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NEUROPODER OU O JOGO CIBERNÉTICO ENTRE O CONTROLO E A INSUBMISSÃO

INTRODUÇÃO: SÃO VICENTE, UM SANTO CIBERNÉTICO

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

Quando o Mário Caeiro me pediu um texto para o VICENTE sobre a temática do “jogo”, propus-lhe um pequeno ensaio em torno da relação entre o cérebro e os contextos¹ cibernéticos onde estamos hoje imersos, como peixes num aquário de águas eléctricas.

Este desafio pareceu-nos ainda mais pertinente quando, no VICENTE de 2011, o artista Simeon Nelson sugere a ideia de que Vicente «é um santo complexo, um santo cibernético (...) Esta ideia de um santo cibernético é uma estreita aliada da noção de um santo processual que codifica a crença e a fé como um permanente processo de transformação em vez de ser um dogma fixo e sedimentado.» (VICENTE, 2011, p. 51)².

Para além de uma hagiografia miraculosa e viajada, de uma mitologia fundada no martírio, São Vicente é ainda símbolo de resistência e insubmissão face aos poderosos senhores do império romano. Na sequência de uma série de decretos dos imperadores Diocleciano e Maximiano, emitidos nos anos 303 e 304, que intentavam reprimir o culto cristão por todo o império, Vicente é preso por ter recusado revelar o sítio dos livros de culto, como ordenava a lei imperial. Das sequelas do interrogatório sob tortura a que foi submetido, faleceu a 22 de janeiro do ano 304.

Esta forma de resistência a favor da liberdade cultural é de facto icónica e especialmente relevante na nossa contemporaneidade cibernética e complexa. Porque se hoje os nossos “santos” cibernéticos são Edward Snowden ou Julian Assange, o dilema não deixa de ser idêntico e a perseguição àqueles que zelam pelas liberdades e pelo acesso livre à cultura e à transparência da informação é igualmente feroz. O Império³ é que é outro, hoje o poder é exercido mediante máquinas que organizam directamente os cérebros e os corpos, com o objectivo de criar um estado de alienação permanente e independente do sentido da vida, ou seja, o império como sociedade de controlo⁴.

Neste sentido, a esperança daqueles que pretendem uma política radicalmente democrática reside na expectativa de que a subjectividade política do ciborgue⁵, enquanto sujeito pós-humano, possua características totalmente distintas, de modo a não poder ser reinscrito na história do humanismo e da submissão à violência imperial.

¹ Nesta quarta vaga dos regimes cibernéticos de computação (Hayles 2007: 161), também denominada, entre outras, como *computational turn* ou *affective computing*, como nova fase de interdependência imposta pela electricidade que recria o mundo à imagem de uma aldeia global, vem sendo reconhecida como *noosfera* (Chardin, Pierre Teilhard de [1955]. *Le Phenomène Humain*. Paris: Editions du Seuil), *semiosfera* (Lettman, Yuri W. [2005]. *On the semiosphere*) ou *cognisfera* (Whalen, Thomas [2000]. *Data Navigation, Architectures of Knowledge*), cuja capacidade para distribuir a realidade sensível ao domicilio, que Paul Valéry já antevia em 1928 (Valéry, Paul [1993]. *La conquête de l'ubiquité*, in *Oeuvres*, Vol. II. Paris, Gallimard), se encontra hoje expandida na ubiquidade do acesso à Internet. A *cognisfera* é assim um termo que permite identificar um ecossistema de interconexão cognitiva, no qual as máquinas e os organismos humanos estão cada vez mais integrados. ² <http://ez.travessadaesemida.com/files/314/1925.pdf> ³ Hardt, Michael e Negri, Antonio (2000). *Empire*. Harvard University Press. 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

Há muito que o *cyborgue* deixou de ser apenas o organismo cibernético da ficção científica, entrando definitivamente na esfera da realidade social, a qual significa relações sociais vividas. E a nossa construção política mais importante, significa também uma ficção capaz de mudar o mundo (Haraway: 36). Neste enquadramento, a noção de pós-humano assume a dupla transmutação do potencial plástico da espécie: a) ao nível biotecnológico⁵, o processo de replicação sintética do *cyborgue* está desvinculado do processo de reprodução sexual-orgânica; b) ao nível dos fenómenos mentais, i.e., da subjectividade individual e colectiva (individuação e transindividuação) como lugar de desconstrução da categoria de “humano” proveniente do iluminismo, por exemplo através de Michel Foucault² e da sua crítica da racionalização/normatização das sociedades disciplinares e da biopolítica.

Através da obra de Katherine Hayles (Hayles, 1999) e da sua crítica ao individualismo humanista liberal e do livre arbítrio auto-proclamado, à qual a categoria de pós-humano permite contrapor o reconhecimento da agência relacional e distribuída pelo colectivo sociotécnico, corrigindo assim a excessiva ênfase na autonomia da consciência ensimesmada com uma proposta cibernética dos processos cognitivos incorporados na carne e simultaneamente expandidos à envolvente sociocultural e tecnológica.

A fusão carne-máquina, apesar da sua sublimação no imaginário *cyborgue* sci-fi, não requer obrigatoriamente o fetichismo do autómato, do androide ou sequer do homem/mulher biónico(a). O evento da conexão entre cibernética, cérebro e organismo humano já se deu há várias décadas⁶, somos já *cyborgues* de nascença² sem necessariamente termos circuitos electrónicos incorporados na carne ou implantes no cérebro.

De facto, quando o meio-envolvente forma ele mesmo uma bio-electro-esfera cibernética e quando o regime de computação penetra todas as esferas da vida, social, biológica ou económica, alterando paradigmas de governação política¹⁰ e constituindo-se globalmente como realidade computacional ou cognisfera, o pós-humano emerge como categoria para pensar este admirável mundo novo, sob duas perspectivas políticas antagónicas: i) um mundo de *cyborgues* como imposição final de uma *matrix* de controlo hegemónico sobre o planeta — que significa a abstração final corporificada na ciberguerra preventiva travada em nome da defesa, e jogada em simuladores de realidade virtual¹¹; ii) de uma outra perspectiva, um mundo de *cyborgues* pode significar realidades sociais e corporais vividas, nas quais as pessoas não temam sua estreita afinidade com animais e máquinas, que não temam identidades parciais, posições contraditórias e a valorização da afinidade em vez da identidade (Haraway, 1991, p. 295).

É neste trabalho de adaptação constante da rede neuronal (neuroplasticidade) que reside, de acordo com Warren Neidich a operacionalidade do *neuropoder* (Neidich, 2010, p. 545). Isto significa que nada pode ser completamente externo ao humano, porque a sua extensão protésica e ubíqua não pode ser fixada. Esta parece-nos ser uma das condições do pós-humano¹², já que o “ser humano” deixou de existir tal como estávamos comumente habituados a pensar que existia, como um entidade separada e em perpétuo antagonismo com o ambiente que lhe é externo (Cf. Pepperell: 22)¹³.

Retomando Foucault, parece-nos claro que as interferências psicotecnológicas na estrutura da rede neuronal (*neuropoder*) e nas formas de consciência (*noopower/noopolítica*), requerem novas formas de resistência cultural antagonistas das formas de governamentalidade ancoradas no controlo e submissão das subjectividades. Tornam-se cada vez mais importantes, mais até do que as resistências contra os mecanismos de dominação e exploração. Neste aspecto, das formas de governamentalidade, Antoinette Rouvroy, no artigo já citado, invoca a expressão *algorithmic governmentality* como aquela que não permite processos de subjectivação humana, pois, a «algorithmic governmentality is without 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).

Em *Neuro-Futures: The Brain, Politics, and Power* (Jake F. Dunagan), encontramos o cerne de um debate em torno da construção social da subjectividade pós-humana que nos permita lidar com as condições do pós-humano, de tal forma que possibilite ultrapassar o *status quo* do actor político do antropoceno.

Para Rosi Braidotti, uma teoria do pós-humano seria identicamente uma «generative tool to help us re-think the basic unit of reference for the human in the bio-genetic age known as ‘anthropocene’, the historical moment when the Human has become a geological force capable of affecting all life on this planet» (Braidotti, 2013, p. 5). Trata-se portanto da necessidade de repensar uma outra figura do humano e de imaginar uma subjectividade que expresse e incorpore um sentido forte de colectividade, relacionalidade e capacidade de construção de laços comunitários localizados, mas nomádicos (*nomadic subjectivity*):

The posthuman subjectivity I advocate is rather materialist and vitalist, embodied and embedded, firmly located somewhere, according to the feminist ‘politics of location’ (...). Because a theory of subjectivity as both materialist and relational, ‘naturecultural’ and self-organizing is crucial in order to elaborate critical tools suited to the complexity and contradictions of our times.
(idem., pp. 51-52)

Na actualidade do debate neurocêntrico, as propriedades plásticas do cérebro — neuroplasticidade¹⁴ — que permitem ao cérebro modificar-se a si mesmo em função da sua resposta às mudanças do meio-ambiente, apresentam-se como uma das problemáticas fundamentais.

A plasticidade e a multiplicidade são duas constantes da nossa maquinaria cognitiva concebida para a auto-transformação face ao meio-ambiente sociocultural, daí a importância de as conjugar com a visão neuro-construtivista de Steven Quartz¹⁵, para reclamar a importância de envolventes culturais e tecnológicas amenas, catalizadoras de desenvolvimento neuronal, de autonomia e liberdade crítica do agenciamento:

Brain plasticity or neuroplasticity refers to the capacity of the brain to modify itself in response to changes in its functioning or environment (...). We are beings factory-tweaked and primed in order to be ready to participate in hybrid cognitive and computational regimes, able to think and learn in ways that take us, bit-by-bit, far beyond the scope and limits of our basic biological endowments.
(Clark, 2003: 84-86)

ELOGIO DO CIBORGUE IRREVERENTE

*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

Actualizando a concepção inicial de Marx, Franco Berardi “Bifo”, introduz o conceito de cognitarion subjectivation, e incide a sua análise nos excessos do trabalho semiótico nas redes telemáticas em torno da linguagem e da informação, i.e., na produção daquilo que designa como *info-commodity* ou *semiocapital*: «Semiocapital puts neuro-psyche energies to work, submitting them to mechanistic speed, compelling cognitive activity to follow the rhythm of networked productivity» (Bifo, 2010). Esta viragem (cognitiva) operada pelo semiocapital e pelo capitalismo financeiro só é possível porque se operam duas descodificações em paralelo, a do capital e a da língua.

⁵ «Cyborg subjectivity is refigured in accordance to the ontology of the code, “We become the codes we punch,” and cyborgs could be masters of the code.» (Dunagan, 2004: 7). Cf. Geoff Cox (2013). Speaking Code: Coding as Aesthetic and Political Expression. The MIT Press. ⁶ Motono, Rui (2015). Biotransduções. <http://bit.ly/2955583> ⁷ Entre outros textos, Cf. Foucault, Michel (1982). The Subject and Power. In Critical Inquiry, Vol. 9, No. 4, (Summer, 1982), The University of Chicago Press, pp. 777-795. ⁸ Segundo Katherine Hayles existem três fases de expansão da cibernética: a de primeira ordem (1945-1960); a de segunda ordem também por si denominada como autopolítica (1960-1985); a de terceira ordem ou da virtualidade (1985-1995) e a fase actual um quarto nível nomeado como regime de computação (Hayles, 2007: 161) ⁹ clark, Andy (2003). Natural-born cyborgs: Minds, Technologies, and the Future of Human Intelligence. Oxford University Press. ¹⁰ A este novo regime de governamentalidade e controlo das subjectividades, capaz de instaurar simultaneamente uma realidade virtual, a codificação digital da vida e a redução das incertezas pelo tratamento algorítmico da informação acumulada, Antoinette Rouvroy caracteriza por se fundamentar em dois processos complementares: o data-behaviourism e a governação algorítmica (Rouvroy, 2012). ¹¹ The Military-Entertainment Complex. Vide Serious Game, Harun Farocki (<https://youtu.be/7CKL-8G0Y>) ¹² Nota: O debate público em Portugal teve início em 2004, com o Ciclo de Conferências “A Condição Pós-Humana. Técnica, ciência e cultura no século XXI” <http://www.ceci.com.pt/index.php/cph-home.html> ¹³ Para além do manifesto elaborado pelo próprio Robert Pepperell, *The Posthuman Manifesto* (<http://www.robertpepperell.com/posthum/cont.html>), identificamos ainda o *Metahumanist Manifesto* de Jaime del Val e Stefan Lorenz Sorgner (<http://www.metahumanism.eu/>); o *Transhumanist Declaration of collective Humanity* (<http://humanityplus.org/philosophy/transhumanist-declaration/>); as posições tecnoprogressivas de Institute for Ethics and Emerging Technologies (<http://www.iest.org/>); o Manifesto Transhumanista *The Singularity is Near*, de Ray Kurzweil (<http://www.kurzweil.ai.net/>). ¹⁴ «Plasticity refers to multiple processes of brain function and structure. The brain can make new cells (neurogenesis) and new synaptic connections between neurons (synaptogenesis), and see established connections strengthened and weakened (synaptic modulation) (...) Plasticity has been correlated not only with early learning, but also with shifts in stress levels and hormones, with recovery from trauma and injury, and with learning new skills in adolescence and adulthood.» (Pitts-Taylor, 2012: 636) ¹⁵ Quartz, Steven R. (1999). The constructivist brain. *Trends in Cognitive Sciences* 3 (2):48-57. Elsevier Science.

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

A cognição algorítmica é hoje central a um tecnocapitalismo que se apropriou dos mecanismos psicológicos do comportamento-cognição-afecção (ciberbehaviourismo¹⁶) e que integra a retroalimentação implícita ao colectivo sociotécnico (*feedback*) enquanto parte da equação política e ideológica do neoliberalismo que pretende anular todas as pretensões históricas do materialismo dialético, afastando assim a conflitualidade e os antagonismos sociais do centro da esfera política.

Contudo, nem as propostas de Lazzarato acerca da construção do homem endividado¹⁷, nem as teorias farmacológicas e tecnocapitalistas de Stiegler¹⁸, conseguem dar conta das transformações no campo da automação algorítmica que incluem hoje elementos¹⁹ incomputáveis, e que excedem a mera instrumentalização da razão humana para fins de controle ideológico e poder simbólico.

Apesar da prudência necessária que a perspectiva foucauldiana da governamentalidade biopolítica²⁰ sugere, a de termos parcimónia na celebração da liberdade inerente à neuroplasticidade, é num contexto de neoliberalismo complexo e mutante como o actual que a filósofa Catherine Malabou entrevê possibilidades progressistas para a plasticidade cerebral, possibilidades de rebelião, criatividade e antideterminismo:

To talk about the plasticity of the brain means — to see 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 nondeterminism at work in the construction of the brain and the possibility of a social and political nondeterminism, 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 neurocientífico²¹ (Malabou, 2008, p. 41).

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

É a ontologia híbrida 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 the struggle against perfect communication, against the one code that translates all meaning perfectly, the central dogma of phallogocentrism» (idem, p. 304). É também através da conjugação de várias crises simultâneas que Braidotti considera pertinente o desafio Europeu colocado pelo pós-humano, nomeadamente na tentativa de superação do confronto histórico entre humanismo e anti-humanismo, e na sequência da emergência das vozes pós-colonialistas e da crise de alteridade que essa voz vem provocando no seio do europeísmo:

The new mission that Europe has to embrace entails the criticism of narrow-minded self-interests, intolerance and xenophobic rejection of otherness. 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, rational subjectivity, but rather a radical transformation of it, in a break from Europe's imperial, fascist and undemocratic tendencies.
(Braidotti, 2013: 52)

¹⁶ “Ciberbehaviourismo” é um neologismo criado pelo autor para se referir à inclusão da racionalidade instrumental promovida pelos dispositivos actuais da tecnociência (vigilância, bigdata, biopolíticas, algoritmos) no percurso histórico do behaviorismo e da sua relação com outras correntes de pensamento próximas: mecanicismo, positivismo, determinismo e darwinismo. ¹⁷ Lazzarato, Maurizio. (2012). *The Making of the Indebted Man*. Los Angeles: Semiotext(e). ¹⁸ Stiegler, Bernard. (2014). *States of Shock: Stupidity and Knowledge in the 21st Century*. Cambridge: Polity Press. ¹⁹ Chaitin, Gregory. 2006. “The Limits of Reason.” *Scientific American* 294 (3): 74–81.; Chaitin, Gregory. 2007. “The Halting Probability Omega: Irreducible Complexity in Pure Mathematics.” *Milan Journal of Mathematics* 75 (1): 291–304. ²⁰ As many have argued recently, pressures around our personal abilities to improve our wellness and prevent disease and even aging are suggestive of a form of power Michel Foucault identified as governmentality, where the notions of risk and empowerment play crucial roles (...) the commercialization of bodies and biological materials in biocapitalism. Biological vitality, from the levels of surface flesh all the way to molecule, neuron and gene, has become a prime resource for ‘marketization’ in biocapitalist economies (...) Neoliberalism cannot be, as some descriptions might suggest, utterly totalizing and hegemonic. Brenda Weber (2009), following Wendy Brown (2004) and Aihwa Ong (1999), emphasizes how neoliberalism is a complex ideological apparatus that is inconsistent and ever-changing. Rather than creating wholly ‘passive and compliant’ citizens, Weber (2009: 52) argues that it instead mutates and is mutating, and is incomplete in its ability to shape the citizenry. » (Pitts-Taylor, 2012:641) ²¹ «The intimacy between neoliberal capitalist models of organization and neuroscientific models of the plastic brain that Malabou recognizes is two-directional. Malabou finds global capitalism saturated with neuroscience-based language, so that neuroscience serves ideologically to naturalize global capitalism.» (Pitts-Taylor, 2012: 648).

RUI MATOSO

NEUROPOWER OR THE CYBERNETIC GAME BETWEEN CONTROL AND DISOBEDIENCE

INTRODUCTION: SAINT VINCENT, A CYBERNETIC SAINT

Vicente is a complex saint, a cybernetic saint.
Simeon Nelson

When Mário Caeiro 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 contexts² where we today are immersed, such as fishes in an aquarium of electric waters.

This challenge seemed even more relevant when in VICENTE 2011, the artist Simeon Nelson suggests the idea of Vicente being «a complex saint, a cybernetic saint (...) This idea of a cybernetic saint is a narrow ally 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)².

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 were kept, as the imperial law demanded. From the sequels of the interrogation under torture to which he was submitted, he died January 22nd 304.

² In this fourth wave of the cybernetic regimes of computation (Hayles 2007: 161), also named, among other denominations, as computational turn or affective computing, such as a new stage of interdependency imposed by electricity that re-creates the image of a global village, has been being recognized as *nososphere* (Chardin, Pierre Teilhard de (1955). *Le Phénomène Humain*. Paris. Éditions du Seuil.), *semiosfera* (Lotman, Yuri M. (2005). *On the semiosphere*) or *cognisphere* (Whalen, Thomas (2000). *Data Navigation, Architectures of Knowledge*), whose capacity for home delivery distribution of sensible reality, that Paul Valéry already foresaw in 1928 (Valéry, Paul (1993). *La conquête de l'ubiquité*, in *Ouvres*, Vol. II. Paris, Gallimard), is found today expanded in the ubiquity of the internet access. The *cognisphere* is that way a term that allows the identification of an eco-system of cognitive inter-connection, in which the machines and the human organisms are more and more integrated. ² <http://ez.travessadaesmidia.com/files/314/1925.pdf>

This way of resistance in favour of cultural liberty is in fact iconic 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 Empire² 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 to say, the empire as a society of control⁴.

In this sense, the hope of those who want a radically democratic policy lives in the expectation that the political subjectivity of the cyborg⁵, 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 Foucault's biopolitics; the cyborg simulates politics, a much more potent field of operations.

Donna Haraway

The cyborg stopped being only a cybernetic organism of scientific fiction long time ago, coming definitely in the social reality sphere, what means lived social relations. 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 transmutation of the plastic potential of the specie: a) at the level of the biotechnological⁶, the process of synthetic replication of the cyborg is dissociated from the process of sexual-organic reproduction; b) at the level of the mental phenomena, e.g., of the individual and collective subjectivity (individuation and trans-individuation) as a place for the deconstruction of the category of “human” descendant of the Enlightenment, for example through Michel Foucault⁷ and his critic to the rationalization/normalization of the disciplinary societies and the bio-politics.

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 counter pointing 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 conscience 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 sublimation in the cyborg sci-fi imaginary, do not obligatorily requires the fetishism of the automaton, of the android, or even of the bionic man/woman. The event of the connection between human cybernetic, brain and organism happened several decades ago⁸, we were already born⁹ 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 government paradigms¹⁰ and globally constituting itself as computational or cognisphere reality, the post-human emerges as a category to think this admirable new world, under two antagonistic political perspectives: i) a world of cyborgs as final imposition of an hegemonic control matrix over the planet — that means final abstraction embodied in the preventive cyber-war fought in name of the defense, and played in simulators of virtual reality¹¹; 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 not fear partial identities, contradictory positions and the valorization of affinity in spite of identity (Haraway, 1991, p. 295).

It is in this work of constant adaptation of the neuronal net (neuroplasticity) that lives, according to Warren Neidich, the functionality of the neuropower (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-human¹², 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. Pepperell: 22)¹³.

Back to Foucault, it seems clear to us that the psycho-technological interferences in the neuronal net structure (neuropower) and in the ways of conscience (noopower/noopolitics) 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 resistances against the mechanisms of domination and exploitation. In this aspect, of the ways of governmentality, Antoinette Rouvroy, in the already quoted article, invokes the expression algorithmic governmentality as the one that does not allow processes of human subjectification, because, the «algorithmic governmentality 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-Futures: 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 Rosi Braidotti, 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 'Anthropocene', the historical moment when the Human have become a geological force capable of affecting all life on this planet» (Braidotti, 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 rather materialist and vitalist, embodied and embedded, firmly located somewhere, according to the feminist 'politics of location' (...) Because a theory of subjectivity being both materialist 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 — neuroplasticity¹⁴ — 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 problematics.

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 Quartz¹⁵, 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 neuroplasticity refers to the capacity of the brain to modify itself in response to changes in its functioning or environment (...) We are beings factory-tweaked and primed in order to be ready to participate in hybrid cognitive and computational regimes, able to think and learn in ways that take us, bit-by-bit, far beyond the scope and limits of our basic biological endowments.
(Clark, 2003: 84-86)

¹ Hardt, Michael e Negri, Antonio (2000). Empire. Harvard University Press. ² Cf. Gilles Deleuze, Postscript on the Societies of Control. ³ «Cyborg subjectivity is refigured in accordance to the ontology of the code, “we become the codes we punch, “and cyborgs could be masters of the code.» (Dunagan, 2004: 7). Cf. Geoff Cox (2013). Speaking Code: Coding as Aesthetic and Political Expression. The MIT Press. ⁴ Mazono, Rui (2015). Biotransdúções. <http://bit.ly/2955r8j> ⁵ Among other texts, Cf. Foucault, Michel (1982). The Subject and Power. In Critical Inquiry, Vol. 8, No. 4, (Summer, 1982). The University of Chicago Press. pp. 777-795. ⁶ According to Katherine Hayles there are three phases of cybernetic expansion; the one of first order (1945-1960); the one of second order also named by her as autopoiesis (1960-1985); the one of third order or of virtuality (1985-1995); and the current phase, a fourth level nominated as regime of computation (Hayles, 2007: 161). ⁷ Clark, Andy (2003). Natural-born cyborgs: Minds, Technologies, and the Future of Human Intelligence. Oxford University Press. ⁸ This new regime of governmentality and control of subjectivities, capable of setting up simultaneously a virtual reality, a digital codification of life and the reduction of the uncertainties by the algorithmic treatment of the accumulated information, Antoinette Rouvroy characterizes it because it is substituted in two complementary processes: the data-behaviorism and the algorithmic government (Rouvroy, 2012). ⁹ The Military-Entertainment Complex. Vide Serious Games. Haru Farcok (https://youtu.be/7cRt_R05Y) ¹⁰ Nota: O debate publico em Portugal teve inicio em 2004, com o ciclo de Conferencias 'A Condicao Post-Humana. Tecnica, Ciencia e Cultura no seculo XXI' <http://www.cesl.com.pt/cedes/cph/cph-home.html>. ¹¹ Besides the manifest elaborated by the own Robert Pepperell, The Posthuman Manifesto (<http://www.robertpepperell.com/posthum/cont.htm>), we also have identified the A Metahumanist Manifesto de Jaime del Val and Stefan Lorenz Sorgner (<http://www.metahumanism.eu/>) ; a Transhumanist Declaration of the collective Humanity* (<http://humanityplus.org/philosophy/transhumanist-declaration/>) ; the techno-progressive positions of the Institute for Ethics and Emerging Technologies (<http://www.ileet.org/>); the Trans-humanist Manifest The Singularity is Near, de Ray Kurzweil (<http://www.kurzweil.net/>). ¹² «Plasticity refers to multiple processes of brain function and structure. The brain can make new cells (neurogenesis) and new synaptic connections between neurons (synaptogenesis), and see established connections strengthened and weakened (synaptic modulation (...)) Plasticity has been correlated not only with early learning, but also with shifts in stress levels and hormones, with recovery from trauma and injury, and with learning new skills in adolescence and adulthood.» (Pitts-Taylor, 2012: 636). ¹³ Quartz, Steven R. (1999). The constructivist brain. Trends in Cognitive Sciences 3 (2):48-57. Elsevier Science.

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 “Bifo”, introduces the concept of cognitive subjectivation, and focuses his analysis on the excesses of the semiotics work in the telematic nets around language and information, e.g., in the production of what is named as info-commodity or semicapital: «Semicapital puts neuro-psychic energies to work, submitting them to a mechanistic speed, compelling cognitive activity to follow the rhythm of networked productivity» (Bifo, 2010). This turn (cognitive) operated by the semicapital and by 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 on one side the capital has become abstract and de-territorialized, on the other never before the language was so strongly colonized by the “economy-speaking-way” — the economy with a status of universal language. It is in this horizon regulated by the schizo-economy that capitalism “schizophrenizes” more and more in the periphery (Deleuze e Guattari, 1997, p. 241), because schizophrenia is the external limit of the capitalism itself.

The algorithmic cognition is nowadays central to a techno-capitalism who has appropriated one of the psychological mechanisms of the behavior-cognition-affection (cyber-behaviorism²⁵) and makes part of the retro-feeding implicit in the socio-technical collective (feedback) while part of the political and ideological equation of neo-liberalism aims to nullify all historical pretensions of the dialectical, putting away the conflict and the social antagonisms from the political sphere.

However, nor the proposals of Lazzarato about the construction of the man in debt²⁷, nor the pharmacological and techno-capitalist theories of Stiegler²⁸, are able to account for the transformations in the field of the algorithmic automation which include today non computerized elements²⁹ and that exceed the mere instrumentalisation of the human reason for the purpose of ideological and symbolic power.

Despite the necessary prudence suggested by Foucault’s perspective on bio-political governmentality²⁰, the one of us having parsimony in the celebration of inherent liberty to our neuroplasticity, 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 see 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 nondeterminism at work in the construction of the brain and the possibility of a social and political nondeterminism, in a word, a new freedom.»
(Malabou, 2008: 5–13)

Catherine Malabou places the neuro-plasticity in the frame of political economy critic, arguing that many of the descriptions of brain plasticity are in fact justifications for a neoliberal flexibility without limits, meaning that they are a sign that neo-liberalism is an economy of plasticity assisted by the neuro-scientific²¹ (Malabou, 2008, p. 41).

In the frame of a critic to the neoliberal neuroplasticity, the Cyborg Manifesto of Donna Haraway is an authentic reservoir 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. 293).

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 conjuga-

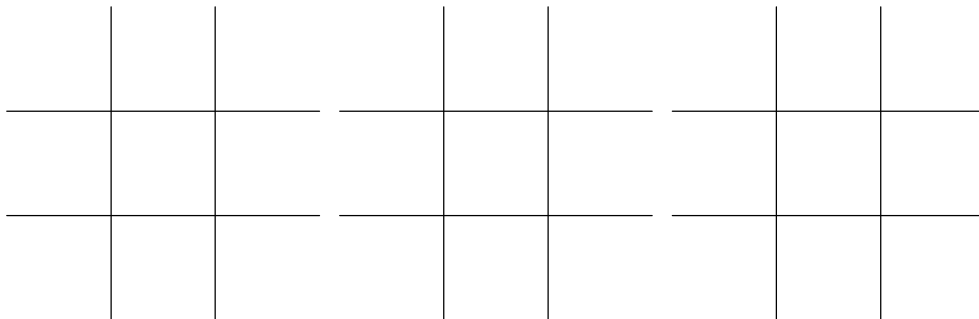
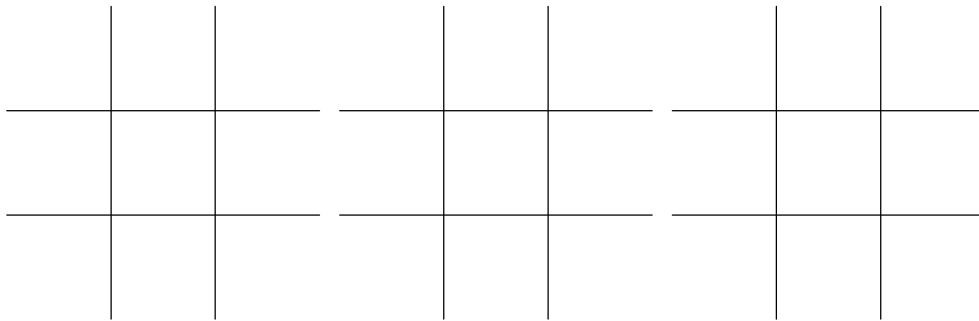
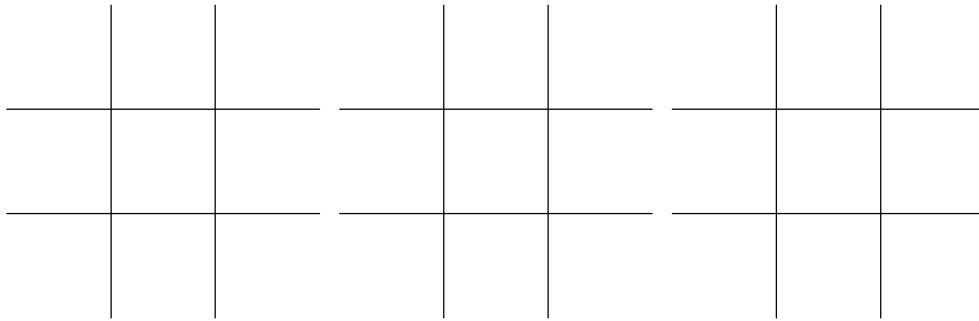
tion of several simultaneous crisis that Braidotti considers the European challenge put by the post-human relevant, namely in the attempt of overcoming the historical confront between humanism and anti-humanism, and in the sequence of the emergency of the post-colonialists voices and the crisis of otherness that those voices have been provoking in the heart of the europeism:

The new mission that Europe has to embrace entails the criticism of narrow-minded self-interests, intolerance and xenophobic rejection of otherness. 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, rational subjectivity, but rather a radical transformation of it, in a break from Europe’s imperial, fascist, and undemocratic tendencies.
(Braidotti, 2013: 52)

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²⁵ “Cyber-behaviorism” is a neologism created by the author to make reference to the inclusion of the instrumental rationality promoted by the current devices of techno-science (vigilance, bigdata, bio-politics, algorithms) in the historical path of behaviorism and its relation with other close lines of thought: mechanismism, positivism, determinism and darwinism. ²⁷ Lazzarato, Maurizio. (2012). *The Making of the Indebted Man*. Los Angeles: Semiotext(e). ²⁸ Stiegler, Bernard. (2014). *States of Shock: Stupidity and Knowledge in the 21st Century*. Cambridge: Polity Press. ²⁹ Chaitin, Gregory. 2006. “The Limits of Reason.” *Scientific American* 294 (3): 74-81. Chaitin, Gregory. 2007. “The Halting Probability Omega: Irreducible Complexity in Pure Mathematics.” *Milan Journal of Mathematics* 75 (1): 291-304. ²⁰ As many have argued recently, pressures around our personal abilities to improve our wellness and prevent disease and even aging are suggestive of a form of power Michel Foucault identified as governmentality, where the notions of risk and empowerment play crucial roles (.) the commercialization of bodies and biological materials in biocapitalism. Biological vitality, from the levels of surface flesh all the way to molecule, neuron and gene, has become a prime resource for “marketization” in biocapitalist economies (.) Neoliberalism cannot be, as some descriptions might suggest, utterly totalizing and hegemonic. Brenda Weber (2009). Following Wendy Brown (2006) and Abne Ong (1999), emphasizes how neoliberalism is a complex ideological apparatus that is inconsistent and ever-changing. Rather than creating wholly ‘passive and compliant’ citizens, Weber (2009: 52) argues that it instead mutates and is mutating, and is incomplete in its ability to shape the citizenry. » (Pitts-Taylor, 2012:641). ²¹ «The intimacy between neoliberal capitalist models of organization and neuroscientific models of the plastic brain that neoliberalism recognizes is two-directional. Malabou finds global capitalism saturated with neuroscience based language, so that neuroscience serves ideologically to naturalize global capitalism.» (Pitts-Taylor, 2012: 648).



EXPOSIÇÃO

VICENTE'16

O JOGO DA GLÓRIA (OU A VIDA
NA ÓPTICA DO UTILIZADOR)
LISBOA NA RUA

10.09.2016 — 30.10.2016

CURADOR
MÁRIO CAEIRO

INSTALAÇÃO ERMIDA
ROCHUS AUST

INTERVENÇÃO URBANA
MIGUEL JANUÁRIO

HAPPENING
FILIPE GARCIA

PASSEIO
PEDRO SANTA RITA

PROJECTO TRAVESSA DA ERMIDA

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MONTAGEM
MADALENA ÉME

LIVRO EDITADO E PUBLICADO POR
MERCADOR DO TEMPO LDA

AUTORES
HERLANDER ELIAS, JOSÉ MOURA, PEDRO TEIXEIRA
DA MOTA, MÁRIO CAEIRO, NELSON ZAGALO,
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RUI MATOSO, JOÃO R. FERREIRA (PROJECTO GRÁFICO)

ARTISTAS
FILIPE GARCIA, MIGUEL JANUÁRIO, ROCHUS AUST

TRADUÇÃO
FÁBIA FERNANDES

DESIGN GRÁFICO
NADA

IMPRESSÃO
MATRIZ RADICAL

ISBN
978-989-8277-48-0

DEPÓSITO LEGAL
414605/16

APOIOS
EGEAC, GOETHE INSTITUT, JUNTA DE FREGUESIA
DE BELÉM, ENOTECA DE BELÉM WINE + ART
CATERING, MINISTERIUM FÜR FAMILIE, KINDER,
JUGEND, KULTUR UND SPORT DES LANDES
NORDRHEIN-WESTFALEN, KUNSTSTIFTUNG NRW

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COM'OUT LISBON

10.09.2016 — 30.10.2016

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URBAN INTERVENTION
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PROJECTO TRAVESSA DA ERMIDA

DIRECTOR
EDUARDO FERNANDES

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SETTING
MADALENA ÉME

BOOK EDITED AND PUBLISHED BY
MERCADOR DO TEMPO LDA

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HERLANDER ELIAS, JOSÉ MOURA, PEDRO TEIXEIRA
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ARTISTS
FILIPE GARCIA, MIGUEL JANUÁRIO, ROCHUS AUST

TRANSLATION
FÁBIA FERNANDES

GRAPHIC DESIGN
NADA

PRINTING
MATRIZ RADICAL

ISBN
978-989-8277-48-0

LEGAL STORAGE
414605/16

SUPPORT
EGEAC, GOETHE INSTITUT, JUNTA DE FREGUESIA
DE BELÉM, ENOTECA DE BELÉM WINE + ART
CATERING, MINISTERIUM FÜR FAMILIE, KINDER,
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