

## 21 Abstract

This work addresses the problem of humans' "adaptation" to their own technological inventions, notably in relation to Information and Communication Technologies (ICT). The first part of the work focuses on the historiographical aspects of how and in what contexts these inventions were made and how they evolved. The research has matured to a reflection on communication, language, and politics, which was considered essential to understanding ICT.

Always on an overarching plane, stemming from the globalization that underpins these same technologies, the first part of the work reflects on the dominant ethics and ideologies, for example Netocracy. Kevin Kelly's work is emphasized, particularly his understanding of technology in the Technium concept. Then Pekka Himanen's understanding of the hacker ethic is analysed and the relationship established with Max Webber's work.

The second part of the work presents an interruption, departing from this global thinking, to focus on a more “local” thought. The reflections arose from the researcher’s own experience with ICT, in spaces and cultures excluded from the technological reality described in the first part. These experiences came about, fundamentally, through the “Identidades [Identities] — intercultural movement “, a collective that promotes human relationships between Mozambique, Brazil, Cape Verde and Portugal. In this “movement”, intercultural laboratories emerge where experiences centred on cultural and artistic practices are shared, using various technologies, from the most ancient to the most recent. Artists, art students and teachers, schools, and real communities are involved in practices ranging from ceramics to web publishing. This involvement evokes new ethical, theoretical, and instrumental questions about ICT. It is from the experiences in and with the Quilombola community of Conceição das Crioulas, in north-eastern Brazil, that the fundamental question of this thesis arose: can a community place ICT at the service of its culture and struggle for emancipation?

In addition to its struggle for emancipation, this community faces other difficulties in claiming its autonomy in the construction of its identity and the ownership of its territory. From the ICT experiences between a group of young people of the community and “Identidades”, the first audio-visual producer of Quilombola, “Crioulas Video”, was created.

This experience provided the necessary clues to rescale the issue of ICT in e-excluded communities. In fact, it developed the idea that it is ICT in its current configuration that is based on the Code that governs, regulates, and excludes these and other communities.

The debate and research on these issues is closed in a pretentious universalism and is on its own plane of communication, impeding the participation of excluded communities in this field and in its confrontation. Thus returns the problem of liberation in the sense of opening a discussion and of including these communities, through a plane of poetic translation that allows its presence in the clarification of an urgent agonistic pluralism.

It is on this plane that the third and final part of this thesis starts, where the global and local perspectives are confronted, where the first and second part of the study are opposed, and where a theoretical plane critical of hegemonic directions is developed. The formula of our era, “the medium is the message”, produced the Simulacrum placing the netocrats in power. More than a secularization of Protestantism in capitalism, it is proposed that we are facing a “religious” phenomenon that extends into Cyberfordism through the Californian Ideology and the new netocratic clergy.

The understanding reached, through a real community that has not

yet succumbed to the Simulacrum, allows the formulation of a hypothesis of suspension, reflection, and creation of alternatives to ICT at the service of the culture of the communities. A (re)rooting of ICT in the culture is then presented as necessary. Thus, it is shown how the Code, which currently governs the Simulacrum, impedes a community's experience with their place and their territory and, fundamentally, impedes the *experimentum linguae* [linguistic experience] vital to a Real community and its emancipation. To this problem it is argued on the basis of a theoretical body supported by Benjamin and Agamben, giving directions for action/research in ICT in the service of culture and in the emancipation of citizens.