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NEUROPODER OU O JOGO CIBERNÉTICO ENTRE O CONTROLO E A INSSUBMISSÃO

INTRODUÇÃO: SÃO VICENTE, UM SANTO CIBERNÉTICO

Vicente é um santo complexo, um santo cibernético.
Siméon Nelson

Quando o Mário Caetano me pediu um texto para o VICENTE sobre a temática do "jogo", propus-lhe um pequeno enredo em torno da relação entre o cérebro e os neurônios cibernéticos onde estamos hoje internos, como peixes num aquário de água elétrica.


4 Cf. Gilles Deleuze, Postscript on the Societies of Control.
PÓS-HUMANO: CÉREBRO CIBORGUE

The cyborg is not subject to Foucault’s biopolitics; the cyborg simulates politics, a much more potent field of operations.

Donna Haraway

Ha muito que o ciborgue é mais do que um organismo cibernético da ficção científica, entrando de forma definitiva na esfera da realidade social, a qual significa relações sociais vividas. E a nossa constituição política mais importante, significa também uma feição capaz de mudar o mundo (Haraway 36). Neste enquadramento, a noção de pós-humano assume a dupla transmutação do potencial plástico da espécie: a) no nível biológico e social, o processo de regeneração e reprodução cibernética do ciborgue está desvinculado do processo de re Narrativa do código, isto é, um ciborgue é o código que simula a política, e os ciborgues podem ser mestres do código.

No entanto, o debate neurocultural, as propriedades plásticas do cérebro — neuroplasticidade — que permitem ao cérebro modificar-se a si mesmo em função da sua resposta às mudanças do meio-ambiente, apresentam-se como uma das principais fundamentações.

A plasticidade e a multiplicidade são duas constantes da nossa máquineria cognitiva concebida para a auto-transformação. A vida cotidiana de maneira neuro-cognitiva, de uma forma criativa de vida e de uma forma de comportamento.

Não se pode dizer que o cérebro é apenas um organismo cibernético e quando o regime de computação permeia todas as esferas da vida, social, biológica ou econômica, alterando paradigmas da governança política e constitui-se globalmente como realidade computacional ou cognitiva, o pós-humano emerge como categoria para preservar este admirável mundo novo, sob duas perspectivas políticas antagônicas: i) um mundo de ciborgue como imperativo final de uma maré de controle hegemônico sobre o universo — que significa a abstração final corporificada no ciborgue. A segunda, joga em simuladores de realidade virtuais, e ii) uma outra perspectiva, um mundo de ciborgue pode significar realidades sociais e corporais vividas, nas quais os seres humanos têm a sua existência afinada com animais e máquinas, que não tendem identidade parcial, posse contraditórias e a valorização da afinidade em vez da identidade (Haraway, 1991, p. 295).

Este trabalho de adaptação constante da rede neuronal (neuroplasticidade) que reside, de acordo com Warren Neidich da operacionalidade do pós-humano (Neidich, 2010, p. 656), é o que significa que nada pode ser completamente externo ao humano, porque a sua extensão extrassistás e ubiquitária não pode ser fluida. Esta parece-se ser uma das conclusões do pós-humano, já que o ser humano é um existente tal como uma existência, cuja existência é um ser extraída e sem processos autogênicos e com o ambiente que lhe é externo (CF Peppere: 22).

Retomando Foucault, parece-nos claro que as interferências psicopedagógicas na estrutura da rede neuronal (neurorresposta) e nas formas de consciência (niosphere/neuropolitics), requerem novas formas de sistematização da cultura, polêmica entre as formas de governabilidade ancoradas no controle e submissão ao poder neocapitalista.

Catherine Malabou

Introduzindo a concepção inicial de Marx, Franco Berardi "Bifo", introduz o conceito de cognitização subjetiva, e incide na sua análise nos excessos do trabalho semântico nas redes de cognição e a linguagem, i.e., na produção do que designa como cyber-corporificação ou semioticidade. "Semiotic power, neuro-psychic energies at work, subsuming them to the mechanistic speed, compelling cognitive activity to follow the rhythm of networked productivity" (Bifo, 2010). Esta viragem (cognitiva) operada pelo semiotic power e capitalismo financeiro só é possível porque se operam duas desdiferenciações em paralelo, da capital e da linguagem.

... ENTRE O CONTROLE DESENCANDE E NÃO PERDOE...
Neuropoder ou o jogo cibernético...

Se por um lado o capital se tornou abstrato e desterritorializado, por outro nunca como antes a língua foi tão fortemente colonizada pelo “econômico” — a economia com exato de linguagem universal. É neste horizonte regulado pela esquerda-economia que o capitalismo esquecestraineda cada vez mais na periferia (Deleuze e Guattari, 1997, p. 241), porque a esquerda-economia é o limite exterior do próprio capitalismo.

A cognição algébrica é hoje central a um tecno capitalismo que se apropria dos mecanismos psicológicos do comportamento-cognição-afirmação (ciberchavismo)21, e que integra a retroalimentação implícita ao coletivo socioeconômico (friable)22, enquanto parte da equação política e ideológica de neoliberalismo que pretende anular todas as pretensões históricas do materialismo dialético, afastando assim a constituição e os antagonismos sociais do centro da esquerda política.

Contudo, sem as propostas de Lazzarato acerca da construção do homem embrulhado23, nem as teorias formalistas e tecnocapitalistas de Stiegler24, conseguem dar conta das transformações no campo da autoconstrução algébrica que inchează hoje elementos25 incomparáveis, e que excedem a mera instrumentalização da razão humana para fins de controle ideológico e poder simbólico.

A aparição da prática necessária que a perspectiva foucauldiana da governamentalidade biopolítica26 sugere, e de termos partilhados na elaboração da liberdade inherent à neuroplasticidade, é num contexto de neoliberalismo complexo e mutante como o que a filósofa Catherine Malabou entrelaza possibilidades progressistas para a plasticidade cerebral, possiblidades de rebelião, criatividade e antitotalitarismo:

To talk about the plasticity of the brain means — to see in it not only the creative and receiver of form but also an agency of disobedience in every constituted form, a refusal to submit to a model (…) making its history, becoming the subject of its history, grasping the connection between the role of genetic non-determinism at work in the construction of the brain and the possibility of a social and political non-determinism, in a word, a new freedom.»

(Malabou, 2008: 5-13)

Catherine Malabou situa a neuroplasticidade no quadro da crítica da economia política, argumentando que muitas das descrições da plasticidade cerebral são de facto justificações para uma flexibilidade neoliberal sem limites, ou seja, sinal de que o neoliberalismo é uma economia da plasticidade coadjuvada pelo conhecimento neurocognitivo (Malabou, 2008, p. 41).

No enquadramento de uma crítica à neuroplasticidade neoliberal, o Manifesto Ciborgue de Donna Haraway é um autêntico reseretro de subversão e emancipação, desde logo porque a ideologia ciborgue não pertence ao modelo da família orgânica nem ao projeto utópico que o configura ao longo da história, por isso, o ciborgue nunca reconhecerá o mito do Eden nem será reverente, mostrando ter uma inclinação natural para uma política sem necessidade de partidos de vanguarda (Haraway, 1991, p. 293).

Às esferas labirínticas do ciborgue que lhe fornece uma política, uma imagem condensada da imaginação e da realidade material que evoca a possibilidade de transformação histórica: «cyborg politics is the struggle for language and against perfect communication, against the one code that translates all meaning perfectly, the central dogma of phallocentrism» (ibidem, p. 304). É também através da con-jugação de várias crises simultâneas que Braschotti considera pertinente o desaparecimento da esquerda colocado pelo psico-humanismo, nomeadamente na tentativa de superação de confrontos históricos entre humanismo e anti-humanismo, e na sequência da emergência das vozes pas-colonialistas e da crise de alteridade que essa voz provoca o rumo do europeu:

The new mission that Europe has to embrace entails the criticism of narrow-minded self-interest, intolerance and xenophobic rejection of otherness. Symbolic of the closure of the European mind is the face of migrants, refugees and asylum-seekers who bear the brunt of racism in contemporary Europe.

A new agenda needs to be set, which is no longer that of European or Eurocentric universal, national subjectivity, but rather a radical transformation of it, in a break from Europe’s imperial, fascistic and undemocratic tendencies.

(Braschotti, 2013: 52)

Rui Matoso
The Cybernetic Game Between Control and Disobedience

Neuropower

INTRODUCTION. SAINT VINCENT, A CYBERNETIC SAINT

“Vicente is a complex saint, a cybernetic saint,” Singapore Nelson

When Maria Caetano asked me for a text for VICENTE about the thematic “game”, I suggested a little essay around the relation between the brain and the cybernetic context29 where today are immersed, such as faith in an aquarium of electric waters.

This challenge seemed even more relevant when in VICENTE 2011, the artist Singapore Nelson suggests the idea of Vicente being a complex saint, a cybernetic saint (…) This idea of a cybernetic saint is a narrow slice of the notion of a procedural saint who codifies the belief and the faith as a permanent process of transformation instead of being a set and sedimentary dogma. » (VICENTE, 2011, p. 51)

Beyond a miraculous and travelled hagiography, a mythology founded in martyrdom, Saint Vincent is still a symbol of resistance and disobedience before the powerful lords of the Roman Empire. In the sequence of a number of decrees of the Emperors Diocletian and Maximian, issued in 303 and 304, trying to repress the Christian cult throughout the whole empire, Vicente is arrested because of his refusal to reveal the place where the books of cult where kept, as the imperial law demanded. From the sequel of the interrogation under torture to which he was submitted, he died January 22nd 304.

... entre o controlo e a inssubmissão.

Rui Matoso
This way of resistance in favour of cultural liberty is in fact invariant and especially relevant in our cybernetic and complex contemporaneity. Because if today our cybernetic "saints" are Edward Snowden or Julian Assange, the dilemma is still identical and the persecution of those who watch for the liberties and for the free access to culture and transparency of information is equally fierce. The Empire⁴ is the one being different, today the power is executed upon machines that organize directly the brains and the bodies, with the goal of creating a state of permanent alienation and independent of the sense of life, that is to say, the empire as a society controlled⁵.

In this sense, the hope of those who want a radically democratic policy lives in the expectation that the political subjection of the cyborg⁶ while post-human subject, possesses totally different characteristics, so it cannot be reinserted in the history of humanism and submission to imperial violence.

**POST-HUMAN: CYBORG BRAIN**

The cyborg is not subject to Foucauld's biopolitics; the cyborg simulates politics, a much more powerful field of operations.

Donna Haraway

The cyborg stopped being only a cybernetic organism of scientific fiction long time ago, coming definitively in the social reality sphere, what means lived social reality. And our most important political construction means also a fiction capable of changing the world (Haraway 36). In this frame, the notion of post-human assumes the double translation of the plastic potential of the species: a) at the level of the biotechnological, the process of synthetic replication of the cyborg is disassociated from the process of sexual reproduction; b) at the level of the mental phenomena, e.g. of the individual and collective subjectivity (individual and trans-individuation) as a place for the deconstruction of the category of “human” descendant of the Enlightenment, for example through Michel Foucauld⁷ and his critic to the rationalization/normalization of the disciplinary societies and the biopolitics.

Through the work of Katherine Hayles (Hayles 1999) and her critic to the liberal humanist individualism and the auto-proclaimed free choice, to which the category of post-human allows the counterpointing of the recognition of the relational and being distributed by the socio-technical collective agency, corrects this way the excessive emphasis in the autonomy of the existence concentrated on a cybernetic proposal of the cognitive processes incorporated in the flesh and simultaneously expanded to the technological and socio-cultural environment.

The fusion flesh-machine, despite of its submission in the cyborg sci-fi imaginary, do not obligatorily requires the fetishism of the machine, or even of the biological woman. The event of the connection between human cybernetic, brain and organism happened several decades ago⁸, we were already born without necessarily having incorporated electronic circuits in the flesh or implants in the brain.

In fact, when the environment shapes itself a cybernetic bio-electro-sphere and when the regime of computation enters all life spheres, social, biologic or economic, changing the political gauges⁹ and globally constituting itself as computational or cognispheric reality, the post-human emerges as a category to think this admirable new world, under two anagogic political perspectives: i) a world of self-imposed biometric control matrix over the planet — that means final abstraction embodied in the prescient cyber-war fought in name of the defense, and played in simulators of virtual reality, ii) from another perspective, a world of cyborgs can mean social and corporal lived realities, in which people do not fear their narrow affinity with animals and machines, who do not fear partial identities, contradictory positions and the valorization of affinity in spite of identity (Haraway 1991, p. 289).

It is in this world of constant adaptation of the neuronal net (neuroplasticity) that lives, according to Warren Neidich, the functionality of the neuropsocry (Neidich, 2010, p. 545). This means that nothing can be completely external to the human, because his prosthetic and ubiquitous extension cannot be set. This seems to be, as we see it, one of the conditions of the post-human, since the "human being" does not exist anymore as we were normally used to think he existed, as a separate entity and in perpetual opposition to the environment external to it (Cf. Peppoloni 223).⁶

Back to Foucauld, it seems clear to us that the psychotechnological interferences in the neuronal net structure (neuropower)⁸ in the ways of conscience (noeupower/noeopolitics)⁹ require new ways of cultural resistance opposite to the ways of government anchored in control and submission of subjectivities. They become more and more important, even more than the resistance against the mechanisms of domination and exploitation. In this aspect, of the ways of governmentalization, Antoinette Rouvroy, in the already quoted article, invokes the expression algorithmic governmentalization as the one that does not allow processes of human subjectification, because, the "algorithmic governmentalities doesn't have a subject; it operates with infra-individual data and supra-individual patterns without, at any moment, calling the subject to account for himself" (Rouvroy, 2012, p. 2).

In Neuro-Pictures: The Brain, Politics, and Power (Jake F. Dunagan), we find the core of a debate around the social construction of the post-human subjectivity that allows us to deal with the post-human conditions, in such a way that makes it possible to overcome the status quo of the political actor of the Anthropocene. For Reni Braudt, a theory of the post-human is identical to a generative tool that helps us re-think the basic unit of reference for the human in the bio-genetic age known as Anthropocene¹⁰, the historical moment when the human have become a geological force capable of affecting all life on this planet (Braudt, 2013, p. 5). This is about, thus, a necessity of re-thinking another figure of the human and imagining a subjectivity which expresses and incorporates a strong sense of collectivity, relationality and capacity of construction of located communitarian bonds, the nomadic ones (nomadic subjectivity).

The post-human subjectivity I advocate is neither materialist and vitalist, embodied and embedded, firmly located somewhere, according to the feminist ‘politics of location’. (…) Because a theory of subjectivity being both materialistic and relational, 'nature cultural' and self-organizing is crucial in order to elaborate critical tools suited to the complexity and contradictions of our times. (idem., pp. 51-52)

In the present of the neurocentric debate, the plastic properties of the brain — neuroplasticity — who allow the brain to change itself in function of its answer to the changes in the environment, present themselves as one of the essential problems.

The plasticity and multiplicity are two constants in our cognitive machinery conceived to the auto-transformation before the socio-cultural environment, therefore the importance of conjugating it with the neuro-constructivist vision of Steven Quartz¹¹, to claim the importance of cultural and mild technological surrounding circumstances, catalytic of neuronal development, autonomy and critical liberty of the agencying.

Brain plasticity or neoplacticity refers to the capacity of the brain to modify itself in response to changes in its functioning or environment (…). We are being factory-tuned and primed in order to be ready to participate in hybrid cognispheric and computational regimes, able to think and learn in ways that take us, bet-it-by, far beyond the scope and limits of our basic biological endowments. (Clark, 2003: 84-86).
CUMPLIMENT OF THE IRREVERENT CYBORG
The brain is a work, and we do not know it.
We are its subjects — authors and products at once — and we do not know it.
Catherine Malabou

Updating the initial conception of Marx, Franco Berardi’s “Bifo” introduces the concept of cognition subjectivization, and focuses his analysis on the encounters of the semiotics work in the telegraphic nets around language and information, e.g., in the production of what is named as info-commodity or semi-capital: “Semiosis refers to nervous energies to work, submitting them to a mechanical speed, compelling cognitive activity to follow the rhythm of networked productivity” (Bifo, 2010). This turn (cognitive) operated by the semiotic capitalism and the financial capitalism is only possible because two decoding processes are operated side by side, the one of the capital and the one of the language.

If one side the capital has become abstract and de-territorialized, on the other never before language was so strongly colonized by the “economy-speaking” — the economy with a status of universal language. It is in this horizon regulated by the rhetoric economy that capitalism “schizophrenizes” more and more in the periphery (Deleuze & Guattari, 1997, p. 241), because schizophrenia is the external limit of the capitalism itself.

The algorithmic cognition is nowadays central in a technocapitalism who has appropriated one of the psychological mechanisms of the behavioral-effectiveness/cyber-behaviorism and makes part of the retro-feed in the socio-technical collective (feedback) while part of the political and ideological equation of neo-liberalism aims to nullify all historical perturbations of the dialectical, put away the conflict and the social antagonisms from the political sphere.

However, not the proposals of Lazzarato about the construction of the man in deleuze, nor the pharmacological and technocapital theories of Stiegler, are able to account for the transformations in the field of the algorithmic automatism which include today computerized elements and that exceed the more instrumentalizations of the human reason for the purpose of ideological and symbolic power.

Despite the necessary prudence suggested by Foucault’s perspective on bio-political governmentality, the one of us having parasitism in the celebration of inherent liberty to our neuropolitics, is in the current complex and mutant neo-liberalism context in which the philosopher Catherine Malabou sees progressive possibilities for brain plasticity: possibilities of rebellion, creativity and anti-determinism:

To talk about the plasticity of the brain means — to set in it not only the creator and receiver of form but also an agency of disobedience to every constituted form, a refusal to submit to a model (…) making its history, becoming the subject of its history, grasping the connection between the role of genetic determinism at work in the construction of the brain and the possibility of a social and political determinism, in a word, a new freedom.

(Malabou, 2008: 5–13)

Catherine Malabou places the neuroplasticity in the framework of political economy, arguing that many of the descriptions of brain plasticity are in fact justifications for a neoliberal flexibility without limits, meaning that they say that a new kind of liberalism is an economy of plasticity assured by the neuro-scientifically, p. 4-5.

In the frame of a critique to the neoliberal neuropolitics, the Cyborg Manifesto of Donna Haraway is an authentic reserve for subversion and disobedience, since the very beginning because the cyborg identity does not belong to the model of the organic family nor to the Oedipal project that configures it throughout history, therefore, the cyborg will never recognize the myth of Eden nor will be reverent, showing to have a natural inclination for the political unity without the necessity for vanguard parties (Haraway, 1991, p. 298).

It is the hybrid ontology of the cyborg that grants it a policy, a condensed image of the material imagination and reality that evokes the possibility of historical transformation: cyborg politics is the struggle for language and the struggle against perfect communication, against the one code that translates all meanings perfectly, the central dogma of phallogocentrism (idem, p. 304). It is also through the compugation of several simultaneous crises that Braidotti considers the European challenge for by the post-human relevant, namely in the attempt of overcoming the historical conflict between humanism and anti-humanism, and in the sequence of the emergency of the post-colonialists voices and the crisis of otherness that those voices have been provoking in the heart of the eurocentrism.

The new mission that Europe has to embrace entails the criticism of narrow-minded self-interests, intolerance and aesthetic rejection of others. Symbolic of the closure of the European mind is the fate of migrants, refugees and asylum-seekers who bear the brunt of racism in contemporary Europe.

A new agenda needs to be set, which is no longer that of European or Eurocentric universal, essentialist subjectivity, but rather a radical transformation of it, in a break from Europe’s imperial, fascist and authoritarian tendencies. (Braidotti, 2013: 52)

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