundamental physical modeling and subjective in domestic privacy if they made: in the home, that sweet confinement institution inhabited by the nuclear family as inspiration

bourgeois. As well as halls, courtyards and corridors of the schools. The findings disciplinarian in terms of production of subjectivity were named by some authors as *psychologicus homo*, *homo privatus* *introdigidas* or personalities. Such labels refer to a list of ways of being that are fading, because in this century which is still in its infancy - but not stop advancing at a speed unusual - are other bodies and subjectivities that are required. So no surprise that reverberate now and everywhere, other types of subjects: new ways of being in the world that appear and develop responding to the demands of contemporary while at the same time, contribute to its expansion. In this sense, perhaps, these settings would be docile most current and useful in its own way and in this new context.

It would inquire more carefully, so as to embody this gentleness and usefulness in the present times, and to what extent these trends could (or deserve) to be *resisted*. This is another tricky issue, especially because these changes are recent and everything in this scenario is extremely unstable, with constant shifts and many contradictions. Still, some characteristics of body configurations and subjective most valued today are already in sight. What are these traits? Instead of propagating the silent introspection and recollection in the depths of the individual psyche, for example, with the help of tools such as reading and writing - gestures that were so common in other times not so distant as well - our time calls for personalities on screen display is increasingly ubiquitous and interconnected today. Moreover, instead of shearing stiffness in the muscles of cadences and rhythms of industrial machinery under the weight of the Rev. value and austere work repertoires of the Protestant ethic, the new rites require labor skills and other bodily dispositions or subjective, the while certain disdain capabilities or skills once valued but who now consider themselves less and less useful.

As a result of several fights and disputes flared over the twentieth century, which blew some of the asperities disciplinary booklets and won the junction between work and leisure, for example, today it stimulates creativity and pleasure in working environments. In the same vein, we seek features before tackled such as the originality linked to certain spontaneity and ability to rapidly change, recycling what is the fastest line of global trends. Are also listed free enterprise, motivation, entrepreneurship and proactive vocation, such as attitudes able to move the markets and generate benefits.



Not to mention, however, that all this occurs in a culture that exalts celebrity and the pursuit of immediate success, this project combines the instant gratification and personal fulfillment, and exalting values such as self-esteem, constant joy, beauty and youth in short, bodily well-being, emotional, and affective labor, arising from an ideal of happiness that permeates all areas. These are the personal qualities that best cotizam in the stock market today, as well as the individual's capacity to manage them successfully and without pause, projecting them in the image as if it were a brand positioned in the competitive (and unstable) games of contemporary reputations.

Thus, in a highly mediated society, fascinated by inciting visibility and urged to adopt quickly the most amazing techno-scientific advances, that subjectivity collapses inward inhabiting the spirit of *man and machine*. Gradually, though with more speed than what we usually need to understand the processes that we experience, collapses to the whole architecture that supported that old protagonist of modern times, whose privileged setting transcorria in factories and schools, and whose most instrumental prized the word was written or printed in the mold. Now this axis which was the core subject of nineteenth-century and considered staying in the very depths of each one - and that, therefore, must be shaped and nurtured by both moralizações family as the school learning - traslada to other areas of the human condition; while feeding and responding to the insistent demands for new ways to autoconstruir. In short, with the gleaming spaces and utensils that have given birth to contemporary, spread to other ways of building their own subjectivity, and also new ways of relating to others and to stand or act in the world.

In an effort to understand the meanings of these phenomena, some scholars refer to sociability net or somatic culture of our time, which would raise a type I epidermal and more ductile, capable of showing on the surface of the skin and fabrics. It also alludes to the personalities and no more alterdirigidas introdirigidas, constructions of the self-oriented look at others or externalized in its visual projection. On the other hand, but following similar tracks, analyzes the different bioidentities that proliferate today, as a development of a type of subjectivity that anchor in biological traits - genetic or brain, for example - or in the physical appearance of each individual in instead of being secretly woven around that core ethereal and already something that was considered old interior and, therefore, was as invisible as mysterious.

It is clear that the electronic devices we live with and use to perform various tasks, with increasing familiarity and out, play a vital role in this metamorphosis. These artifacts of daily use not only give rise to fast and subjective body adaptations to new rhythms and experiences, but also just emerging and becoming popular because of these changes. Young people embrace these innovations and engage them in a more visceral, although it is not an exclusivity of these generations. However, here comes a shock worthy of note: it is precisely these children and adolescents who were born or grew up in the new environment, they must submit daily to more or less violent contact with the rigors of school aged. They are feeding the rusty gears of confinement that institution founded centuries ago and that, more or less faithful to their traditions, continues to operate with the instrumental analogue of chalk and blackboard, regulations and bulletins, timetables and fixed of portfolios in a row, the written test and oral lesson. However, if the atmosphere in which we are immersed has changed so much, the question here would be resumed as follows: we need to now, the schools? What we would like to make this artifact with the bodies and subjectivities that every day in and out of their fields?

In their analysis of the crisis of the disciplinary societies and rapid deployment of a new way of life, Gilles Deleuze was radical, "these institutions are doomed" (Deleuze, 1992: 220). The author understood that there is no possible amendment to these antiquated inventions, because their life cycle is concluded, and now these institutions have lost their sense of history. "This is just to manage their agony and take people to the installation of the new forces that are announced," Deleuze sentenciava in 1990 (ibid.). It is true that if we agree with this verdict, the school suffers from a particularly intense way that implies that anguish awaiting his own death certificate as the new winds blowing outside and threaten disrupts it. Because the school is maintained - makes up less time than it seems - supported by a series of values that are considered essential to secure your skeleton, and such moral pillars should conserve some strength to enable the proper functioning of this fabulous orthopedic machinery. Respect for hierarchy and recognition of the authority of teachers, principals and supervisors, for example, were these foundations of which could not be without. Also, required is a positive valuation of concentrated effort and dedication to long-term goals, as well as obedience and individual commitment in meeting previously established routines, with stringent spatial and temporal frameworks that should be meticulously adhered to.

For all these reasons, the tenacity of those disciplinary regulations entered the golden age of the school system - the details and rigorismos now sound somewhat

exaggerated - in times not so distant was internalized into the depths of the soul not only for students but also parents and teachers. "The soul, effect and instrument of a political anatomy; prison of the soul body," Foucault summarized in his famous pun, after reflecting at length about this situation (Foucault, 1977: 32). The rules were respected because they were considered correct: they prescribed what was right or wrong according to a consensus. A widely shared agreement that was seen illuminated by the glow of some secular morals whose purpose was to liberate the conscience from the tutelage of religion, as the authors explain the enlightening compendium of textbooks entitled *La Morale à l'école*. A secular creed that does not lose, even after the release of the terrible fear of the divine and the demonic, its power to imprison the modern bodies. Therefore, these dictates are routinely met without major rebellion or impertinence, not only because he was under strict surveillance and non-compliance would result in punishment more or less painful, but mainly because that was how the machine worked well and should be. Hence the powerful effect of moralizing warnings and suspensions, as well as the entire set of sanctions exhaled by the codes and statutes of the Magna school, and hence also its functional efficacy to consummate such an extraordinary mission.

But the world has changed a lot since the time when this entity was created and put into operation, because of its usefulness to perpetrate political goals, economic and socio-cultural - as supposed - would lead us towards the evolution of humanity. Now, at the beginning the twenty-first century globalized and multicultural, and other values are revered among us, both inside and outside the school walls. And therefore no wonder that the entire edifice threatens to collapse - as well suggests, moreover, the problems portrayed in the film *Between the walls of the school*, 2008, whose spirit was synthesized in the epigraph that heads this essay. So back here, the big question: once socavadas bases for re-accommodation of soils that support this, as you want the rancid school structure remains standing and continues to operate?

Besides all that it has been argued so far, so fast and perhaps too brief, we must also consider that this historic building was erected with a literate culture as a horizon of achievement, both as individual plans on a collective scale, concerning each nation-state and Western civilization in general. And this is, in fact, another of the pillars are being

eroded in contemporary loud. Having gone through a whole century in the coruscating light of cinema, and several decades of intense contact with television, the current culture is strongly marked by the audiovisual media and, more recently, the production and circulation of images was multiplied exponentially with the triumphant burst of digital devices.

These processes involve a profound transformation of the languages that reached the modes of expression and communication in all spheres, including in such vital fields as the construction of the self, relationships with others and the formulation of the world. Among other developments extremely complex still to be mapped and well-studied, this movement implied a certain crisis of the fine art of the word - both in their oral and written expression - and the gradual implementation of what some call the *civilization of the image*. Or *society of the spectacle*, as Guy Debord baptized in 1967. The school, however, weaves its own ancestral roots with that tool that today is seen smothered by advances in audiovisual: the word, especially insofar as it lends itself to the classical operations of reading and writing.

For all that, in the face of strong transformations in recent decades is not surprising that the school has turned into something terribly boring, and that the obligation to attend it means a kind of daily ordeal for the dynamic and interactive contemporary children. His disinterest and often show little enthusiasm about it would be evidence of this lack of direction, as evidenced by the still very high rates of dropout note that throughout the world. From this perspective, education seems to have become a very attractive product, to a dispersed and dissatisfied consumers, which in turn finds himself seduced by the varied offer issued by the entertainment market. The latter, incidentally, appears as an enemy of many faces and immense powers, the school is between disown him excommunicating him from its territory without any kind of negotiation possible, or try to assimilate it with careful pedagogical criteria for updating and not fade this difficult operation. In any event, the triple alliance between media, technology and consumption tends to compete with benefits - and, therefore, successfully - to gain the attention of bored students of the twenty-first century.

Although data continue to indicate that education still represents an economic advantage to its possessor, that bet in the long term looks increasingly less attractive,

given the poor value for money, for many, would have to undergo several years to the soporific rituals of student life until she *graduated*. Even in cases where one can convince potential students to feel all day in their portfolios and to behave in accordance with the rules of that institution, things do not work as it is supposed that they should. It is becoming more common, for example, those who complete primary education are less than functionally illiterate, and the remaining surveys that provide data to attest to this catastrophic helplessness.

In short, are many and increasingly strident evidence that the school is in ruins. And, accordingly, sprout everywhere strategies to face this fall erecting alternative proposals, both public and private sector and all levels of education. To these attempts was referring contemptuously Gilles Deleuze under the motto of supposedly necessary reforms that would be doomed to failure. So one of the currently proposed solutions to control violence - another scourge of scourges that school today - is the installation of surveillance cameras in educational settings. This is an initiative well underway in Brazil, for example. Given the widespread crisis of the disciplinary society, with the electronic networks that aims to control what looms as a formidable ghost to the new socio-political and economic setting: the insecurity. And besides, they offer to parents and other adults the illusion that they can exercise some control over the bodies of hyperactive children and young contemporaries. Some time ago it was reported, for example, that in some Japanese schools are being used for small chips or smart labels, which are implanted in the bodies of students and send a text message automatically to the phone parents when their children enter the school.

It is paradoxical that despite the rapid advancement of electronic surveillance networks that infiltrate the school walls by circulating images and information in real time, even prohibited students join these buildings with their own cameras and other devices characteristic of the society of control, like cell phones and netbooks. Or at least, seeks to prevent such infiltration by means of a faltering enactment of laws, decrees and memorandums, or your use of skirts are in each case through internal negotiations more or less emphatic. It all adds significantly to shoot this reflection, because it helps to shape a final question that can be enlightening. If the analog model

of the disciplinary society - one in which decalcavam all other institutions, including the school - was the prison, and its main mechanism of power was in confinement - that is, locking in a space and time carefully guided and regulated - what would be exemplary in this instance the current information society?

Perhaps this multifaceted and exemplary institution which marks the present is not only the ineffable entrepreneurial spirit that permeates everything, but also - and perhaps more precisely - a global network like the Internet connection. Or, the mesh cell phone, or social networks like Twitter and Facebook. Ultimately, all these features are heavily used by schoolchildren of today on a global scale. So instead of prison - with its bars, its locks, its strict standards and its harsh punishments - we would have more and more as a universal model open electronic network and wireless, which connects each free: just where, when and desired. Where reigned the rigid confinement of the hardships to educate the citizens of the nineteenth and twentieth centuries with the force of blood and the letter, now unfold the compelling plot of the connection, which operates differently and other goals: enticing consumers contemporary with its countless delights transmidiáticas.

Quando Deleuze expressou, já faz mais de vinte anos, que “não há necessidade de ficção científica para se conceber um mecanismo de controle que dê, a cada instante, a posição de um elemento em espaço aberto” (1992: 224), ele não teria podido prever o incrível desenvolvimento desses dispositivos na primeira década do século XXI. When Deleuze put it, it's been over twenty years, "there is no need for fiction to design a control mechanism that gives, at each instant, the position of an element in open space" (1992: 224), it does not could have foreseen the incredible development of these devices in the first decade of this century. And even less, this author would have sensed the current extension of this desire to report - constant and volunteer - the most trivial uses of time and space of each, all performed daily by millions of people who are not bothered by the fact always be located and available for contact. Why does not this meticulous daily task is undertaken in obedience to the heavy moral obligation to comply with regulations and avoid punishment, as occurred under the logic of disciplinary confinement, but all this is done for pleasure. Weaves is thus a highly

effective network of permanent mutual control.

It would deduce, therefore, that surveillance, containment and sanctions governing these small institutions typical of the nineteenth and twentieth centuries as school, factory and prison are no longer necessary to make us *docile and useful* bodies. All this is not essential - and, indeed, even be effective - to make us all subjectivities compatible with the rhythms of the world today. Indeed, Foucault himself detected these changes, noting the year 1968 as a symbolic date for the launch of these processes. It was then that both the discipline and the Puritan ethic were put in check as the major driving forces of capitalism, and therefore, the school also began to move their journey to the current crisis. "It was felt that this power was not as rigid as well as indispensable as was believed," says Foucault, and "that industrial societies could settle for a much more tenuous power over the body" (Foucault 1979: 148). More subtle and elegant, yes, we might add, but also more difficult to be mapped and dodged, perhaps, so much more effective in meeting their goals.

Thus, in contrast with that instrument as it fashioned schools still insist on deploying, seem more effective new ways to tie us to the integrated circuits of the contemporary universe - though these innovations are certainly more subtle, stylish and fun. For now we are all freely connected not only to social networks, email and mobile phone, but also to other monitoring devices such as geolocation systems, credit cards and business loyalty programs. And we do everyday with devotion, all the time, because we want and like. Children and young people especially seem to enjoy, and so engage in such activities at all times and places. Even dodging any school bans of hierarchies, often use these connections to survive the boredom that means having to spend much of their day locked in classrooms, more disciplined confined to desperately disconnected.

It would therefore conclude that all these changes imply a welcome liberation of the old mechanisms of social orthopedics: those who daily slaughtered bodies of modern societies to adapt them to their rhythms and food with them the wheels of industrialization. However, one might wonder what is the school's capacity to resist such change, and this aging structure will be able to adapt to new rules of the game, becoming an effective and interesting way. Remember that the rift that opened this new

horizon in causing the crisis of the previous model was largely a result of the success of that project in its disciplinary body work of formatting. Both stimulus disciplinarian who has gone out on the bodies children and adolescents resulted in an awakening of bodily powers, with the consequent rebellions whose symbol is the mythical 1968 mentioned above. For it was then when those bodies docile, obedient, hardworking, and helpful employees began their joyful conversion towards the bodies eager, anxious, flexible, performers, hedonistic, narcissistic, hyperactive, mutated, and consumers working today.

While some students may still offer you some usefulness or able to adapt with relative success to the strange school environment, taking advantage of this can still provide them, there are many who feel that all this is meaningless. This diversity of experience is usually also widely traversed by serious socioeconomic differences that make the situation even more delicate. But, anyway, and besides the nuances and contradictions that undoubtedly exist, the problem treated here has universal characteristics: results from the historical situation in which we are immersed in this globalized society of the early twenty-first century. We do not know how this story will continue, but at least one certainty: the new generations speak a language quite different from that used by those who were educated with the school as their main environment for socialization and literate culture as its horizon of accomplishment. And these young people will depend in good measure, the development of the next act of this drama.

The solution to revitalize education would be to incorporate the media and new technologies to the school? You can do this and that this institution is retaining its status as a college? Or, even more radically, perhaps fit question: do we need in schools today? What we want them to do with children and young contemporaries? Sure, go back in time is not possible and, moreover, neither would be wise to throw away so many achievements in the fight against the woes of the world discipline, that with very high costs and suffering can dismount. "Many young people ask to be unusually motivated, and request new courses and continuing education," Deleuze pointed out that famous essay, "it is up to discover that they are driven to serve, like their predecessors discovered, not without pain, the purpose of the disciplines "(p. 226). So even though



we have not answers or alternative projects, reflect on these issues is as urgent as a consequence of this act, and this challenge lies precisely in them: the young people who live in their own skin and every day, this ill-being of meaninglessness.

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