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AGORA: A NEW LOOK AT SOCIAL REPRESENTATIONS IN THE CONTEXT OF PREJUDICES AGAINST DISTANCE EDUCATION.

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AGORA: A NEW LOOK AT SOCIAL REPRESENTATIONS IN THE CONTEXT OF PREJUDICES AGAINST DISTANCE EDUCATION.

Doctoral thesis presented to the Graduate Program in Psychosociology of Communities and Social Ecology - EICOS, of the Institute of Psychology of the Federal University of Rio de Janeiro - UFRJ, with sandwich Doctorate abroad at the Universitat Autònoma de Barcelona - UAB (Spain), as part of the requirements necessary to obtain the title of Doctor.

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TÍTULO: ÁGORA: UM NOVO OLHAR SOBRE REPRESENTAÇÕES
SOCIAIS NO CONTEXTO DE PRECONCEITOS CONTRA A EDUCAÇÃO
À DISTÂNCIA.

Leonardo Gonçalves Viana

Tese submetida ao Corpo Docente do Instituto de Psicologia da
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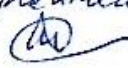
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Thanks

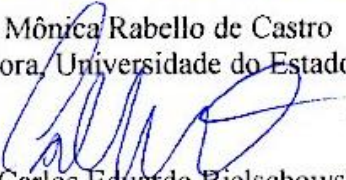If it wasn't for your courage, grit, encouragement and especially your affection, none of this would be possible. I dedicate this thesis to her, my mother. With her willingness to transform everything and everyone, she has always been a mirror to those around her. Thanks for everything you are... and for helping me become what I am.

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"Common sense is the best distributed thing in the world: because everyone thinks they are so well provided with it, that even those who are most difficult to satisfy themselves with anything else do not usually desire more common sense than they have. Thus, it is not beismillimil that everyone is mistaken; but, on the contrary, this demonstrates that the power to judge and distinguish the true from the false, which is exactly what we call common sense or reason, is by nature equal in all men; and therefore that the diversity of our opinions does not stem from some being more reasonable than others, but only that we conduct our thoughts in various ways."

René Descartes

Summary

The research aims to study social representations focusing on prejudice to distance education (DISTANCE), through a differentiated look, in which ideology assumes the center in the grouping of populations guided by world images in the ego and alter. To the conglomerates formed from this perspective we call agoras. This panorama was empirically tested through research with more than 42,000 people who wanted to apply for the entrance exam of a distance learning institution. As a methodology of data extraction, a questionnaire based on a bric's word recall technique (1994) was used, in which the researchers were invited to mention five words that qualified distance education regarding the ego - to obtain their own representations - and alter - to seize the representations of the other. For the analysis of the results, the theory of ecology of campos' senses (2017) was adopted, in the understanding of the configurations of the subjects' world images by interaction in a natural and social environment; and marková's theory of dialogicity (2003), in the reflections of ego -alter-object (EAD). The study was carried out at the Center for Distance Higher Education of the State of Rio de Janeiro - CEDERJ. As a result, it was highlighted that the prejudice to the modality of teaching distance was constituted mainly by the appearance of negativity in the representations that, curiously, were verified in the alter and not in the ego. The agora approach and its various configurations introduced the possibility of broadening the understanding of prejudice to THE.

Keywords: Social Representations, Prejudice, Distance Learning, Distance Learning, Agora

ABSTRACT

The objective of the research was the study of social representations with a focus on prejudice regarding education at a distance (EAD), based on a different viewpoint wherein ideology assumes the central position of the population grouping, guided by images of the world in the ego and the alter-ego. The conglomerations formed from this perspective we call "agoras" ("assemblies," from the Greek word "Agora"]. This scenario was tested empirically by means of an investigation carried out involving more than 42,000 candidates for the entrance exam of a distance learning institution. Regarding the methodology for data extraction, a questionnaire based on Abric's word evocation technique (1994) was used, in which respondents were asked to mention five words that qualify distance education as to the ego - to obtain their own representation - and the alter - to apprehend the representations of the other. For analysis of the results, Campos' theory of the ecology of the senses (2017) was adopted, in the understanding of the configurations of the subjects' world images by the interaction in natural and social environments; and Marková 's theory of dialogicity (2003), in the reflections of the ego – alter – object interaction (EAD). The study was carried out at the State of Rio de Janeiro Higher Distance Education Center (CEDERJ). As a result, it was shown that the prejudice against the distance teaching model was constituted mainly by the appearance of negativities in the representations that, interestingly, were verified in the alter and not in the ego. The agoraapproach and its various configurations introduced the possibility of broadening the understanding of prejudice against distance learning.

Keyword: Social Representations, Prejudice, Distance Learning, Distance education, e-Learning, Agora

RESUMEN ESPAÑOL

To analyze los resultados, se adoptó la teoría de la ecología de los sentidos de Campos (2017), con el fin de comprender las configuraciones de las imágenes del mundo de los sujetos a través de la interacción en un entorno natural y social; y la teoría de la dialogicidad de Marková (2003), en los reflejos de la interacción ego - alter - object (EAD). El estudio se realizó en el Centro de Educación Superior a Distancia en el Estado de Río de Janeiro - CEDERJ. As a result, se destacó que el prejuicio contra la enseñanza a distancia estaba constituido principalmente por la aparición de negatividades en las representaciones que, curiosamente, se verificaron en el alter y no en el ego. El enfoque Ágora y sus diversas configuraciones introdujeron la posibilidad de ampliar la comprensión de los prejuicios contra el aprendizaje a distancia. To analyze los resultados, se adoptó la teoría de la ecología de los sentidos de Campos (2017), con el fin de comprender las configuraciones de las imágenes del mundo de los sujetos a través de la interacción en un entorno natural y social; y la teoría de la dialogicidad de Marková (2003), en los reflejos de la interacción ego - alter - object (EAD). El estudio se realizó en el Centro de Educación Superior a Distancia en el Estado de Río de Janeiro - CEDERJ. As a result, se destacó que el prejuicio contra la enseñanza a distancia estaba constituido principalmente por la aparición de negatividades en las representaciones que, curiosamente, se verificaron en el alter y no en el ego. El enfoque Ágora y sus diversas configuraciones introdujeron la posibilidad de ampliar la comprensión de los prejuicios contra el aprendizaje a distancia.

Palabra clave: Representaciones sociales, prejuicios, aprendizaje a distancia, EAD, Agora

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Introduction

Modern society is undergoing a new revolution based on information technology, in which the new wealth would be based on knowledge (LASTRES; ALBAGLI, 1999). This modern paradigm, which is based on information in the context of a globalized world, would have at its center the need for IT (information and communication technologies), being driven more comprehensively with the expansion of the Internet (CASTELLS, 2015). With this opening of informational frontiers, we would have the creation of a "cyberspace" (LÉVY, 1999), where faster educational bridges could be built and forming a new need in this "knowledge society" (LASTRES; ALBAGLI, 1999) .

Education without borders, that is, at any time and space as in distance education (Distance Education), transmits information using, for example, the capillarity of an internet. And in a country of continental dimensions like Brazil, The EAD would have the power to assist in the propagation of knowledge, allowing geographically isolated people to have equal access to knowledge in the same way as those of large centers, where universities are normally based (SANTOS, 2006).

But apparently, the problems related to EAD within the "knowledge society" (LASTRES; ALBAGLI, 1999) in Brazil would be of the technological order (such as lack of access to the Internet) and also symbolic, in the form of a rejection of the modality by a part of the population, configuring a prejudice. Many authors consider that a negative judgment would be unfounded, since experimental tests showed equivalence between the face-to-face modality and distance, in relation to learning, but, even so, there would be doubts and resistance to this type of education on the part of society (MOORE, 2007; SANTOS, 2006; SILVA, 2010). .

Several authors point out that this fear could be justified in view of the very negative history of THE in the country that began with correspondence courses, low cost, with little academic credibility and led by amateurs without proper pedagogical experience (SCHLICKMANN et al., 2009). In universities, the depreciation of distance education would sometimes come from teachers themselves, considering that in this process of changing from face-to-face to distance there would be a change of paper, in which teachers felt demoted to tutors or secondary positions (CORRÊA; SANTOS, 2009; MAGGIO, 2001), in addition to the threat of unemployment by the distancing of physical classrooms. As a public policy, THE has also suffered some criticism, because for some authors it would not be a democratizing practice of education but rather ways that governments would find to cheapen teaching (BELLONI,

1999; PETERS, 2003; SILVA, 2010), and may then have few concerns about quality. This practice could also be used by profit-based education companies (BIELSCHOWSKY, 2018).

This process through which THE has passed can arouse a type of socially shared mental image, which we call social representations (MOSCOVICI, 2000). Due to the presented history of disqualification of distance education, their representations could be negative on the part of society. Even a popular term to disqualify a professional is "took the diploma by correspondence" (FERREIRA, 2010), allude to those who did EAD. This pejorative view on the part of society is not a novelty, in view of what some authors have already mentioned on the subject (BELLONI, 1999; MOORE; KEARSLEY, 2010; VIANA; PROBA, 2015).

Studies on social representations are diverse and with different approaches, one of which is called a structural approach, which has among its main authors Abric (2004).

This line uses words evoked by the researched to extract social representations. This aspect of studies has in Brazil a series of empirical researches, including in relation to THE, in which it was possible to locate some in the country that used this technique proposed by the author (1994) to understand the representations (PEREIRA, 2014) . With the literature review, it was possible to verify that representations such as flexibility, time, among others, referring to daily life, were widely used and also present negative views.

Methodologically, in general, in studies based on the structural approach, the population of investigated is asked to recall words or expressions that come to mind about a given subject, as well as in Abric (1999). Thus, the representations related to this group are extracted, considering the ideas formed by each population. However, in this thesis, we take into account an inverse dynamics, that is, the populations formed by each idea, understanding that ideologies can form distinct groups with the potential to be studied separately, thanks to a series of factors such as the interaction between people and the use of lexicons specific to certain groups. To these population groupings who have approximate thoughts as the foundation for their union we call agora.

Other important points proposed in this research were in relation to the inseparable view between alter, ego and object (EAD) proposed by Moscovici (2000),thedialogicity of Marková (2003) and the ecology of the senses of Campos (2017),in which it was also proposed articulation ofthese three theories to formulate the pivotal question in two aspects: one involving the ego and, the other, the alter, depending on its representations. This direction of the study extending to the alter aggregates an auxiliary analysis in the understanding of the relationship between man and the social environment, when considering not only the perceptions of the ego, but also those of the alter.

Agora is inspired by network theories (KAUFMAN, 2012; MARTELETO, 2001) and uses the structural approach for data extraction, in addition to seeking group analysis through their social representations; perhaps, one of the modern challenges of social psychology(JOVCHELOVITCH, 2014), with a view to expanding interactions in a networked society, as can be appreciated in research as a whole and its results.

The analyses were divided into five main axes of study, which were: axis 1 - the analyses of agoras with negative representations; axis 2- the analysis of agoras with representations of the literature review; axis 3 - analysis of agora affinity plans with more than one representation; axis 4 - relational analysis between agora and social representations coming from the alter and the ego and ; axis 5 - analysis of the first 500 valid answers seeking to identify negativity in the representations.

The research was conducted with more than 42,000 people who intended to enter a university at a distance by the Cederj Consortium in the process of the 2018 entrance exam for admission in 2019, and a questionnaire was applied. The institution is considered a quality model in THE in Brazil. The empirical result of this research can be evaluated in the conclusions of the agoras presented in this thesis, which provides us with an overview of the social representations related to THE in the mentioned public.

1 DISTANCE EDUCATION

1.1 Introduction

We started here significant ly caught up in studies that suggest the existence of prejudices and resistance to AE. We will discuss the context of this problem from a literature review on issues related to Distance Education and with problems identified from an academic theoretical reflection on the subject. The fear of changing the centrality of the teacher in the teaching-learning process, the commodification of teaching and the breaking of the artisanal structure of education are pointed out as the main points. In society, the evaluation is about the resistance and prejudice that surrounds this theme, because THE is associated with negative adjectives such as "picaretagem". Positive social representations associated with it will be discussed in this chapter.

1.2 The EAD and its characteristics

Education is a teaching/learning process whose purpose, in most cases, is to develop and improve the physical, moral and intellectual development of subjects. For this, it creates didactic, pedagogical and andragogic methods for the promotion of teaching aimed at learning. However, when the objective is to promote the teaching-learning process in a place different from the physical place of teaching, and is planned and constructed through appropriate technologies, this process can be defined as Distance Education (MOORE; KEARSLEY, 2010) .

Some authors argue that THE could contribute to modifications necessary to our educational system "since it allows collective work and transdisciplinarity, the development of educational practices shared by different actors, the stimulation of the spirit of collaboration and creativity, besides favoring conditions of knowledge construction based on research and problem solving" (VILLARDI; LÜCK, 2015, p. 216).

EAD is a modality of education often mistakenly called methodology. This distinction is made clear in Law No. 10,172 of January 9, 2001, of the National Education Plan (PNE), indicating that they are modalities of Education in Brazil: Youth and Adult Education, Distance Education and Educational Technologies, Technological Education and Vocational Training and Indigenous Education (BRASIL, 2001).

The Federal Constitution of 1988 defines Distance Education as:

> A form of teaching that enables self-learning, with the mediation of systematically organized didactic resources, presented in different information media, used alone or combined, and conveyed by the various means of communication. (BRAZIL, 1988)

It is emphasized that learning through THE does not take place fortuitously. Surfing the Internet does not mean that there was an effective practice of teaching and building knowledge (learning) by internet users. For the teaching-learning process by THE to be effective, as well as by any other means, it is necessary that the process is intentional, organized and guided by a certain pedagogical purpose (CORRÊA; SANTOS, 2009; MOORE, 2007) . Zerbini et al. (2006) explain that distance education requires more systematic planning and the use of advanced communication techniques, so that spatial and temporal distance, characteristics of DISTANCE, can be used properly.

The definition of AE was formalized by the Brazilian government and normalized by Decree No. 9,057 of May 25, 2017 as follows:

> Art. 1° For the purposes of this Decree, distance education is considered the educational modality in which didactic-pedagogical mediation in teaching and learning processes occurs with the use of means and technologies of information and communication, with qualified personnel, with access policies, with compatible monitoring and evaluation, among others, and develop educational activities by students and education professionals who are in different places and times. (BRAZIL, 2017)

Distance education is also defined by Belloni (1999), whichpoints out the following characteristics:

a) Physical separation between student and teacher;

b) Use of appropriate communication techniques by teachers and students;

c) Control of the learning rhythm by the student.

EAD is currently based on the use of technical means of communication and information such as e-mails, Internet, audio and videoconferences. It is an economically advantageous medium with the possibility of serving a large number of students, especially when based on technologies such as the Internet (BELLONI, 1999; FROM THE COAST; FRANCO, 2005; ANT; LITTO, 2009). It can be summarized, then, that Distance Education involves aspects such as learning and teaching, but also planning, since the teaching place is different from where learning (schools, universities, etc.) traditionally occurs and communication takes place through the use of various technologies.

Another characteristic is related to the uses of andragogy techniques in the methodology (FORMIGA; LITTO, 2009). We would talk about adult-facing education, advocated by a set of own teaching methods for the public. One of the techniques of andragogy, for example, is to

explain to the student the advantages of learning for his life, using this argument as a motivating factor (FORMIGA; LITTO, 2009) .

The andragogic aspect is confirmed in the census surveys of the Brazilian Association of Distance Education (ABED, 2016),because there is a predominance of adults as the main public reached by the Distance Education Association (ABED, 2016), because there is a predominance of adults asthe main public reached by the Distance Education. This predominance may be related to the greater autonomy and discipline of the student, a necessary condition for the performance of activities at a distance. As can be seen in Figure 1, comparing the age variation of the participants of face-to-face and DISTANCE courses, it is verified that the student body of face-to-face education is concentrated in the range between 21 and 30 years (63.23%), while that of distance courses is in the range between 31 and 40 years (49. 78%). These data also corroborate the Data Ministry of Education (MEC) indicating, through INEP (National Institute of Educational Studies and Research Anísio Teixeira), that in 2017 the average age of higher education in the face-to-face modality was 21 years, while in the distance modality was 28 (INEP, 2016; The GLOBE, 2017).

Figure 1 - Age groups of face-to-face and distance courses (%)
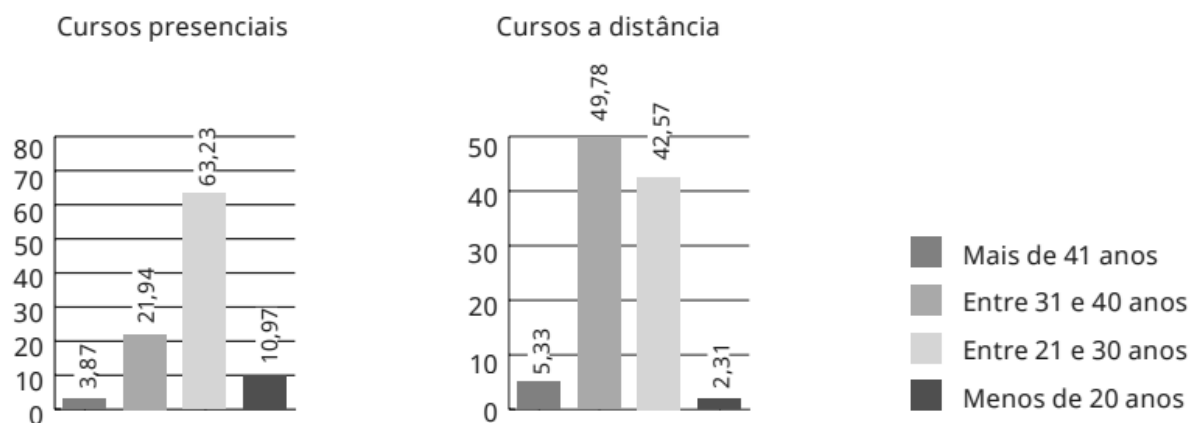
Source: ABED (2016) .

For Moore (2007),one of the most important characteristics of this modality of education is the focus on the centrality of the student, which he calls the "Copernicus Revolution" (Figure 2), alluding to that promoted by the scientist by stating that the sun was the center of the solar system. In Moore's analogy, the student is the central figure, involved in Information and Communication Technologies (ICT) and by all the educational processes resulting from them, unlike traditional face-to-face teaching, whose centrality is in the teacher (FORMIGA; LITTO, 2009; MOORE; KEARSLEY, 2010).

Figure 2 - Student interfaces in EAD
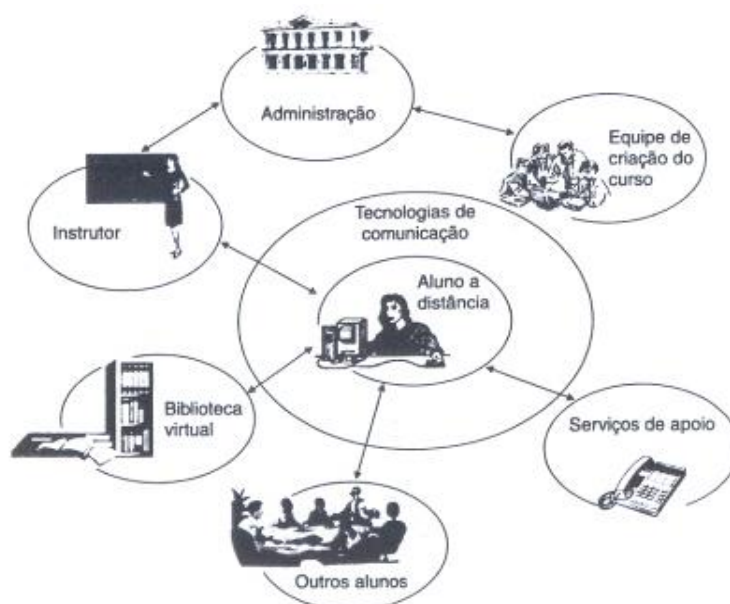
Source:Moore (2007, p. 22) .

The authors Belloni (1999) and Costae Franco (2005) add the idea that THE is based on the use of digital technical means of communication. The media present themselves, for the EAD, as characteristics according to the phase in the development of the technologies employed in them and evolved in parallel with the different technological offerings of society (FORMIGA; LITTO, 2009) . For Moore (2007), the five generations of these modalities are: first, conducted since the beginnings of writing with letters and expanded with the invention of Gutemberg; the second, with the creation of radio and television; the third, with the concept of open university, in which the student would not need to be present on university campuses; and the fourth, with teleconferences that could issue a class from one corner to another with the use of television until the present day with the fifth generation (MOORE, 2007),its milestone beingthe arrival of the Internet (see table 1).

Table 1- Generations of Distance Education

Match	First generation
Radio and television broadcasting	Second generation
Open University	Third generation
Teleconference	Fourth generation
Internet/Web	Fifth generation

Source:Moore (2007) .

The evolution of technology also provided the classification (table 2) of the types of AD and their relationship with the student, and the communication format (BELLONI, 1999; MOORE; KEARSLEY, 2010).

Table 2- EAD Classification

Type of Communication	Nature of Communication	Technology Support
One-to-one	Synchronous	Telephone, fax, videophone
One-to-one	Asynchronous	Email, file transfer, homepage
One-to-Many	Synchronous	Direct satellite transmission with interaction
One-to-Many	Asynchronous	List of discussions, file transfer
Many-to-Many	Synchronous	Direct satellite transmission with interaction
Many-to-Many	Asynchronous	Meetings via computer

Source: Moore and Kearsley (2010).

1.3 History of EAD

Distance education is a modality whose origin comes from a long time, being its beginning identified in the time of Ancient Greece, passing through the Roman Empire. It had a wide network of written correspondences that, through not only messages but also discoveries and scientific information developed for instructional purposes and communicated by missives, was later used to bring Christian doctrine into the Middle Ages. Later, there was great development of these communications during the humanist and Enlightenment periods (SARAIVA, 1996).

Modern AEAD, according to Saraiva (1996),comes up with an advertisement published in the Boston Gazette, on March 20, 1728, regarding a vocational training course in shorthand offered by Professor Cauleb Phillips: "Every person in the region, desirous of learning this art, can receive several lessons in his house weekly and be perfectly educated, such as people living in Boston" (SARAIVA, 1996, p.18).

Some other historical events that marked the development of THE are highlighted by Torres (2002) : after Cauleb Phillips began his shorthand lessons in 1728, other courses began to be launched: in 1833, in England, he began teaching by correspondence; in 1840, Isaac Pitman taught the principles of shorthand on postcards he exchanged with students; In 1856, in Berlin, Germany, Charles Toussaint and Gustav Langenscheidt founded a language school by

correspondence; in 1873, in Boston, USA, Anna Eliot Ticknor created the *Society to Encourage Study at Home foundation; in*1891, Thomas J.Foster in Scamton, also in the United States, drew up a course on security measures at mining work and founded the *International Correspondence Institute;*in1891; in 1891; in 1891; in 1891; in 1891; in 1891; in 1891; in 1891; in 1891; , the University of Wisconsin organizes correspondence courses in university extension services; in 1892, the University of Chicago created the Correspondence Teaching Division in the Extension department; In 1894, in Oxford, United Kingdom, Joseph W.Knipe prepared six and then thirty students for the *Certificated Teachers Examination* by correspondence; in 1898, in Sweden, Hans Hermod set up language courses and commercial courses, publishing the first correspondence course, starting the famous Hermod Institute.

Finally, in the 20th century, new information transmission techniques such as radio and TV are associated with EAD. They are then widely disseminated worldwide, especially in the 1960s and 1970s, when audio and video techniques such as tele courses are incorporated (SANTOS, 2006).

In Brazil, an announcement of a professional typing course in 1891 is considered an important milestone of the EAD. However, according to Saraiva (1996), this modality of teaching-learning arrives with greater intensity to the country in the twentieth century, after its implementation by the print media and by correspondence, as Torres (2002) points out. However, the initial milestone, in 1922, occurred, according to Saraiva (1996), with the creation of Radio Sociedade do Rio de Janeiro, founded by Roquete Pinto for the dissemination of education, through this vehicle. From that date, Torres (2002) adds some important dates such as: 1941 - Creation of the Brazilian Universal Institute; 1965-1970 - Creation of Educational TVs; 1985 - *Computer stand alone or* on local network; 1985-1998 - Storage media (video classes, floppy disks, CDROM etc.) ; 1990 - Start of intensive use of teleconferences (satellite) ; 1991 - Creation of RNP; 1995 - Dissemination of networks (Internet) ; 1996 - Video conferencing networks; 1998 - Virtual reality.

All these actions in EAD have been developing and propagating according to technological developments. Although distance education has known several forms over more than a century of existence, in higher education it was only recognized with the LDB (Basic Guidelines Laws) of 1996 (MORAN, 2009).

From Law No. 9,394 of December 20, 1996 – the Darcy Ribeiro Law – The EAD gains a more institutional status in the country. As Lacé (2014) puts it.

> Darcy's Proposal was approved in the National Congress and then converted into Law No. 9,394/1996 by President Fernando Henrique Cardoso in December 1996. The text on distance education, "lean" and "minimal", regulates the modality as recommended

> by international organizations and places the public authorities as the great promoter of the modality, at all levels, and leaves, at the same time, in the hands of the public authorities, future regulations in order to specify how distance higher education would be put into practice. This process, initiated under Fernando Henrique Cardoso, without major advances, will cross the Lula government and be accommodated, through Decree 5,622 of 2005. From that moment on, distance education in private institutions expands considerably. (LACÉ, 2014, p. 172)

Even without this formal recognition, the first record of a distance undergraduate course in Brazil, through digital technologies, occurred in 1994. That year, the Federal University of Mato Grosso (UFMT) opened registration for the entrance exam for a distance course for teacher training in Basic Education, with the objective of preparing professionals for the initial grades of Elementary School (PRETTI, 1996; SANTOS, 2006).

1.4 The EAD in Brazil

According to Niskier (1999), The EAD emerges to Brazil as "the technology of hope", because it allows the knowledge produced by public universities recognized for its academic merit to reach distant places. Thus, THE can have great distributive power, a useful characteristic in a country of continental dimensions such as Brazil (BELLONI, 1999; NISKIER, 1999; SILVA, 2010; VIANA, 2011) . This dimension can be assessed in Figure 3, in which a comparison of the territory of Brazil with a country in Europe is made – in this case, Spain (in red).

Figure 3 - Dimensions of Brazil compared to Spain

Source: Adapted from Google Maps.

Silva (2010) adds that the distance modality can also help more distant regions in the qualification of the workforce fixed in their own locality. Thus, it is unnecessary to migrate workers to large centers, with the objective of obtaining a qualification not offered in their place of residence. In the current programs of internalization and expansion of public universities in the State of Rio de Janeiro, for example, THE plays a major role: higher education is made possible (developed by public universities based in the metropolitan region of Rio de Janeiro) so that it reaches people living in regions far from the capital (SILVA, 2010; VIANA, 2011) . The State of Rio de Janeiro has a population that corresponds to that of Countries of South America (graph 1).

Figure 1 -Population Rio x South American Countries
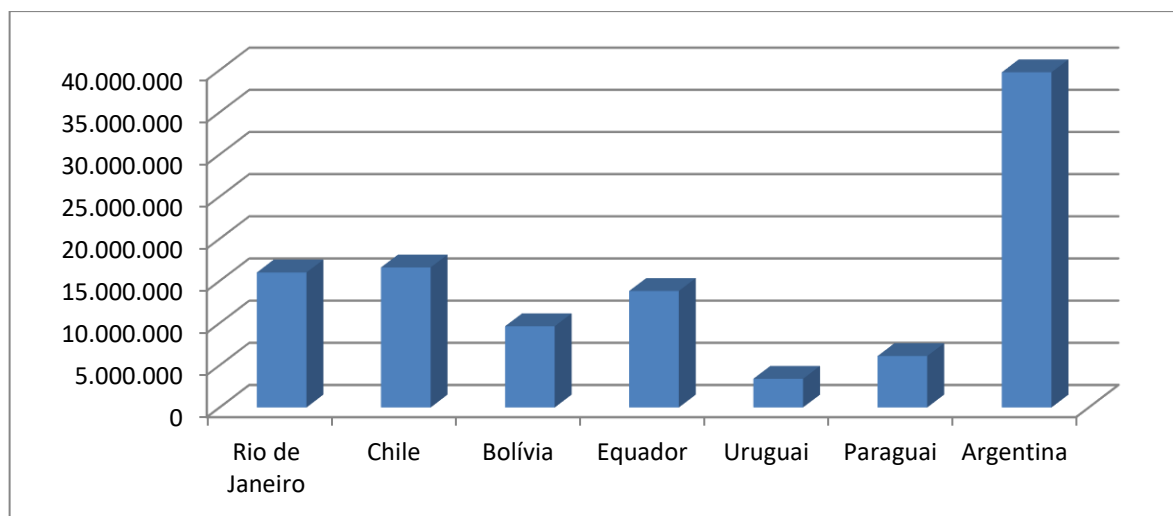
Students seeking EAD are generally attracted by the conveniences of time and location flexibility. Most people who seek EAD in Brazil work (ABED, 2016; ABRAEAD, 2008; ANT; LITTO, 2009; MOORE, 2007). The need to reconcile study and work can be one of the great attractions of THE in Brazil. For example, private for-profit institutions reported that in 2016, in a survey of institutions offering this type of education (ABED, 2016),a largepart of its student body, 70.45% of students, study and work. Federal public institutions recorded 65.63% (ABED, 2016). This need and others make distance learning grow in the country.

Since it was introduced in Brazil, the distance modality has been growing today has a large number of students, and its highest concentration in undergraduate courses, as we can see below (graph 2). In 2016, the number of graduates had about 553,000 enrollments in higher education courses, well above the approximately 114,000 enrolled in elementary, secondary and technical education.

Graph 2 - Enrollment in fully remotely regulated courses, by academic level
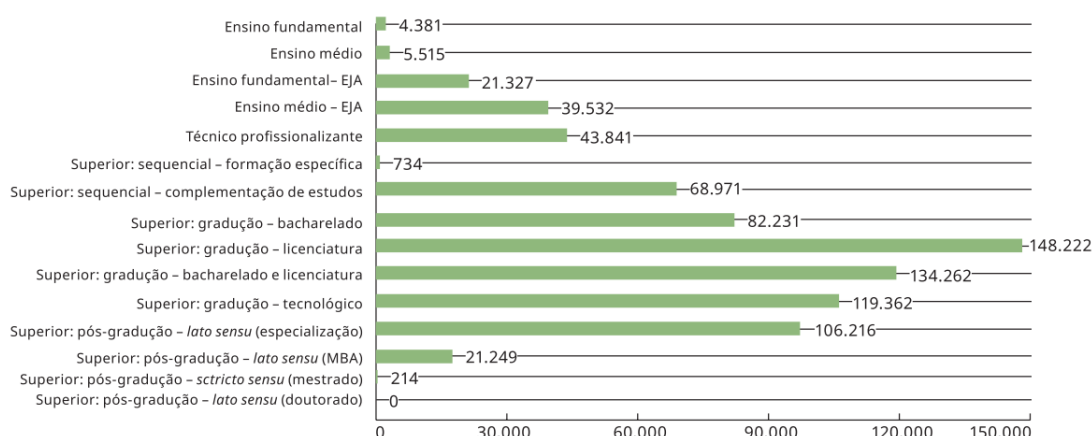
Source: ABED (2016) .

Another relevant point is the exponential growth of THE in the country, recorded in the last census conducted in 2017 for higher education, conducted by the Ministry of Education (MEC). While the number of students in the face-to-face system fell 3.7%, in the distance modality there was an increase of 20% (graph 3) (INEP, 2016). According to the newspaper O Globo (2017), compared to 1992, vacancies in 2016 of face-to-face education fell for the first time, with a reduction of 1.2%. However, in distance learning courses, they increased by 7.2%, as can be observed. This vehicle also assesses that the total enrollment in higher education of distance learning courses also registers growth. By converting absolute numbers into percentage, we have that in 2006, 4.2% of enrollments in this modality were university students when, in 2016, there were 18.6% (O GLOBO, 2017) .

Graph 3 - Freshmen from higher education
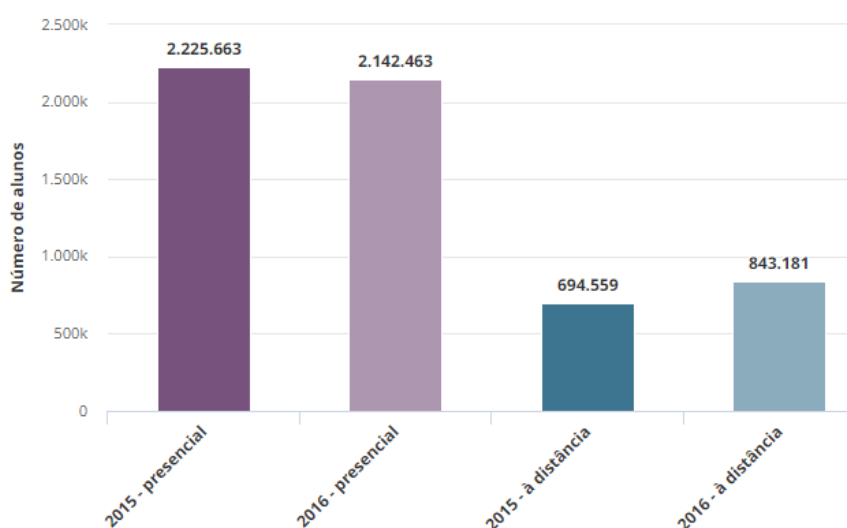
Source: INEP (2016) and O GLOBO (2017) .

Followed governments in Brazil have supported this modality of teaching with initiatives such as the creation in 2005 of the Open University of Brazil (UAB) (SCHLICKMANN et al., 2009), directly linked to the Ministry of Education, which deals with this type of education. These initiatives are examples that are part of a public policy that aims to expand the offer of higher education courses taught through THE.

1.4.1 The EAD in Rio de Janeiro

CEDERJ (Center for Distance Education of the State of Rio de Janeiro) is one of the working arms of public universities for the EAD managed by the CECIERJ Foundation (Foundation Center for Sciences and Higher Education at A Distance of the State of Rio de Janeiro), an agency of the State Government.

According to Prof. Celso Costa,

> The Cederj consortium is born from an idea of Darcy Ribeiro, when he was looking for a place to install the State University of Norte Fluminense (Uenf) ", because, "for a peculiarity of the State of Rio, public universities are located only in the capital". The current secretary of Secti, Wanderley de Sousa, who was the first rector of Uenf, called on the state's public universities to unite around the idea of Darcy Ribeiro in order to set up a university at a distance, to "open their doors towards the interior". Thus, in 2000, the Cederj Consortium was born, formed by six public universities in Rio de Janeiro (Uerj, UFRJ, UFF, UniRio, Uenf and UFRRJ). Two years later, the consortium joined the Cecierj Foundation, with management and funding from the government of the state of Rio. (HANSEN, 2004)

The Consortium is formed by the seven public universities operating in the State, which are the Federal Center for Technological Education Celso Suckow da Fonseca (CEFET-RJ) ; Federal University of Rio de Janeiro (UFRJ) ; State University of Rio de Janeiro (UERJ) ; Fluminense State University Fluminense Darcy Ribeiro (UENF) ; Fluminense Federal University (UFF) ; Federal University of the State of Rio de Janeiro (UNIRIO) ; and Federal Rural University of Rio de Janeiro (UFRRJ), in addition to IFF (Fluminense Federal Institute), FAETEC (Technical School Support Foundation) and UEZO (West Zone State University Center Foundation), which now has about 50,000 students. The centers of the Cecierj Foundation are located in dozens of cities in Rio de Janeiro, as can be seen in Figure 4.

Figure 4 - CEDERJ Consortium Poles
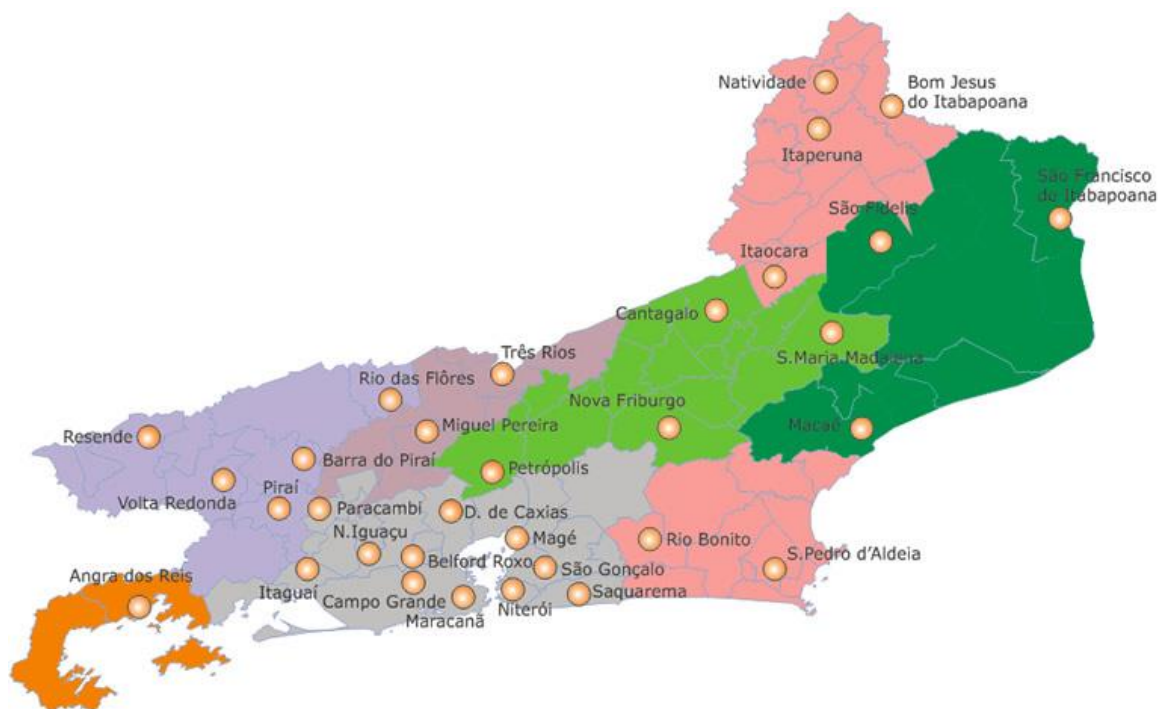
Source: Cecierj Foundation (2019)

The project was initially developed with the objective of internalizing distance higher education, offering bachelor's degrees in the areas of exact and biological sciences. According to Costa (2005), the idea was to distribute them throughout the State of Rio de Janeiro to avoid competition for resources between universities, in order to share regional centers, various disciplines and operational evaluation processes that were face-to-face. For the teacher, cederj's fundamental vocations would therefore be as follows:

● Contribute to establishing the population in the interior;
● Teacher training;
● Economic development of the state of Rio de Janeiro;
● Contribute with quality parameters for undergraduate courses using the DISTANCE methodology. (COAST, 2005)

1.5 Fordism and the commodification of teaching in academia

The view that THE would be the redemption of education is not shared by Belloni (1999). Its implementation would not be the victory of the democratization of open education, but rather a cheap form of education inspired by Fordist models of production line. In the criticism, the author points out that governments use The EAD to save money and improve their statistics of higher education provision, and not necessarily improve the quality of education (BELLONI, 1999). Peters (2003) corroborates this view, because it is the EAD the result of

modern technology, and can then hurt the artisanal structure of teaching, creating an in-line production system, typical of Taylorism, with processes of rationalization, division of labor and focus on mass production. To this mass form of education the author calls "instructional industrialism" (BELLONI, 1999; PETERS, 2003; SILVA, 2010). Therefore, the EAD, for some visions in the academy, would be a kind of "factory" and would aim at a cheapening and not an improvement within educational institutions, and may even generate mass layoffs of employees and teachers of institutions (MAGGIO, 2001), as Belloni points out:

> In poor countries, distance education appears as an emergency solution to educational problems, while in rich countries it has been contributing to improving the quality of face-to-face education at all levels. (BELLONI, 1999, p. 20)

The problem raised above would not be the only one faced by The EAD within the institutions. Several other factors imply the problem that causes THE to suffer criticism stemming from resistance and prejudice stemming from sectors of academia. Authors such as Corrêa and Santos (2009) and Ferreira (2010) argue that in THE there is a shift in the focus of the entire teaching-learning process for the student (MOORE, 2007; MOORE; KEARSLEY, 2010),contrary to what is observed in traditional teaching where the teacher is the holder of the information. Therefore, according to the authors, by losing the power of the centrality of teaching, the teacher might not have control over its quality (CORRÊA; SANTOS, 2009; FERREIRA, 2010). Another reason pointed out by Corrêa and Santos (2009) concerns the reorganization of functions in the field of education, that is, teachers before mediators of teaching now become conteudists or tutors: they would be respectively people who only produce content for the classes, such as handout distributors or a kind of room monitor to which students resort if they have any doubts. This, in the authors' view, would be a kind of demotion (CORRÊA; SANTOS, 2009; MAGGIO, 2001). Schools would therefore have liquefied teaching bodies in a collective entity, transformed into mere service providers (BELLONI, 1999). In many courses, in this modality, neither the role of the tutor would be: only someone, faceless, who produces content (MAGGIO, 2001).

1.6 Prejudice towards EAD

It would not only be in academia that THE faces resistance, but in society, in general, there would also be a prejudice. In a study conducted by Santos (2006) it is verified, for example, the depreciation of diplomas coming from the distance modality by people who did not even have contact with it. For Formiga and Litto (2009) there are prejudices against THE by the population: "I did not see and did not like it!" (SANTOS, 2006, p. 15), as we will see below.

In social psychology, one of the definitions of prejudice is given by the American researcher Gordon Allport in his 1954 *work The Nature of Prejudice:*"a hostile or preventive attitude to a person whobelongs to a group, simply because he belongs to this group, assuming, therefore, that he has the contestable characteristics attributed to this group" (p. 22). Allport (1954) also suggests five types of manifestation of prejudice: negative verbalization, avoidance, discrimination, physical attack and extermination. This perspective of prejudice is based on social cognition processes (FIORIN; PEREIRA, SILVA, 2016) as trainers of incorrect ideas, who keep in themselves affinities related to how society represents some phenomena of their daily lives (CABECINHAS, 2004). That is, prejudice in a general way has to do with social factors and does not always require a rational motivation to establish itself.

> Although this is also a psychological phenomenon, what leads the individual to be prejudiced or not can be found in his socialization process, in which he transforms and is formed as an individual. That is, what allows the individual to also constitute himself as responsible for developing prejudices or not. Its manifestation is individual, as well as responds to the irrational needs of the individual, but arises in the process of socialization as a response to the conflicts generated there. (CROCHÍK, 2006, p. 14)

In distance education would not be different, prejudice could be tied to social factors and without rational motivation. Until the new generations, so-called "digital natives" – people born in the Internet age – would be the promise of a future where education could flow remotely through technology, being more likely to overcome these barriers (PRENSKY, 2001). However, they have prejudices and carry a great burden of fear and mistrust (CARLOS, 2007; AISA; SANTOS, 2009; SANTOS, 2006) with respect to THE, as well as the generations that preceded them. A survey conducted by the Data Popular Institute in 2016 shows that 93% of young people under the age of 24 and 79% of those over 24 do not want to take distance or semi-face-to-face courses. The vast majority fear the lack of recognition of these diplomas by society (POPULAR, 2016). For Ferreira (2010), prejudice would begin in academia, as

previously said, and would be related to the fact that the teaching process through DISTANCE shifts the focus from teacher to student (FERREIRA, 2010; MOORE, 2007).

For authors such as Schlickmann and collaborators (2009), EAD has a "second chance" character in society for people who could not finish their studies within the "expected" time, for various reasons, including insertion in the labor market and the search for a better qualification. These people would supposedly undergo a higher quality education compared to that offered in person (SCHLICKMANN et al., 2009).

> [...] prejudice is a reality in the face of any novelty. What needs to be done is to really work the EAD in a certain way, because only results will be able to put an end to these prejudices. We don't believe it's a troubled way of teaching. However, we know that if well worked, it can generate good and quality fruits, being, therefore, a great ally of those people who need to graduate or train and do not have time to attend a face-to-face institution. (VASCONCELOS, 2002, p. 11)

Thus, many people who have never had contact with the modality have a bad perception about it, which reinforces the idea of prejudice. According to Correia and Santos (2009), adjectives such as "picks", "incomplete", "superficial" and "antisocial" are associated with EAD. In this same research, 79% of the students of face-to-face courses in which there is the option in the distance modality, evaluate us negatively, reinforcing the idea of prejudice (CORRÊA; SANTOS, 2009). Another hypothesis would be the desire to obtain some differential in relation to colleagues of the same courses in the EAD modality, even if the MEC does not distinguish between the two modalities.

When there is the student's contact with the distance course, it is observed that even going through positive experiences in relation to the course, there is a negative view in relation to the modality, reinforcing prejudice (CORRÊA; SANTOS, 2009). Some of the causes of resistance in relation to AEd are based on unfavorable views, mainly on the part of people who have never experienced the experience, which reinforces the idea of prejudice (GOMES, 2008).

1.7 Resistance to EAD

Prejudice would not be the only attribute for assigning negativity to The EAD. Attributes such as lack of familiarity with information technology, rejection of academia, lack of credibility in society, among others, also form what we call resistance to AE (GOMES, 2008; VIANA, 2011; VIANA; PROBA, 2015). Thus, resistances have varied motivations. They may have a pedagogical character, when it is evaluated that THE has lower learning outcomes

than in face-to-face teaching; related to the change of roles of the actors in the teaching process; and/or economic, when it is believed that it is a modality that would meet the demands of capital, making teaching have lower costs, among others.

The definition of resistance is the reaction that an individual has to remain unchanged before a force of change, maintaining its *status quo* (ZALTMAN; DUNCAN, 1977). For Lapointe and Rivard (2005),individuals and groups can have different intentions and behaviors from the perception of a technological change. The researchers highlight, among them, adoption, neutrality, apathy and passive, active and aggressive resistance. Resistance can also be considered an intention of behavior from a perception related to a change. That is, it is not necessary that there is indeed a change for it to have resistance, or it is not necessary to know it for it to occur.

For Gomes (2008), resistance can also be considered an attitude, which, for Mattar (1997, p. 197), "is a subliminal predisposition of the person, resulting from previous experiences, the cognition of affectivity, the determination of his behavioral reaction in relation to a product, organization, person or fact". Attitudes, according to this researcher, could be understood in three dimensions: affective, cognitive and behavioral (chart 3).

Table 3 - Mattar's Attitudes (1997)

Attitude	Definition
Affective	It is a mestify, the quality expected by something
Cognitive	Measures beliefs regarding product attributes or fact
Behavioral	Measures intentions

Source: Mattar (1997, p. 197).

The problem of resistance, for Brauer (2008), concerns the preparation of courses in DISTANCE, which are often amateur conversions of face-to-face courses transformed into virtual courses, without necessary quality and without considering the student's profile. This, according to the author, also contributes to increase resistance. This is also the case of previous unsuccessful experiences and the fact that THE has started in professional courses of low academic value for low-income audiences, such as basic electronics, sewing, mechanics, supplemental, among others. That is, the history of THE itself would be configured as a reason

for resistance, even if these courses have met some needs of society. Today, when it is said that someone is malformed or incompetent, it is said that the person withdrew the diploma by correspondence (FERREIRA, 2010). It is necessary to consider that the frustrations generated by a bad course of AE increase the resistance to conduct new courses in the same modality. However, bad courses, taught in person, also generate frustrations. It seems that the reading that is made of a bad course in the EAD modality is more related to the modality, and not to the course itself, while frustration in traditional courses has other causes, not related to the face-to-face modality.

Hara and Kling (1999 *apud* Caregnato and Moura, 2006) share frustrations in DISTANCE courses into three groups: lack of immediate feedback from teachers, who could face-to-face evaluate the student, including body language; ambiguous instructions given by teachers; and problems with the use of technology. A research conducted by Perduea and Valentine (2000),from 444 questionnaires, on professional development through THE, concludes that there is strong reluctance with the modality, for the following reasons: students doubt about their ability to adapt to the modality; questions about the quality of the course; and accesses based on technology and their skills for this. Social factors are also among those that would collaborate with resistance. Among the main reasons that would lead a person not to take a course in the EAD modality, according to preliminary data of ongoing research on the youth of Rio de Janeiro conducted by the members of the Inter@ctiva laboratory, are: non-socialization, need for a classroom and fear that the diploma will not be recognized. Graph 4 presents the answers to a question about the motivation of low-income young people from Rio de Janeiro. [1]

Graph 4 - Reasons related to resistance in adopting THE
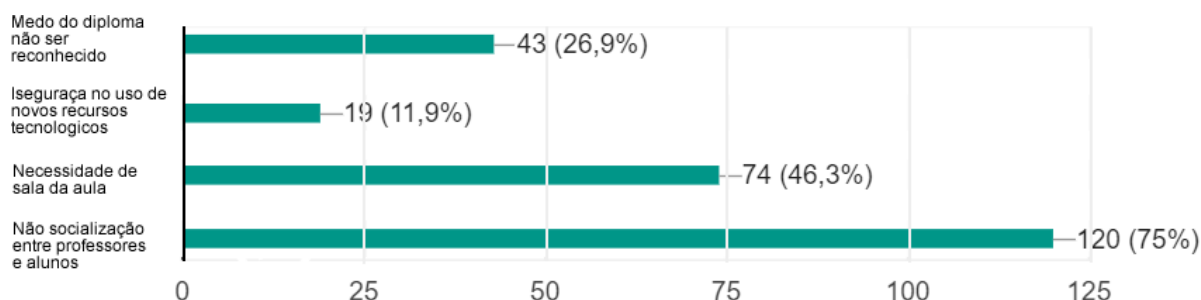
Source: Inter@tiva (2018) [1]

These data lead us to assume that resistance factors could even affect the decision of young people about the course in the distance modality. In this same ongoing research, with young students of a classroom course preparing for the entrance exam of a public institution of Distance Education, in which we sought to know if they would attend a college in this modality, it was obtained as a result that 64.6% of the respondents said "no" and "maybe". Only 35.4% declared that they would go to a distance college, that is, even the students of the distance institution would not like to have their diploma obtained in this modality (graph 5). This is, even though the CEDERJ Consortium is considered a model institution by mec and reference in Brazil in this type of education (VIANNEY, 2009).

Graph 5 - Possibility of attending a college in ead mode
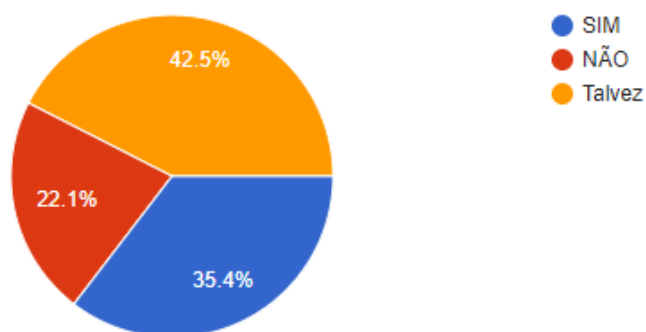
Source: Inter@tiva (2018) [1]

For Moore (2007), the students' resistance is due to several factors. One of them is to find that a course of EAD is easier than the conventional and to come across another reality. In

addition, students would not realize that, in EAD, they need to be more responsible and familiar with technology. According to the author, the main factors that lead to resistance to AE are:

- Erroneous perception that THE is an easier modality and requires less dedication. A great frustration would follow when one realized that it is exactly the opposite, requiring greater dedication due to the need for a greater role of the student in the process;

- Lack of connection with the technology used. A bad perception would follow this problem because, when there is familiarity, the student perceives just the opposite;

- Failures in the preparation of the course.

In Brazil, a research conducted by ABRAEAD (2010) corroborates moore's (2007), in the item "Erroneous expectations on the part of students", when it shows that 51% of students drop out of courses in DISTANCE because they think it is an easier modality than that offered by the conventional system (CAREGNATO; MOURA, 2006). Another study, conducted by Brauer (2008) on the theme of resistance at the Corporate University (UC), concludes that there would be eight main dimensions in the conduction of resistance of someone who attends the EAD, divided into two characteristics: On the one hand, we would have the individual ones:

(1) self-efficacy-ability that the individual has for self-conducting a system;

(2) IT competence - intimacy that an individual has with technological elements;

(3) performance expectation – how much the individual believes this will influence his life; And

(4) expectation of effort – the degree of ease found in a system, such as interfaces, etc.

On the other hand, we would have those related to the environment:

(5) social influence–perception that an individual has that other relevant people believe that he should use the system;

(6) facilitating conditions - technological set and devices that the individual considers good to support the use of the system;

(7) interactivity - interaction between individuals; And

(8) internal communication – elements that involve communication, such as speed of responses and efficiency of a communication system.

For students who had no contact with THE, Viana explains, the three main difficulties would be:

(1) expectations;

(2) self-efficacy; and

(3) the lack of intimacy with technology.

For Meirelles and Maia (2002),institutions have to be attentive to students' perceptions, because a negative perception can compromise the results of their own learning. Understanding why the student resists studying EAD will contribute to enrich the theme in universities, considering that this is not a consolidated field, but that, on the contrary, it is in development.

1.8 Positive and negative aspects of EAD

Like any type of teaching-learning process, THE has positive and negative aspects (BELLONI, 1999; MOORE; KEARSLEY, 2010; NISKIER, 1999). On the positive side, we have researchers such as Caregnato and Moura (2006) who studied the perceptions of students in computer-based courses, compared to those of students enrolled in face-to-face courses. With regard to distance learning, researchers report positive experiences such as flexibility in the administration of time itself, accompanied by greater discipline, more intense participation of classes in virtual groups, and the transformation of the teacher's role as facilitator. Caregnato and Moura also discussed the negative aspects of THE such as the dependence on technology –which makes it expensive or unavailable – the physical dispersion of participants, because in a distance modality can provoke a lower interaction in the group, the need for greater commitment of students in a contextwhere autonomy is required to perform tasks, in addition to limiting discussions due to distances or technological barriers (table 4).

Table 4 - Positive and negative aspects of THE

Positive Aspects of EAD	Negative Aspects of EAD
• Convenience • Autonomy to learn • Objectivity • Massive student participation • Teacher seen as a facilitator • MANIPULATION OF ITCs	• Technology Dependency • Physically dispersed participants • Need for greater student commitment • Limit in discussions

Source: Caregnato e Moura (2006)

With regard to face-to-face teaching in relation to DISTANCE, positive aspects, according to Caregnato and Moura (2006), would be the contact and interaction of classes, machine independence, among others. The negatives (chart 5) would be displacements,

difficulty expressing themselves, use of techniques considered traditional as blackboard and chalk and teacher authority.

Table 5 - Positive and negative aspects of face-to-face teaching

Positive aspects of face-to-face in relation to THE	Negative aspects of face-to-face in relation to THE
• Personal contact between the class • Interaction without the need for any media • Machine independence • Deepening discussions on topics • Possibility of group work	• Locomotion to attend classes • Difficulty expressing yourself in public • Use of traditional techniques • Teacher's authoritarianism

Source: Caregnato and Moura (2006), p. 11.

With regard to the negative factors of THE, described above by Caregnato and Moura (2006), Brown (2005) contributes to the discussion by adding other factors that would supposedly be easier to deal with in traditional classroom classes. An example given by the author is the ease of understanding whether a student is enjoying a subject or course, stamped on the faces of those present. Body communication can be an indication that would allow the teacher, in person, to understand if the student understood a particular theme. If not, the teacher could seek to explain the subject in other ways. In the ED, for Brown (2005), the teacher could not make alterations in the didactic referral, requiring a longer time to diagnose whether the student's understanding would be satisfactory, compared to that obtained in person.

One of the positive points of THE would be the capacity of this modality with regard to the management of the teaching-learning process, because it can shift the offer of information and the expansion of pedagogical training to remote areas, considering that Brazilian university campuses are more crowded in metropolitan regions (BELLONI, 1999; NISKIER, 1999; SILVA, 2010). In other words, THE could promote the creation of environments in which geographically dispersed people would be able to develop cognitive teaching-learning skills regardless of their geographical position (GARCEZ; RADOS, 2002). In addition, research conducted in an undergraduate course in administration (SHILICKMANN *et al.* , 2009), another positive point emerged. It was concluded that students prefer the distance modality because of factors related, mainly, to flexibility in the organization of the study dynamics itself, an attribute highly valued by people who are already in the labor market. The study confirms

what Shea and Colcaboradores (2001) suggest:students who seek THE are driven by the conveniences of flexibility in creating their own schedules and develop learning in the places that are conducive to it.

Moore (2007) also reports that THE could even be considered in some cases related to public policies. According to the author, reasons such as increasing access to learning opportunities, updating skills, reducing costs in education, supporting existing educational structures, training the educational system, leveling inequalities between age groups, directing specific groups, emergency training for important groups, increasing skills in new areas, combining work, family life and education, the aggregation of international experiences in education, etc. All would be important items for contemporary society (MOORE; KEARSLEY, 2010).

1.9 Society, technology and EAD

For Toffler (1997), contemporary society is undergoing new transformations, a revolution. Understood by the author as waves, humanity would have reached the third. The first wave would be related to time, when nomadic civilizations became agricultural, around 10,000 years ago. The second wave, to the industrial revolution, about 200 years ago. The third, which emerged in the United States and some rich countries around 1950, linked to the information revolution, now considered as a wealth. The researcher (TOFFLER, 1997) also believes that the battles of the future will no longer be for energy *sources, commodities* or raw materials, but by products linked to knowledge such as communication channels, databases, intellectual properties and their products, in addition to intelligent services.

Toffler's consideration of this revolution stems from the understanding that we live in a new type of social organization, the "knowledge society". This would have as its basis and capital the management of knowledge through information and communication technologies (ICT), considered as an economic techno paradigm (LASTRES; ALBAGLI, 1999), because its ubiquitous use would permeate the entire global society, and its economic consequences, nodily in everyday life, are inevitable (CASTELLS, 2015). Today, according to Castells, we can affirm that we live in a society that increasingly yearn for informational and technological services that constitute a new cultural base, whose values are becoming increasingly indispensable (valdiZ; OLIVERA-SMITH, 2013; CARLOS, 2007; CASTELLS, 2015; LÉVY, 1999) . New terms are being created as "information society" and "learning economy", in addition to many others, to designate a unique model of society in human history, connected by

communication thanks to a growing access to information (LASTRES; ALBAGLI, 1999). The Internet, the result of ICTs, which permeates the globalized world, allowed people completely geographically isolated to have access to information quickly (SCHOENHERR, 2001).

In the back of this media and information revolution (CASTELLS, 2015; LASTRES; ALBAGLI, 1999),comes to EAD in a process of dynamic growth, since ICTs are increasingly used as technological support for its expansion (FORMIGA; LITTO, 2009). With the creation of virtual spaces, which make up the so-called "cyberspace", society began to have access to other ways of producing and accessing knowledge (LÉVY, 1999; 2007). Cyberspace has allowed the growth of teaching-learning alternatives, such as EAD, to have a greater power to develop (FORMIGA; LITTO, 2009). This growth, in turn, also allowed the emergence of advantages such as distribution, given that the global connections and spraying of the Internet, the flexibilization of time and space, the reduction of operating costs, etc. (CAMPOS, 2015a; ANT; LITTO, 2009; NISKIER, 1999). Technological advances create new possibilities for the transfer of information and enable teaching in different time and space (ALVAREZ; OLIVERA-SMITH, 2013).

These advances in electronic media maximize the use of EAD. For these and other facilities, the growth of EAD has increased considerably in recent years (PACHECO, 2007). There is also a need for a flexible type of education on the part of society in which the student can, according to their schedules and dynamics specific to their lives, have access to information (VILLARDI; OLIVEIRA, 2005). The concept derived from this need underlies the idea of an open education modality, which is increasingly present in today's society, because it is in line with the fulfillment of new educational demands (ROCHA; VALDIVIA; FIERROS, 2015), resulting from changes in the world economic order (BELLONI et al., 2002). That is, with the spread of services such as the Internet around the world, it would also increase the demand for courses, according to Formiga and Litto (2009). The spread of THE is intrinsically linked to the dynamicity of actions that can be undertaken thanks to information and communication technologies (CITs), based today on the possibilities of the Internet. This would increase the possibility of promoting THE, because the institutions that adopt it are free from the limits of time or need for a physical place for the development of educational activities, thanks to the possibility of using technologies. Thus, it would be facilitated to learn in another way, especially for those who cannot or do not have access to traditional education (FERREIRA, 2010; MOORE, 2007; MOORE; KEARSLEY, 2010; SILVA, 2010; VIANA; PROBA, 2015).

It is important to highlight that THE is a teaching modality that, like face-to-face, has advantages and disadvantages. Some subtract, while others add new educational possibilities,

allowing specific objectives to be reached within their specific characteristics (GOMES, 2008). However, the positive perceptions regarding THE seem to have no credibility (BELLONI, 1999), becausethe formal education developed in cyberspace does not have the same public recognition as the traditional face-to-face (SANTOS, 2006; VIANA, 2011; VIANA; PROBA, 2015).

Thus, even with all the possibilities of expansion in our society, a series of prejudices developed whose origin and motivations affect resistance to EAD.

1.10 Mode efficiency

The reasons that would lead, in fact, to a negative perception and even to the resistance to this contemporary form of education would be related to the inefficiency of teaching methods adapted to THE, of its final objectives. That is, there could only be concrete justification for prejudices if THE did not allow the expected results in the evaluation of learning to be achieved. However, studies that point to an equivalent degree of effectiveness of DISTANCE and face-to-face education (CARLOS, 2007; AISA; SANTOS, 2009; ANT; LITTO, 2009; MOORE, 2007; MOORE; KEARSLEY, 2010; VIANA, 2011), suggest that prejudice and resistance to distance mode could be unfounded. For Campos (2015) what makes the difference, more than the modality, is the method that is used. For example, at the Federal Rural University of Rio de Janeiro (UFRRJ), the Administration course in the distance modality obtained a higher grade in the National Student Performance Exam (Enade) than the same course offered in person (UFRRJ, 2017). In the ranking published, this course in the distance modality was classified with the highest grade that can be made to a course in the country: this is not isolated fact.

A comparative study conducted in Brazil, reported by Silva (2010), suggests that there are no major differences between the modalities of EAD of the CEDERJ Consortium and the face-to-face, with regard to certain disciplines of Accounting Sciences (General Accounting I and II, Management Accounting, Analysis of Financial Statements and Analysis of Financial Statements) of Management courses. According to the research, the performance in the learning of students, in these disciplines, when taught in face-to-face courses of reputable universities, and when taught through a course based on AD, managed by the consortium mentioned above (also offered by universities of good reputation), were equivalent (SILVA, 2010). The same conclusion was pointed out by the research conducted by Cacique (2001).

At the Federal Center for Technological Education of Minas Gerais, when compared to the face-to-face and non-face-to-face modalities via the Internet of the Course of Methods for

Production and Control of Artisanal Brandy, it was found that they were similar. In this analysis, the author realized that the average of the performance revealed by the students' grades in the tests was equivalent, even though the individual learning trajectories differed (CACIQUE, 2001). But there's even more. In a study conducted with students from the Federal University of Pernambuco, where 22% of the students had experiences with AD, it was found that, of the total, 64.8% declared the experience as positive. In addition, older people have shown a greater interest in participating in the MODALITY of AD (CARLOS, 2007). In a survey conducted by INEP (2007), THE courses fared better in seven of the thirteen possible areas of comparative evaluation of the different modalities.

For The British Researcher *of the Open University*, Michael Moore (2007), in various parts of the world THE is not inferior in terms of learning. According to this scholar, it can be seen that several authors who studied teaching proposals using THE, in comparison with the traditional one, often point to the former as capable of providing quality of learning at the same level as the second.

If research pointing to an equivalent degree of effectiveness of DISTANCE and face-to-face education is well founded, this may mean that prejudice or resistance to distance mode could be unfounded, with we insisting. In short, the barriers of THE would not only be linked to technology, but in the social field because of prejudices and negative images, they would be constructions of common sense and not of something of objective foundation. Therefore, negative social perceptions and symbolic ones, that is, social representations, could be one of the major obstacles of modern AEd and not technological barriers.

1.11 Social representations and THE

The problem of prejudice or resistance to AEd emerges in numerous studies related to social representations. Among the lines of studies of social representations is that of the Central Nucleus created by Jean-Claude Abric (1998). Within this line, some empirical studies on this issue were found (BARRETO; MENESES; MOSCON, 2016; CONCEPTION; SILVA, U.S.; EUZEBIO, 2011; MARCHISOTTI et al., 2017; SANTOS, 2006),from which we were able to extract comparative criteria, using the notion of central nucleus. We will deal more deeply with this notion later in this thesis. However, to understand table 6 below, we would point out that the "central nucleus", which corresponds to the basis of common social representations, consensual from the memory of a given group, would present a certain degree of stability and resistance to the collective change of a group (SÁ, 1996). We organized results related to the

empirical studies mentioned above, creating a table referring to people who came into contact with THE (chart 7) and people who have never had contact with THE (chart 6).

Table 6 - Comparison between research with AEd and Central Core - people without contact with THE.

Research	Central core	Public	Shows (people)	EAD Results	Observations
The social representation of distance education from a Brazilian perspective (MARCHISOTTI et al., 2017) **.**	Flexibility, Ease, Practicality, Discipline, Time, Cheap, Cost, Opportunity, Internet and Convenience	Convenience without explicit	100	Positive Perceptions EAD	81% had at least a postgraduate course, 34% of them masters. The result is considered positive with some caveats found such as: Inefficiency of the method, lack of interaction with the teacher and possible market devaluation
Social representations of distance education (SANTOS, 2006)	Ease Flexible Hours Convenience Internet Quickly	University Classroom teaching	195	Positive Insights for Flexibility and negative impacts on results and effort.	The vast majority say that market distinguishes ead diplomas (3/4 of students) and in its Peripheral System words as "dubious". Those who have contact with THE would have less propensity for negative reflections. Students with the feeling of comfort and flexibility, as they would not have tests or displacements

| Social Representations of Teachers and Students on Online Distance Education: Resistance and/or Prejudice? (CONCEPTION; SILVA, U.S.; EUZEBIO, 2011) | Economics and Superficiality, solitary | Teachers and university students Higher education | 20 | Negative | 85. 7% consider that the diploma obtained in a face-to-face course has more value in the Market. |

Table 7- Comparison between research with AEd and Central Core - People who attend

distance mode

Research	Central core	Public	Shows (people)	EAD Results	Observations
Social representations of distance education (SANTOS, 2006)	Ease, Flexible Hours, Freedom, Convenience, Speed	University Distance Higher Education	201	Positive Insights	They believe that the diploma does not have the same value as the face-to-face. Appearance in the periphery of concepts such as "dubious" and "internet". Flexibility to study, but with a lot of dedication Understanding of THE as instrumental and utilitarian
Social Representations of Teachers and Students on Online Distance Education: Resistance and/or Prejudice? (CONCEPTION; SILVA, U.S.; EUZEBIO, 2011)	Autonomy, future, teacher preparation, future	Teachers and university students Distance higher education	20	Negative	85. 7% consider that the diploma obtained in a face-to-face course has more value in the Market. Words like "economy" and "superficiality found.
The Social Representations of the Student of the EaD on Distance	difficulty, flexibility, recognition, time and convenience	University Distance Higher Education	26	Positive	Students before joining thought it would be difficult to modality.

Learning and Employability (BARRETO; MENESES; MOSCON, 2016)					The negative side raised is the difficulties of managing your own study. There would be no concern from students about the job market and the employability of a student in EAD.

We highlight below some issues that emerge from table 6 and 7 above. In Santos (2006), in the distance modality, 78% of students say they do not worry about the quality of teaching, although this answer does not prevent them, for the most part, from answering that the market does not apply the same value as the face-to-face course. In this same research, the author (SANTOS, 2006) reiterates that for this group there is an instrumental and utilitarian value regarding the choice of THE. It is noteless in the aforementioned studies that even if there is a positive bias, there is still, mainly, an embarrassment regarding the nature of the diploma of the EAD modality, given the expectations of the market.

1.12 Research question: first approach

As widely discussed so far, THE has been a second-choice modality for those who are not of regular age in higher education (BELLONI, 1999; CACIQUE, 2001; VIANA, 2011). However, there seem to be numerous practical advantages in it, such as time flexibility (GOMES, 2008; NISKIER, 1999). If there are no losses regarding learning (FERREIRA, 2010; MOORE, 2007; SILVA, 2010), why distance education is still under resistance and prejudice (BRAUER, 2008; CONCEPTION, SILVIA; SILVA, BENTO DUARTE DA ; EUZEBIO, 2011; VIANA, 2011)?

For certain authors (CONCEIÇÃO; SILVA, U.S.; EUZEBIO, 2011),there are other factors related to decision-making, such as emotions and the social context. Its effects would be practical as the subject would make decisions based on what he understands as being true to himself, resulting from his daily life and the pressures of society (STRUNGA, 2015). Decision-making, however rational, always goes through negative or positive image systems, formed by representations (CASTELLS, 2015; DAMÁSIO, 1995, 2004).

A decision-making by the option of THE could take into account previous emotional factors related to socially constructed images, usually produced by negative social pressures regarding the acceptance of the modality in the labor market. The social symbolic becomes an effective barrier (CONCEIÇÃO; SILVA, U.S.; EUZEBIO, 2011) since the negative representations of THE "appear as a crystallized attitude and as a symbolic obstacle to the effectiveness of this type of education" (CONCEIÇÃO; SILVA, U.S.; EUZEBIO, 2011, p 1273).

In our view, there seem to be two forces in the structure of resistance to EAD: a micro, linked to individual factors; another macro, linked to the social aspect. Both factors, according to certain authors (CONCEIÇÃO; SILVA, U.S.; EUZEBIO, 2011; STRUNGA, 2015), influence the subject directly in a decision making. According to them, even if the individual understands that THE will provide benefits for his life, when he realizes that there are social representations that do not corroborate his individual understanding, he alters his behavior, foreseeing a future punishment of the labor market in relation to his/her education.

In view of this, we would like to explore even more the problem discussed by the numerous authors who have addressed the subject, which we present in this chapter. The initial research questions were therefore based on gaps that we identified in the contributions of these researchers. The purpose of this thesis is to map the prejudices and resistances to THE, presenting a picture of the phenomenon, outlined by a new perspective: that of agoras, a central element of this research, through which originality is given to the treatment of questions that will result from a proposal of theoretical approach and an important modification in the methodological framework of one of the aspects of the theory of social representations. In this sense, we emphasize the relations of social representations with their groups, characterized around the concept of agora, which will be defined later in this thesis. At the end of the theory chapter, we will relaunch our research questions according to the reflections that will be presented below.

2 OF THE SOCIAL REPRESENTATIONS TO THE SYMBOLIC COMMUNITIES

In this chapter, we will discuss three theoretical dimensions related to the elaboration of our work. First, we will make a brief review of approaches related to the Theory of Social Representations. Secondly, we will present the theory of Ecology of the Senses that we adopt to explain the processes of exchanges in interactions. Finally, we present the agora hypothesis, a mechanism for the formation of exchanges that we adopt as a complementary model to the method of evocation, often used for the study of social representations, about which we will talk later.

2.1 Social representations

2.1.1 Roses do not speak: from representations to social representations

After all, what is it to represent something? The human mind has the ability to retain and reproduce mental images internally, in addition to ordering them and giving them meaning. This is what we call representation (DAMÁSIO, 1995, 2004; PIAGET, 1964; VYGOTSKY; SEMENOVICH, 2014). This storage is not just for visual images. There are others such as "sound images" and "olfactory images" (DAMÁSIO, 1995, 2004).

> These diverse perceptual images, evoked from the real past and evoked from plans for the future — are brain constructions. All that can be known for sure is that they are real to ourselves and that there are other beings who build images of the same type. We share with other human beings, and even with some animals, the images on which our concept of the world is supported; there is a remarkable consistency in the constructions that different individuals elaborate on the essential aspects of the environment (textures, sounds, shapes, colors, space). The images we have in our mind, therefore, are the result of interactions between each of us and the objects surrounding our organism. (DAMÁSIO, 2004, p.116)

The mind can create representations, accumulate them, and organize them. With the attribution of meanings, it produces meanings that we express through what we call "thought". These representations are capable of, for example, conducting a behavior or manipulating a future action. The representations are the fruit of interactions of the subject (DAMÁSIO, 1995, p. 108). Representation in the human being connects meaning to language and culture. Sets of meanings can be shared by members of a group (HALL, 2009). However, the senses will depend on other variables linked to the world and its objects, people, events, facts, etc. Symbolic representation, however, is not exclusive to the human being. For example, in research conducted by the Institute of Cognitive and Technological Sciences of Rome by the Italian

primatologist Elisabeta Visalberghi, it was concluded that the largest primate in the Americas, the capuchin monkey, has the necessary cognitive circuits for the mental representation of symbols, even if incompletely (ADDESSI et al., 2008). In the human being, however, there is a great capacity for abstraction and symbolic operation. The ability to represent for the purpose of use and problem solving is born in childhood, from the sensory-motor phase (18-24 months), when children begin to build representations and thought (PIAGET, 1964) . Aristotle already said that knowledge could not be disseminated without the power of images or mental representations (MARKOVÁ, 2003). For Marková, "mental representations as they are now known are mirrors or signs of nature, they are formalizations of symbolic structures, they are processes and rules in the brain" (2003, p. 34).

In the words of the great Brazilian sambista poet Agenor de Oliveira, known as Cartola, "roses do not speak" (O GLOBO, 2007). The poet, in this sentence, summarizes, in a metaphor, the power of representations, in general, and also of social representations. The rose, as an object, is stored in our mind (representation) as belonging to the objective, physical world. However, it has a meaning that goes beyond the objective world that would be that of beauty and delicacy, among others, besides belonging to the category of flowers, which can pass another series of mental images such as pleasant smells and harmony. These meanings are collectively shared in our culture (constituting a social representation). Giving a rose to someone is not simply delivering a plant but an act of affection, full of meanings. Cartola's phrase from an objective point of view is obvious. But the meaning we can give is countless. Roses do not produce meanings through the Portuguese language, but rather, people attribute meanings to roses. It would be no use asking these flowers about the veracity of these lines, because after all, "roses do not speak".

2.1.2 The cognitive revolution and social representations: a dream that is dreamed together is a reality

We will now make a reading of the formation of social representations, within the perspective of the cognitive revolution. It is understood, in this context of thesis, that biological-social aspects form and integrate the concept of social representations and are constituents of the very understanding we have today about the human being and humanity. We highlight here the importance of the difference between social representations (RS), as a natural human phenomenon, and the Theory of Social Representation (RRT) and its various approaches, as a discipline that studies The S.

The human species *(homo sapiens,* from the Latin "wise man") had inhabited West Africa for at least 200,000 years. Its nomadic lifestyle caused the species to spray itself all over the globe (SANTOS; DIAS, 2013), building more and more sophisticated tools, which began to become indispensable items for their survival. This made the species have the ability to adapt to various types of environment, developing from sewing artifacts to cutting. Between 70 and 30,000 years ago, *homo sapiens* began to develop bows and arrows, lamps and vessels (PRADEEP, 2012; SAINTS; DAYS, 2013). Also appearing at this time the first indications of religion and social stratification, that is, we began not only to tell stories, but to believe them. This period is called the cognitive revolution of man (HARARI, 2017). In other words, according to Harari, we were able to dialogue by language and socially share this information.

The cognitive revolution allowed man to develop incredible versatility in his communication. However, this, in itself, would not be the only reason for its great intellectcapacity, which would also be formed, in particular, by the form of communication between its members (HARARI, 2017). It was more important to know about human communities than about objective information about the world, such as the location of a bison or any other animal. The important thing was to know who was who in their community, who felt hatred of who, who led whom and the interrelationships (FREEMAN, S.; HERRON, 2009; HARARI, 2017; PRADEEP, 2012).

Homo *sapiens* is primarily a social animal. In fact, only the act of communicating in a complex way would not give the human being his great intellectability. Insects and other animals communicate in various ways: in certain species of primates individuals can communicate to the flock the arrival of a predatory animal, bees can move to the hive precise locations of flowers etc. What would make us "human beings" would not only be the complexity of information exchanges, but the communication that has evolved socially goes beyond the observations of matter, and may also represent, for example, something that has never touched or felt, creating a subjective new world, totally invisible, believing in it as part of its reality (HARARI, 2017). The cognitive revolution and social representations, therefore, would enable the formation of two types of reality: the subjective and the objective of the world.

> The types of things people create through this network of stories are known in academic circles as "fictions," "social constructs," or "imagined realities." Unlike lies, an imagined reality is something that everyone believes in, and while this shared belief persists, imagined reality exerts influence on the world... Since the Cognitive Revolution, *sapiens* have therefore lived in a dual reality. On the one hand, the objective reality of rivers, trees and lions; on the other, the imagined reality of gods, nations and corporations. Over time, the imagined reality has become even more

powerful, so today the very survival of rivers, trees and lions depends on the grace of imagined entities such as gods, nations, and corporations. (HARARI, 2014, p.38)

The fact of representing socially highlights the man of other species. Certain primates as monkeys, for example, would be "slaves to their slaves from their own field of vision" (VYGOTSKI, 1991). For Durkheim (1999, *apud* MOSCOVICI, 2000, p. 180), "man who does not think with concepts would not be a man, because he would not be a social being, restricted only to individual perceptions, he would not be different from an animal". Fundamentally, concepts and society are part of our base as human beings (MOSCOVICI, 2000).

Creating, communicating and conceiving realities are skills developed in the minds of individuals of the species during phylogeny and sociocultural history, being therefore an integral part of human nature (MARKOVÁ, 2003). Language connects concepts between people, allowing us, for example, to refer to the real world of objects, from events to the world of imagination (HALL, 2009). For Vygotsky (1991),the world is not seen simply on the objective plane with color and form, but also as a world of meanings and senses. The simple act of seeing the hours carries in itself something more complex than objective understanding. "We don't just see something round and black with two hands; we see a clock and we can distinguish one hand from another" (VYGOTSKY, 1991, p. 25).

Several socially accepted concepts are mere elucubrations of the human imagination. For example, let's take the modern human being who works in a company. This concept does not exist in physical planning, but as the result of a collective social construction. In Portuguese and in English, to designate a company we use the term "corporation" or corporation, from Latin *corpus,* whose translation would be body. We create a social body, sustain it and supply it as a living organism, with its own personality. We act and create roles for actors with well-defined codes of conduct within this body (HARARI, 2014).

Homo *sapiens* post-cognitive revolution creates extremely complex concepts such as currency. This social concept is based on mutual trust between an issuing nation and operators: if people come not to believe that the money issued has value, it will stop being accepted and becomes just a piece of paper. When traveling with a Brazilian money note to other countries, it may not be accepted outside the exchange offices, as for other nations it is not collectively believed that that currency is valid. It's just a worthless piece of paper. In other countries such as Ecuador in South America, the currency is the U.S. dollar. In this case, despite not having its own currency, it is not said that Ecuador does not exist as a nation. In 2002, it was believed that the euro would replace coins such as the German mark, the French franc, the Spanish peseta, the Italian lira, the Portuguese shield, among others, Europe did not melt gold bars and

converted them into the new currency: it only recreated the sign for that population (THÉRET, 2008).

The very concept of state is based on the collective imaginary, in which everyone is. With very few exceptions, most of the borders that divide a country are virtual, as they exist only in cartographic maps and in the complex migratory processes of customs. More than the draws of a genetic combination, which leads a person to be Brazilian, American or French, it is not the physical traits, but the subjective identity that the subject believes to have, sustained by that of others who believe in it, within a symbolic unit regulated by rules (laws, norms, etc.).

Social and biological mechanics can have direct and supposedly universal connections. According to Moscovici (2000), two principles that helped the formation of our society are coherence and stability. Marková (2003) suggests that individuals try to organize their beliefs in internally coherent structures. Consequently, humans prefer stable structures to the unastable. Some studies of social psychology say that individuals who form groups tend to have similar opinions, tastes and acts to maintain their *status quo and* avoid conflicts (MARKOVÁ, 2003; MOSCOVICI, 1978). For Marková (2003), stability does not mean being stopped, there is a sense of continuous action between the parties when analyzing this phenomenon with the theory of balancing of Jean Piaget (1976),since this process is dynamic as the author observes (MARKOVÁ, 2003).

State, currency, nationality, all are part of the social symbolic in which we believe to be connected, providing stability and coherence for groups and communities of individuals (MARKOVÁ, 2003; MOSCOVICI, 2000) sharing certain physical, symbolic territories or both. We must take into account three things when understanding that we are socially constituted through stability and coherence:

(1) we assume that people know both the natural and social worlds;

(2) we use experiences traced by others; And

(3) ideas and beliefs allow us to face existing social structures such as clubs, clans, churches, families (MOSCOVICI, 1978).

The very concept of culture is tied to this understanding, formed by the reality that integrates the objective world and subjective and social life.

> The concept of culture is essentially semiotic. Believing, like Max Weber, that man is an animal tied to the ceilings of meanings that he himself wove, I take culture as these ceilings and their analysis; therefore, not as an experimental science in search of laws, but as an interpretive science, in search of meaning. (GEERTZ, 1989, p. 15)

In lewin's words (1948, *apud* MOSCOVICI, 2000), "Reality is, for the person, largely determined by what is socially accepted as reality". However, being an individual entity does

not exclude us from understanding that we belong to a group or community, accepting a social reality, integrating us into society itself. The phrase "Dream that dreams is only a dream, dream that dreams together is reality", attributed to Miguel de Cervantes Saavedra – poet, playwright and Spanish novelist, writer of the famous masterpiece Dom Quixote de la Mancha – became known in Brazil through a song by Raul Seixas, written in 1974. This sentence summarizes this subsection: it is possible to understand reality not only as an objective world, but by collectively believing in an idea, a dream, a socially constituted elucubration, constructed through our cognitive abilities, we transform it interactively, from our subjectivity. A simple act of thinking is a dynamic reflecting a process of inner reality, constituted together with our perceptions, cognitions and feelings towards the objective world.

2.1.3 The theory of social representations (RRT)

RRT was proposed in 1961 (ALMEIDA; SAINTS; TRINDADE, 2014) by Serge Moscovici in an attempt to reopen the theme of representations from the point of view of social psychology studies (MOSCOVICI, 1978; SA, 1996). The theory of social representations does not suggest pragmatism in its constitution as a scientific framework, but rather a logic of common knowledge based on the dialogicity of human nature itself. It is established, therefore, in its past, in culture, traditions and languages (MARKOVÁ, 2003),being a natural and social phenomenon conceived by everyday thought, the so-called "common sense". There would be no social knowledge without the interaction of people within a system of channels in which this information could be held and disseminated among individuals belonging to a given group (MOSCOVICI, 2000; ROMAN, 1992).

In moscovici's definition (2000), social representations are "a set of concepts, propositions and explanations originated in everyday life in the course of interpersonal communications. They are the equivalent, in our society, of the myths and belief systems of traditional societies: they can also be seen as the contemporary version of common sense." (MOSCOVICI, 2000, p. 45)

For Jodelet (2001),the definition of social representation consists of "a form of knowledge, socially elaborated and shared, which has a practical objective and contributes to the construction of a reality common to a social set". The author Jean-Claude Abric (2004) mentions that it is "the product and process of a mental activity by which an individual or a group reconstitutes the real with which it confronts and attributes a specific meaning". Geertz (1989),in turn, suggests that culture be placed as a psychological structure through which

individuals or groups of individuals guide their behavior, which we understand here as equivalent to the notion of social representation. Finally, Stuart Hall (2009) defines representation and culture as "shared conceptual maps", contributing to the understanding of what social representation would be.

> Representation is an essential part of the process by which signifiers are produced and shared among members of a culture. It is not by chance that culture is sometimes defined in terms of "shared senses or shared conceptual maps" (HALL, 2009, p. 45).

The idea of representation has to do with socially accepted and used concepts, being able to assist in the conduction or production of a reality. Social representation should be seen as a kind of atmosphere in relation to individuals and groups (MARKOVÁ, 2003). For example, for groups linked to finance, a red number is considered something of a negative nature (MOSCOVICI, 2000),which was socially accepted and is part of the understanding of this medium. Phrases such as "I went into the red", mirror this idea, in the intention of saying that someone is without money, that is, there is a representation of the central idea. The global image that the subjects have of the objects is called figurative nucleus (SÁ, 1996) .

The Theory of Social Representations is constituted on two sociocognitive and dialectical levels (MAZZOTTI, 2005; MOSCOVICI, 1978) - observed from two points of view: (a) individual - is the individually developed and distributed representation of common elements of the collective; and (b) collective - concerns the socially shared representations generated by an individual in a social group, coming from the communication relations of the subjects in the group. Accepting, however, that there is a quantity of both autonomy and conditioning in the environments, whether natural or social, representations would have, according to Moscovici (2000),two specificfunctions:

> a) First they conventionalize the objects, people or events they encounter. They give them a definitive shape, locate them in a certain category and gradually place them a model of a certain type, distinct and shared by a group of people... b) Secondly, representations are prescriptive, that is, they impose themselves on us as an irresistible force. This force is a combination of a structure that is present before we even begin to think and a tradition decrees what should be thought... (MOSCOVICI, 2000, p. 36) .

That is, social representations are considered both conventional and prescriptive, that is, they precede and impose themselves on the subject (MOSCOVICI, 2000), serving as guidance in social actions and relations (ABRIC, 1998). For Abric (2004, p. 14), representations play a fundamental role in social dynamics and practices, with four functions that support them:

- Function of knowledge: allows to explain or understand a type of reality;

- Identity function: situates subjects and their relationship with the group, defining individual and collective identities;

- Guiding function: conducts practices and behaviors of an individual in society;

- Justifying function: allows subjects to justify acts and positions.

Social representations can be identified inphysical and social environments that make up the various images of worlds and peoples. In addition, we continuously add, exchange and discard a representation due to new representations, which is therefore dynamic (ABRIC, 2004; HALL, 2009; JODELET, 2001, 2005) .

The objective of social representation would be to transform, for an individual, something unfamiliar into family through a double process that Moscovici (2000) calls Anchorage and Objectification. Objectification is the process that assimilates concrete to representation and anchorage has the function of cognitively integrating the represented object into an existing thought system (JODELET, 2005; MOSCOVICI, 2000) . This double process therefore produces:

- Objectification System - converting something unfamiliar into familiar, attributing symbolic quality to an idea;

- Anchoring System - classifying and naming something, based on past memories and conclusions, which is why resistance is experienced when you can't classify something.

The activities of classifying and, at the same time, giving names, are distinct. When we call something, we are incorporating this object named into our cultural storage, removing it from what Moscovici calls "disturbing anonymity" (MOSCOVICI, 2000, p. 66). This provides a genealogy to locate this new object in the matrix of our culture. Already making the unfamiliar into familiar, consensual universes are created in which we can move. The process of familiarity, according to Moscovici (2000, p. 59),"confirms and comforts" us by giving meaning of continuity to the group and to the individual, in what we know as a society. That is, for the researcher, socially representing removes the unfamiliar and leads the group threatened by discontinuity and lack of meaning. Still according to the psychosociologist, there is, therefore, a continuous need to reconstruct the common sense that comprises the substrate of images and senses, without which no collectivity could operate.

Another important concept in RRT is what is called "cognitive polyphasia" which, in the words of Jovchelovitch (2014) would be "What seems irrational or wrong to the external observer, has meaning for the subject of knowledge and is in relation to what expresses and means to an individual and community". That is, through this concept it is understood that there is no absolute truth, but versions of truth according to each society (JOVCHELOVITCH, 2014;

MOSCOVICI, 2000). As an example of this concept, it can be observed that in our society, when a person is sick, it is natural for a doctor to choose his illness. However, in an indigenous tribe, the shaman is the representation of authority in health and not someone in a white coat. These concepts can be alternated according to the understanding of each social group or community. However, one could not, on the one hand, draw an understanding that the tribes would be wrong; nor of the other, that whitepeople would be mistaken. Even the concept of what would be good medicine changes, as in China, the most populous country in the world, where the vast majority of inhabitants do not make use of Western allopathy but of traditional Chinese medicine. However, in other places such as Brazil, its validity is the subject of disputes and controversies (FOLHA DE SÃO PAULO, 2013). We can say that valor for a group would be what onelearns to value. For example, on arrival in the Americas in search of gold, Francisco Pizarro González landed in what is now Panama, enslaved the Indians of the region, dismantled their caravels and reassembled them in the Pacific Ocean with slave force (BUENO, 2018). This, after crossing the isthmus of the Darién, considered to this day one of the most dangerous regions in the Americas (BBC, 2018), with the aim of seeking the "Eldorado" (Peru). For the Spaniards, gold was the idea of fortune and faust, while for the Quéchua and Inca Indians in that region the metal did not symbolize monetary value but rather the "tears of the sun god" (BOUYSSE-CASSAGNE, 2017). This can be seen both in groups and in individuals, from their social representations to the logic of understanding the world and emotions. On this topic we can add the contribution of the philosopher, physicist and mathematician René Descartes (2001). In his book "Discourse of the Method", he states that "Common sense is the best distributed thing in the world: because everyone thinks they are so well provided with it, that even those who are most difficult to satisfy themselves with anything else do not usually desire more common sense than they have. Thus, it is not beismillimil that everyone is mistaken; but, on the contrary, this demonstrates that the power to judge and distinguish the true from the false, which is exactly what we call common sense or reason, is by nature equal in all men; and therefore that the diversity of our opinions does not stem from some being more reasonable than others, but only that we conduct our thoughts in various ways." (DESCARTES, 2001, p. 5)

This reading of a cognitive polyphasia – the logic and social representations understood individually – will be extended from the subject to a logic of Agoras, where it is proposed to take into account the various belongings to social groups–which will soon be presented and discussed in this thesis.

2.1.3 Dialogicity in social representations

To better understand the psychosociological approach that guide the Theory of Social Representations, Moscovici (2000) adds the need to work with subject-object-subject triangulation as a guiding parameter. In other words, there would be a triangle between the EU (EGO) -OTHER (ALTER) -OBJECT. These are not three fixed but dynamic entities that would be structured from dialogicity (MARKOVÁ, 2003, 2017). In summary, social representations are created and developed through these three inseparable entities. For Moscovici (2000), the starting point of RRT is the rupture with the classical distinction of subject and object. This Naturalized French Romanian social researcher preached that subject and object would not be functionally distinct but rather an inseparable a *priori* set, which would mean that the object would not exist by itself, but only in relation to a subject (individual or group). For him, the relationship between subject and object is what determines the object itself. That is, unlike other lines of thought, EGO and ALTER are not considered in this context as opponents, but as poles of a communicative system (MARKOVÁ, 2003; MARKOVÁ, 2017) . Marková (2003) considers this structure as a basic unit of social knowledge theory (figure 5). The human mind is able to process and communicate the dialogue between EGO, ALTER and OBJECT (EAO), thus creating social realities. [2]

Figure 5 - Dialogicity between EGO, ALTER and OBJECT (EAO)

Source: Marková (2003)
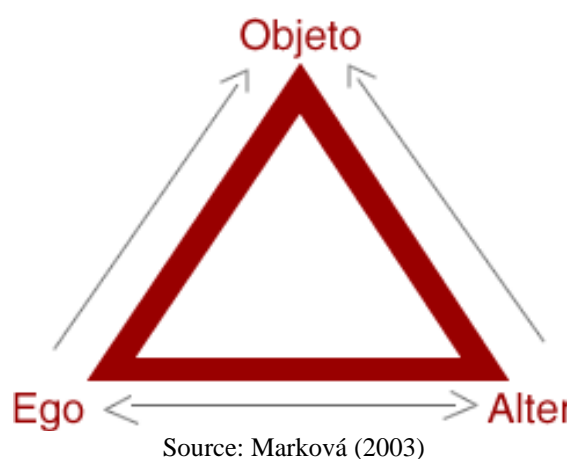
Language and social thinking are dynamic phenomena caused by AOE relations, presenting dialogical character. They are generators of tension and conflicts that would always

---

[2] To the extent that when we talk about "EGO" or "ALTER" we refer to hundreds of people who evoke terms that represent images of the world, we abolish all mention of them by making use of defined articles "o" "ALTER"), which refer to individuals. We avoid, in the same way, as far as possible, using undefined articles, preferring a neutral form (EGO and ALTER, without articles).

need a balancing process to maintain themselves. That is, the partnership of this triad always needs negotiation between the parties (MARKOVÁ, 2003, 2017a; ZITTOUN, 2014) . There is, therefore, between Ego and Alter, a voltage relationship (MARKOVÁ, 2003). The theory of social representations therefore places communication and language as central points of every proposition in Social Psychology (MARA PALLÚ; LAROCCA, 2007; MARKOVÁ, 2003).

> Social knowledge is knowledge in communication and knowledge in action. There can be no social knowledge unless it is formed, maintained, disseminated and transformed within society, between individuals or between individuals and groups, subgroups and cultures. Social knowledge refers to the dynamics of stability and change (MARKOVÁ, 2006a, p.27).

EGO and ALTER are domains of ontology itself that are based on them: natural and proper to the human being, a species that communicates symbolically (MARKOVÁ, 2003). Among other models found in the literature of the area on the construction of EGO-ALTER-OBJETO (EAO) triangulation for the study of social representations, Bauer and Gaskell (1999) proposed a model dubbed Toblerone (figure 6) for presenting a geometric aspect similar to that of Swiss chocolate - which predicts that the future event is a response to the accumulation of the past. The representation cut out, in this case, would take place at a specific moment in the subject's life (moment T) and, thus, could have an interim character always changing. Both ALTER (S1) and EGO (S2) would be in temporal motion. The total clipping would therefore be tied to a time relative to the OBJECT (O).

Figure 6 - Common Sense Toblerone Model
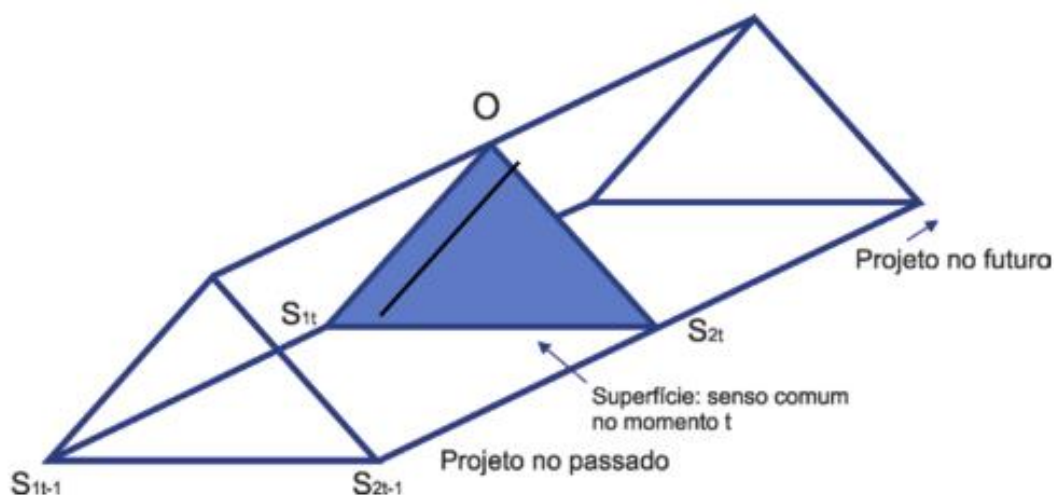
Source: Bauer and Gaskell (1999)

Another model proposed (Figure 7) is that of Zittoun (2014), which has great affinity and shows Vygotsky's influence on the researcher. The author states that, in addition to interacting with the other and with the object, the subject is also involved in an internal dialogue with himself, that is, a dialogue with himself about the object. Therefore, the inner dialogue of the subject with the object of knowledge proceeds along two lines. The internal dialogue arises because of a pre-existing memory associating and integrating the new experience. The meaning for the subject would be the confluence of these introspective aspects (MARKOVÁ, 2017; ZITTOUN, 2014) .

Figure 7 - Model with Cultural Element
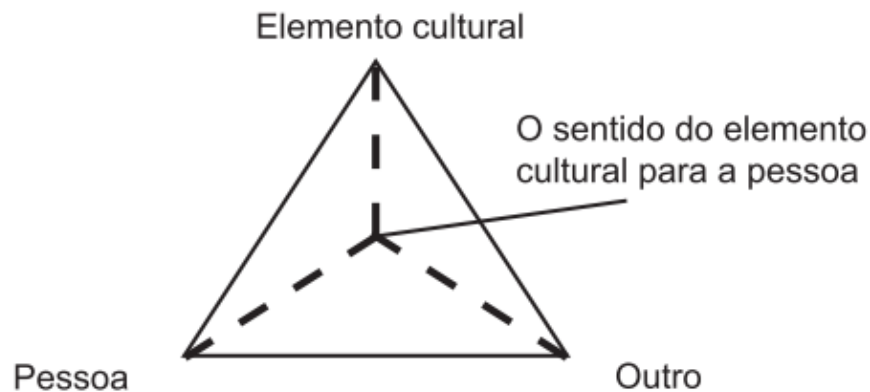
Source: ZITTOUN (2014)

2.1.4 Summing up: Main research axes in the RRT

From the analysis of some of the main research axes regarding the theories of social representations, the different approaches developed in this area can be understood according to their objectives, which are guided by different emdepositions. These axes were plotted by Spink (1996), as shown in Figure 8.

Figure 8 - Some of the main research axes in the studies of Social Representations
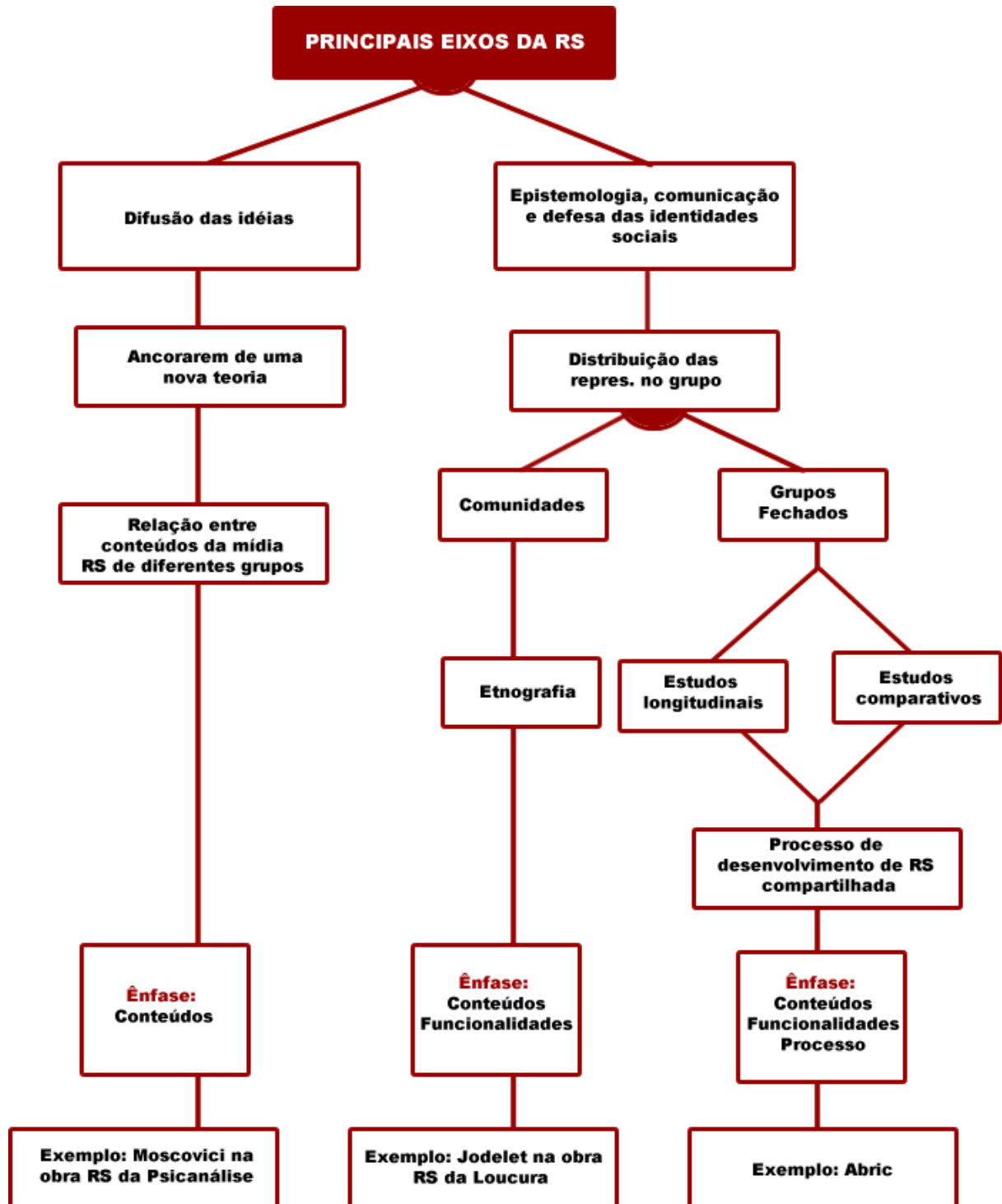
Source: Spink (1996)

Other authors, closely but not equal to sá (1998), understand that there would be three main currents and complementary to Moscovici's "great theory":

a) Procedural, and its main configurations were presented by the writings of Denise Jodelet (2005). The author adds to the discourse social practices as support of social representations;

b) Structural, also called central core theory with more assertive methodological focus with extraction of replicated data in the composition of representations, proposed by Jean Claude Abric (2000, 2003) and complemented by Claude Flament; And

c) Societal of William Doise, linked to the Geneva School, whose work focuses on the social position of the individual as a determinant and that of the group as a preponderant in the production of social representations. His theoretical basis rests on the work of Pierre Bordieu (MACHADO, 2018).

In this thesis, we elect the structural approach of social representations as a conceptual and methodological framework.

2.1.5 The structural approach to social representations

The methodological understanding of studies of social representations, in general, was developed using traditional techniques of the social sciences such as interviews, field notes, observation, participatory observation, etc. (REIS; BELLINI, 2011; SPINK, 1996). These forms of work consist of the artisanal, non-automated and interpretive preponderance of the construction of a research (MARKOVÁ, 2003),but inspired by the cybermovement and methodologies that could be more objective, based on mathematical systems (SÁ, 2002). Using data of this nature to understand social representations, the French group Midi (installed in the Mediterranean, *at the Université de Montpellier),*which had an initial proposal developed byJean-Claude Abric and later complemented by Flament, Moliner, Guimelli and others (SÁ, 2002)emerges. This type of study was called a structural approach to representations or central core theory (ABRIC, 2004; SÁ, 2002) . The structural theory has as perspective the systematized methodology and the experimental principle, being the first laboratory attempt to work with the theory of social representations (SÁ, 1996) . This approach has three foundations (ABRIC, 2004; SÁ, 2002) , which are:

(1) Social representations are structured and organized sociocognitive sets;

(2) The complete structure of a social representation consists of two subsystems: a central nucleus and a peripheral system;

(3) Knowing the content of a social representation in the structuring model does not imply a complete definition. It is necessary to identify a central nucleus, which will provide the

identification of the bonds that unite each other the elements of complex content that react to its transformation.

According to Sá (2002),Abric himself says that some points could be further explored such as (a) the analysis of the nature of the central nucleus and the processes that determine it and (b) the relationship between central and peripheral system and the connection to social practices. For each individual there is construction of a figurative nucleus, that is, an imagery reorganization of cognitive elements. This construction has a diversified formation that would have two apparently contradictory characteristics, according to the researches of Abric (2004, p. 71): "the representations are both stable and mobile, rigid and flexible... the representations are consensual, but also marked by strong interindividual differences."

Abric then proposes that social representation would be a one-piece entity, governed by a double internal system (figure 9), complementary to each other, formed by a central nucleus and a periphery (MAZZOTTI, 2005).

Figure 9- Characteristics of the central core and peripheral system

Núcleo Central	Sistema Periférico
Ligado à memória coletiva e à história do grupo	Permite a integração das experiências e das histórias individuais
Consensual: define a homogeneidade do grupo	Suporta a heterogeneidade do grupo
Estável, coerente e rígido	Flexível, suporta contradições
Resiste à mudança	Transforma-se
Pouco sensível ao contexto imediato	Sensível ao contexto imediato
Gera a significação da representação e determina sua organização	Permite a adaptação à realidade concreta e a diferenciação do conteúdo: protege o sistema central

Source: Mazzotti (2005, p. 23)

There would be, therefore, on one side of the system, the central core of social representation whose function would be to generate basic meanings of representation and determine the organization of the elements, with the following characteristics (ABRIC, 2004; MAZZOTTI, 2005):

- To be founded in the collective memory, transappearing the socio-historical conditions of a given group and its values;

- Have a common basis that defines the homogeneity of the social group, a consensus of collectively shared representation;

- Possess stability, resistance to changes and thus ensures the continuity of representation;

- Have little sensitivity to the immediate social and material context.

The other side of the system would constitute the periphery of the representation, where there are other elements of protection and support to the central nucleus. This is also responsible for contextualizing and updating the core determinations, that is, an "interface between concrete reality and the central system" (ABRIC, 1994b, p. 79). In this area there is space for mobility and individualized expressions of social representations (SÁ, 2002). According to Mazzotti's (2005) understanding, its characteristics would be:

- Allow the integration of individual experiences;

- Be heterogeneous and endure the contradictions of a group;

- Have sensitivity to the immediate social and everyday context.

By forming representation, the subject constitutes and reconstitutes his own cognitive system in order to adapt it to his own values. This system, however, would depend on the social and ideology to which it is inserted (MAZZOTTI, 2005; MOSCOVICI, 1978).

The structuring proposal of social representations, in methodological terms, in general, translates into the systematization of keyword replications by individuals in a group. To extract the keywords is used a technique called Free Association or Free Recall (EVOC), in which the researcher can find the researched on a given mental image of an object (REIS; BELLINI, 2011) . To the extent that ideas are replicated, there is the formation of a central nucleus and a periphery of social representations according to the number of times the same word was evoked by the group (MAZZOTTI, 2005; SA, 1996). Therefore, from this perspective, it is understood that it is possible to collect information through evocations stimulated by the researcher about an object, and the sum of the answers would be what we would call social representations.

The methodological process of evocation has been used in research on social representations about THE, from the extraction of keywords about an object, instrumentalized by questions such as: "What are the first five words or expressions that come to mind about "Distance Education"? (CONCEPTION; SILVA, U.S.; EUZEBIO, 2011); "What are the first five words or phrases that come to mind about "Distance Education"? (SANTOS, 2006); "Express five words that come to your mind when you hear the term distance education" (MARCHISOTTI et al., 2017). The researches mentioned were presented earlier in tables 6 and 7.

The proposition of social representations being expressed by ideas as shared images of the world would only be feasible through communication between the self (EGO) and the other

(ALTER), that is, a reality co-constructed intersubjectively in the interactive relationship of people with phenomena of the world, where the formation of groups, communities and societies would be an expression of exchanges. To deal with this aspect, we integrate in our theoretical articulation, in this thesis, the theory of Ecology of the Senses (CAMPOS, 2017). This theory of communication allows us to understand the co-construction of world images of the subject from its interaction with the environment.

2.2 The ecology of the senses

The ecology of the senses is a transversal theory of communication that understands the fields of knowledge as being crossed by constructions and co-constructions of images of the world that produce configurations of the senses by subjects, groups and/or societies (CAMPOS, 2017) . It is important to emphasize that, for the author, the configurations of meanings are constituted in interactions, where affectivity and cognition contribute together to the formation of world images. We would not, therefore, be just beings commanded by logic (cognition), or only by affection. That is, there would be a balance between cognition and affectivity in exchanges.

With regard to the image of the world, Campos (2017) explains that it is co-created from interactions between subjects, groups, communities and/or societies, producing sense settings. This production constitutes a natural and social environment, as can be seen in Figure 10 below). It can also be seen, through this image, that they are produced by individuals thanks to their cognitive and affective structures of the subject and material conditions of existence that bring out their consciousness, will and morality. In addition, the multiple social agents that may emerge from exchanges (represented as A, B, C and D in figure 10 below) undergo possible mediations. This whole set, which Campos calls "sense settings", therefore, expressindividual representations, socialized representations (GRABOVSCHI; CAMPOS, 2014) – those halfway between the subject and society – and social representations.

Figure 10– Ecology of the Senses (CAMPOS, 2017)
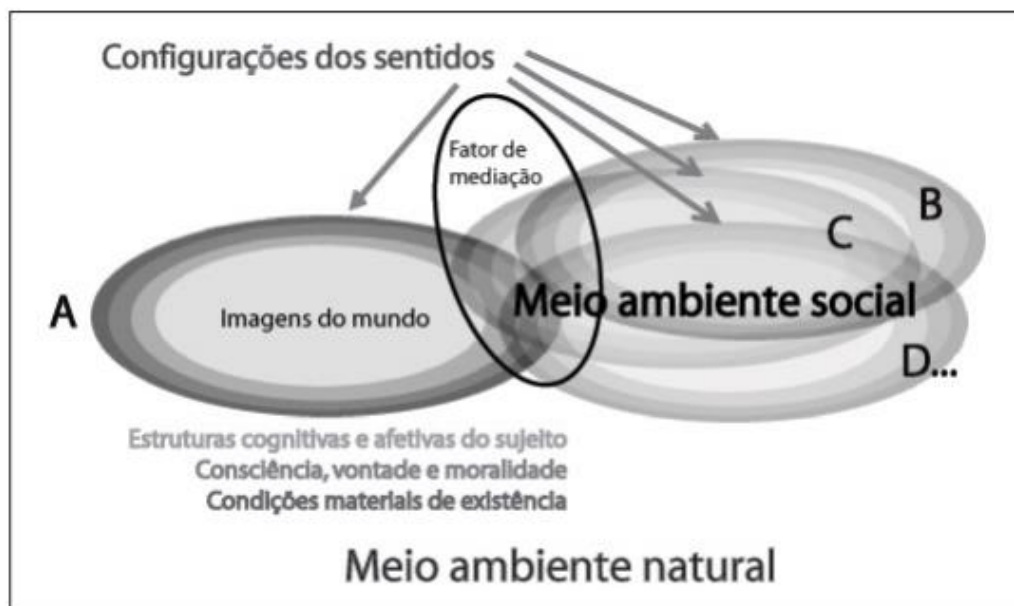
Source: Campos (2017)

Therefore, the formation of world images (representations) is developed in dynamic interactive processes so that the pre-existing configurations in the subject are resignified through adaptation processes.

> Communication is seen here as a biological mechanism that allows the subject to make sense of himself and the outside world. Any movement to the interior is correlated with another movement to the outside. Humans have evolved and developed the ability to structure inner phenomenological experiences through language, which integrates logical reasoning and emotions. (CAMPOS, 2015b, p. 981)

Our interpretation of the author mentioned above is that the premises for the generation of a representation are (figure 10):

- The creation and co-creation of an "Image of the World" in exchanges in the social and natural environment bring about "Consciousness" and "Morality" in function of "Will", thanks to its "Cognitive and Affective Structure";

- Our interpretation of the social and communicative world would only be possible through the "Cognitive and Affective Structure", because it lies the basis of entry of any conscious action we have of the world for us;

- The formation of the Ecology of the Senses is made possible through the interaction of the subject in an environment;

- The "Material Condition" underlies and is a condition of production of the ecology of the senses and, through it, we interact with the world;

- Every process is simultaneously carried out in a natural environment.

Therefore, as we have already said, the reach of the subject's world representations is delimited by his cognitive and affective structures, group and/or society, which is, in turn, related to the environmental and material conditions of existence, enabling the expression of a consciousness directed by the will, which produces ethical-moral feelings of the subject. It is through communication (CAMPOS, 2017) that these dimensions are socially produced, enabling the deepening and emergence of the senses from representations.

The author also discusses in his theory the malleable form that world images can assume according to various social aspects (CAMPOS, 2017, p. 430). The communicative act serves the other and is modeled in plastic activities that harbor various intentions, motivations, etc. In practice, the fluidity and complexity of thought manifest themselves in several ways. Its contours will depend on the context and the relationship with the other and its resignification, which always implies in interpretation processes, which we call here "schematization" as proposed by Grize (1996).

2.2.1 The contributions of Grize and Piaget to the ecology of the senses

To better understand the process of exchanges approached by Campos it is necessary to understand its premises, noddedly the precepts of natural logic proposed by the Swiss Jean-Blaise Grize, founder of the Center for Semiological Research of the University of Neuchâtel. Natural logic, unlike boolean logic, is not based on premises that lead to the ideas of "true" or "false". It is a logic in which the subject who communicates under specific conditions of context is not necessarily limited to a sequence of yes, no and perhaps. That is, what the formal logic would realize, in its employability, in the physical sciences, for example, would need to be surpassed in the human sciences in order to empower the understanding of the relational situations of the subject (GRABOVSCHI; CAMPOS, 2014; GRIZE, 1996). Propositions, in formal logic, are timeless, having abstract and mathematical concepts at their core. However, when one considers the argumentation, it is based on a subject who declares something with a view to another. In Grize's statement, what distinguishes the natural argumentative logic from the formal discursive approach is exactly the exchange as a rhetorical process of persuasion, with a view to convincing an audience (CAMPOS, 2017). In this sense, the propositions of Grize's argumentative logic are, in fact, structured representations in a schematized game of exchanges (GRABOVSCHI; CAMPOS, 2014).

The schematization would have as premise five basic postulates (GRABOVSCHI; CAMPOS, 2014; GRIZE, 1996):

1- Dialogism – even if the discourse has a direction and even if it emanated from a single speaker (such as speakers and teachers), it brings in itself the trace of dialogue because its production is directed to one another.

2- The situation of the dialogue– refers to the understanding according to which any type of communication is performed in a given context.

3- The representation – the schematization of subjects, groups or societies are produced in threefold contexts, which would be:

a)   the representation of themselves (A) even

"reprA (A) ";

b) the representation of the interlocutor (B)

'reprA (B) ';

c) and, finally, the representation of the theme (T) discussed:

« reprA (T) »

4) The cultural pre-constructed, which refer to the set of information mobilized by the interlocutors in the construction of their representations.

5) Construction of objects – discourse as application of signs to objects from the meaning of the terms, with the purpose of schematization according to the motivation and objectives of communication.

Grize's (1993) contribution to communication lies in the understanding that social representations, when co-constructed, move differently from the traditional communication model based on the coding/decoding and sender/receiver pairs. That is, it is not just a question of considering a subject who sends a message and another who welcomes. From the Grizean perspective, there would be schematization in a situation of dialogue where context is decisive (both in orality and in writing). The discourse would have an argumentative dimension: schematization would not be constructed only for the subject, but from the perspective of another.

Another contribution that allows us to better understand the ecology of Campos' senses concerns the Piaget model of exchange of values (ETUDES SOCIOLOGIQUES, 1977) which, fundamentally, in parallel with the approach of this thesis, would deal with the relations between EGO and ALTER in communication. According to Piaget, a subject, a group and/or a society (understood here as EGO), in its dynamics of action and reaction in relation to the other (ALTER), can produce, in exchanges, (1) Satisfaction, feeling of debt and appreciation; (2) Dissatisfaction, feeling of credit (or of believing that the other owes him something) and

devaluation; or (3) Neutrality, when there is ambiguity or indifference. In this sense, it is worth including in this work the meanings of "debt or credit" and "satisfaction or dissatisfaction" brought by Campos, from Piaget, understanding that the author discusses sociogenetic and historical-cultural mechanisms that contribute to the formation of social representations. That is, the game of exchanges of the ecology of the senses obeys a functioning that integrates the interactive mechanisms of both the aforementioned authors.

2.2.2 Some complementary theoretical considerations related to affectivity

Moral feelings of debt or credit operate in the field of affectivity that informs the co-construction of images of the world within the system of the ecology of the senses. By understanding that the brain needs to make choices when seeking an answer to a question, for example, in a daily situation this process could affect the sharing of representations in communication. This process holds points of similarity with the theoretical model of the somatic marker hypothesis, from which it is insated that emotions work together with cognition in the processes of choice, even if they are apparently interpreted as being strictly rational. This hypothesis was formulated by the Portuguese António Damásio (1995). According to the author, emotional facts contribute to the attribution of values to certain situations, contributing to decision making. In practice, faced with an option and applications of analyses, the subject is faced with negative or positive automatic sensations in relation to that option, an internal alarm triggers leading the subject to rejection or immediate acceptance of an option (DAMÁSIO, 1995, 2004; SCHNEIDER; RELATIVE, 2006). Considering that "Emotions are a natural means of evaluating the environment around us" (DAMÁSIO, 2004, p. 45),and campos' understanding (2017), one could also admit that emotions could influence the emergence of a given representation, giving substrate for their "negative or positive" formation, "credit or debt", "satisfaction or dissatisfaction".

An emblematic example for this discussion was research led by Facebook and conducted by Cornell University in conjunction with the University of California. In 2012, this social network launched an experiment with 700,000 users to test a hypothesis that researchers called "emotional contagion." For a week people were *subjected to* negative and sad posts on their timeline. After this period it was found that, when receiving negative images, these subjects would have a greater tendency to post negative images as well (G1, 2012). This would reinforce the idea that emotion would be present in the subjects' mental choices. That is, when the subject is subjected to a situation of debt or moral credit as a consequence of an affective

feeling of satisfaction or dissatisfaction, the representations on the basis of the formation of world images to be communicated would suffer the influence of the factors that originally initiated the process. This logic of the exchanges proposed by Piaget, integrated with the ecology of the senses, reinforces the idea that cognition and emotion are articulated together in representational formation.

2.2.3 Some complementary theoretical considerations related to dialogicity

Another important point of this thesis is related to the theme of dialogicity. It is based on the premise that the question of a researcher, itself, triggers a logical-argumentative process in an interview situation. As the research we will present below presents a method triggered by a researcher who asks, this question seems to us to be important to make the results that we advance. In cases of an intentional interference in the mechanics of a subject's thinking through questions – and not in a spontaneous thought process related to a simple or intuitive abstraction, regardless of the means of communication – we admit this interference as a theoretical component. It is understood that the act of communicating the interactions that eat from it may generate inaccuracies. Campos (2017) paraphrasing the poet Fernando Pessoa gives the title "Navigating is Accurate, Communicating Imprecise" to his book to highlight the inaccuracy of communicative processes. In our opinion, the theory of Sense Ecology allows the contextualization of representation processes, although imprecise, anchored in interpretations broader and more complex than their causes, procedural development and consequences. We believe that this theory is in line with the observations of Moscovici (2000) because it integrates them, for example, in the processes of objectification and anchorage, which would be directly linked to the dimensions of the cognitive and affective structures of the subject. In addition, it allows us to understand them in the rooting of these structures in the memory of the subjects, thanks to dialogicity, as discussed by Marková (2003)   and Grize (1996),and their emergence as co-construction and sharing of images of the world that, in exchanges, mobilize the subjective, social and objective worlds.

The path taken so far is articulated with a complementary theoretical proposal that we present below, in item 2.3.

2.3 Towards a possible Agora theory

2.3.1 On the notion of Agora

The word "Agora", in Ancient Greece, represented a public square where important ideas for "polis" were discussed. The Agora, as a collective space, also applied to times, highs and small shrines, some dedicated to heroes, such as the demigods of Greek mythology (CAMP, 2010). We adopted this principle of co-construction of images of the world in public exchange, by subjects from the same community, as an expression capable of modeling the co-construction of representations that include ideas phenomena and/or facts that emerge from the individual and social interests of groups.

For us, the understanding of an "Agora" is relatively simple: they are sets of people who have and share a social representation, whether of themselves (EGO), or of the other (ALTER). And here is the Agora as a structurethat is constituted spontaneously, because it brings out ideas about objects, phenomena and/or facts, etc. that is, shared social representations.

Figure 11 - Agora of Athens

That is, we call agora the grouping or sharing of similar ideas through social representations (which form or not an ideology) that can emerge from a structure where both EGO and ALTER are considered. It is assumed, therefore, that people in groups, communities and/or societies, in different places, can attend and have different concepts or ideas. We must also take into mind the premise from which ideas do not have a border. With the Internet, for example, they widen more and more. Therefore, the participation of a person in several groups could alter the social representation of an object. This articulation obeys the hypothesis that the

human being has in him an EGO and also a representation of ALTER, thus constructing representations of the OBJECT as articulation. Changes, adjustments, manipulations and other forms of reconstitution of a social representation, according to belonging to social groups, are constituents of the communicative process of the human being.

In the sub-items below we will articulate the idea of agora with the problem of symbolic communities.

2.3.1.1 Symbolic communities

As previously discussed, the need for human beings to remain in a group, as a gregarious animal, has been advancing and improving throughout the cognitive revolution (HARARI, 2017; RECUEIRO, 2002). The idea was expanding from a traditional material production society concept to that of globalized production, characterized by large and complex networks. In this sense, it is worth noting that the Nobel prize winner, researcher Milton Friedman (1980), states that our dependence on each other is so great in a globalized society that not even simple objects like a pencil would be able to be produced by a single person.

The dependent forms of production are the fruit of years of negotiations and historical interactions between different groups and societies. If in the old days men depended on their group and their own technologies for the production of food, goods and products (HARARI, 2017),today's globalized societies have complex characteristics of dependence worldwide, not only in the symbolic world, but in the material, included in it the means of production. In this context, there are two concepts to be analyzed here: society and the community. While the concept of society is relatively stable, the community has undergone several transformations as we will explain below.

Although, technically, our work does not deal directly with the idea of community, when we bring studies on representations of social groups, community issues emerge. The idea of community has always existed and was necessary for our species to evolve into *homo sapiens* (HARARI, 2017). However, today, with the evolution of communication media and the expansion of the interaction between physical distances, concepts such as community and society have expanded and should be rediscussed.

The concept of community is broad and one of the classic authors of this area, Ferdinand Tönies, sought to distinguish it from that of society. For Tönies, one represented the family, the village, fueled by relationships of affection maintained with organicity sewn by traditions, local interactions and consensual norms departing from local culture, which he defined through the

German term Gemeinschaft (community). *The Gesellschaft* (society) would establish relationships based on contractual relations, maintained by norms, laws, conventions with operational motivations and supralocal ties, which would be subordinated to the Nation State (RECUEIRO, 2002), so that "With this, we can say that the concept of community can be understood as a living organism, and society with an aggregate and a mechanical artifact" (TÖNIES, 1999, our translation).

Regarding the community, Brancaleone (2008) explains what he called the "main laws" of Tönnies in terms of their relationships: a) between spouses, family members, neighbors and friends with reciprocal exchanges of affection; b) among individuals who like each other and establish consensus; c) among people who understand each other and like each other, in addition to those who live together and remain together and how to establish an ordination of life in common(BRANCALEONE, 2008). This concept, in which the community is seen with an emotional integration, is also mentioned in Weber (2002) who calls the social relationship community those based on a sense of solidarity, would therefore be what he calls the "result of emotional or traditional connections of the participants" (p. 71). And the social relationship of society, a result of a rational equation motivated by judgments for a certain purpose and also "based on the faith of the compulsory validity of the obligation to adhere to it" (WEBER, 2002, p. 71).

Weber (2002, p. 74) draws attention to the importance of language. That wouldn't be the language. Certainly the language and language itself would not be enough to form a community, but they would bring ease to exchanges between its members. That is, individuals who speak the same language and share a common situation "may experience a sense of community" in Weber's words (2002, p. 74). The words connect the subjects, form a link between the subject and the collectivity (JACQUES et al., 2013). As Brancaleone (2008, p. 99) , " [...] at first there was interaction." From it arise so language, symbols, codes. Groups and everything that builds us as a society and community come from interactions, communication processes (CAMPOS, 2017; HARARI, 2017) . These placements are important for understanding agora theory.

2.3.1.2 The Agora and the symbolic communities

As we have seen, the senses of community and symbolism start from the principle of sense belonging to a given group (PALACIOS, 1996; RECUEIRO, 2002) . However, the notion of agora is based on the premise of the symbolic dimension as being independent of the

sense of belonging to a community, especially today with a greater interaction in computerized networks. For authors such as Jovchelovitch (2014), this theme is a great challenge of social psychology in the face of new technologies.

> The socialization of knowledge and the cognitive diversity that characterizes it is a basic phenomenon of human communities and a central mark of contemporary societies. The world in which we live is not only marked by new combinations of times and places, but also presents high levels of symbolic saturation resulting from new social technologies and an increasingly digitized public sphere. The thought and knowledge of the Other are a 'click' only: determining how this potential of encounters takes place and forms the representational process is a great challenge for social psychology (JOVCHELOVITCH, 2014, p. 5)

Agora – which we will discuss in more detail below – does not invalidate any kind of interactive training, such as communities and societies. It is worth noting that the nature of thought goes beyond the physical dimension, understanding that a symbolic world does not have the rigidity of a boundary outlined, sometimes carved by force. It's not about computer virtuality either. Unequivocally, agora would result from a link of elements that share something in common, an underlying network in the invisible field.

Agora could contain the previous idea that its formation does not necessarily involve the sharing of physical or virtual space, but has the premise of happening through the proximity of ideas. That is, what governs the Agora are the shared representations, or shared meanings of the same object, which can be formed in several ways according to the dynamics of the interaction. We remind you that symbolic communities do not necessarily come from commonterritories, but from groups that have a sense of belonging, even dispersed. Agora is a representational phenomenon. It occurs in the world of representations and orbits in two spheres: that of EGO and ALTER. Both share understandings and feelings that start from a representation, which may undergo distinct changes according to each group.

2.3.2 The Other

2.3.2.1 Living in the world of other people's words

The existence of the Self has only meaning when orienting itself through languages and symbols in the direction of the Other: it is constitutive of our own notion of being in the world (HARARI, 2017; VYGOTSKY, 1991) . Total sovereignty over the territory of the I would be impossible since it always shares borders with the Other. In our own gaze we have the vision of the Other, even the language was pre-built by many who preceded our arrival. This does not deny the existence of the Self only so that others constitute and integrate us (MOSCOVICI,

2000; VYGOTSKY, 1991) . This characteristic of the Other is the result of human phylogenesis (HARARI, 2017).

Dialogicity as a human capacity for communication, to coconstruct and give meaning to signs, symbols and meanings in experiences through the interaction of EGO and ALTER in relation to an OBJECT (EAO) of the world, refers to the tension between the views of the authors we adopted here for discussion, since the beginning of this theoretical chapter (CAMPOS, 2017; MARKOVÁ, 2003; GRIZE, 1996; PIAGET, 1977). This understanding is also found in works such as those of George Mead*(apud* ABIB, 2005),whichunderstands *the Self* as being formed by the English term *me,*and the social subject bythe pronoun *I,*as an agent of social changes, as acritical observer of the biological and cognitive subject.

2.3.2.2 THE ALTER depending on the groups

Based on Kahneman (2011) and Mead (1934),it is understood in this thesis that the human being has the ability to create personalities or personas in entities that are not alwaysobjective, which Mead sometimes understands as the "other generalized" because

> The attitude of the other generalised is the attitude of the community as a whole. Thus, for example, in the case of the social group that is a team of ball players, it is the other team that is the other generalized, provided that it participates, as an organized process or social activity, in the experience of each of the individual members (MEAD, 1934, p. 132)

There are personality characteristics that EGO can give to groups or societies, but which are fictitious, representations of oneself about others. Such nods communicate soul and feelings through the Perspective of EGO. Expressions such as "the labor market", "financial market" or even idealized classifications and phrases can be stereotyped and imaginary, that is, they are not found as facts even if they are widely interpreted from the perspective of EGO on ALTER. In practice, you can't do an interview like "the job market"! If non-existent groups of OTHERS exist and are invisible, how do they form if they do not sometimes have a body, a constituent logic, or a representative? The coherent answer would be that these groups would only exist for the subject in the form of representations, and their possible formation would originate in the interactions. That is, the group does not need to be real for us to judge or attribute a personality to it.

From the point of view of the agora, what matters is the perception of the subject as to a group. Therefore, we propose in this thesis not to use the expression "generalized groups" (MEAD, 1934) because this notion would not fully fit into what is intended to be discussed.

Perhaps "metaphysical groups", which could also be called chimeric (alluding to chimera, a mythological creature that possessed a snake tail, goat's body and a lion's head). Such groups would be allegories of the subject, referring to perceptions of a certain time/space and creating various interactions with pieces and traces of our emotions and cognitions. That is, they are groups that would always be associated with some background or impersonation object. Another point that should not be ignored are the complex forms of interactions of the subjects in the groups. Interactions produce increasingly complex realities (CAMPOS, 2017).

Nobly, the formation of a reality does not mean that it is true because we have various types of interpretation of the real according to our biological life phase our social lived. The groups co-produce realities through representations from the act of existing each subject, whose existence integrates with them. An important aspect of this process is empathy, which we discussed below.

2.3.2.3 ALTER and empathy

The agora is a topological analysis ("top": Greek prefix of place) of the subjects as a function of perceptions of themselves and the group, in relation to a representation object and its groupings. Thinking about an ALTER supposes, as a premise, the human capacity related to the affective feeling that we commonly call sympathy. Considered a social emotion, it can be understood as something deeper, ingrained in our brain (DAMÁSIO, 2004, 2009). Social emotions can be appreciated in some animals such as wolves, dolphins, monkeys, etc., which leads us to believe that these feelings are also ingrained in the formation of our brain and are not just mere expression of culture (DAMÁSIO, 2004). The emotion of sympathy generates in the human being the feeling of empathy.

> It is also very likely that the brain can simulate certain emotional states of the body internally, as happens in the process in which the emotion of "sympathy" turns into the feeling of "empathy". Imagine the reader, for example, who has just told you a horrible accident in which someone well known was seriously injured. For a few moments the reader may feel the pain or even nausea that represents well, in his own mind, the possible pain and nausea of the person in question. .... the feeling will be more or less intense depending on the size of the accident and its relationship with the injured. (DAMÁSIO, 2004, p. 92)

In practice, the power of empathy can give us clues about the adaptive processes that generate representations in social groups. Considering that "Emotions are a natural means of evaluating the environment around us" (DAMÁSIO, 2004, p. 45),we understand that there is a possible evaluation of the perception of oneself and the other in interactions. Therefore, alter's place in the agora implies an analysis of the thought of the i in relation to the other, anchored

also in the human empathic characteristics. Environmental responses do not necessarily bring accuracy, but only a perception of the self in relation to ALTER.

2.3.3 The Agora hypothesis

Let us summarize: an agora would be the model of a system of one and complementary social representations – alive and dynamic – where, on the one hand, we have the "representation of EGO", that is, that is, that a subject makes of a theme and, on the other, the "representation that EGO makes of ALTER", that is, the one that a subject has of the supposed representation that another constructs on that same theme. In view of different approaches that can be found in relation to the relationships between EGO and ALTER, we formulate a hypothesis. In it, two dimensions are different from those predicted by Abric in the method of free evocations:

(a) evocations are directed to clear questions;

b) The dynamics of interactions between ego and ALTER is considered.

See the evolution of the proposal of this research, with regard to a methodology of evocation for the extraction of social representations: figure 12 – when the question is directed only to the EGO and figure 13 – when the question is addressed to the EGO and the ALTER. We remind you that Figure 13 illustrates our proposal.

Figure 12 -EAO focusing on EGO
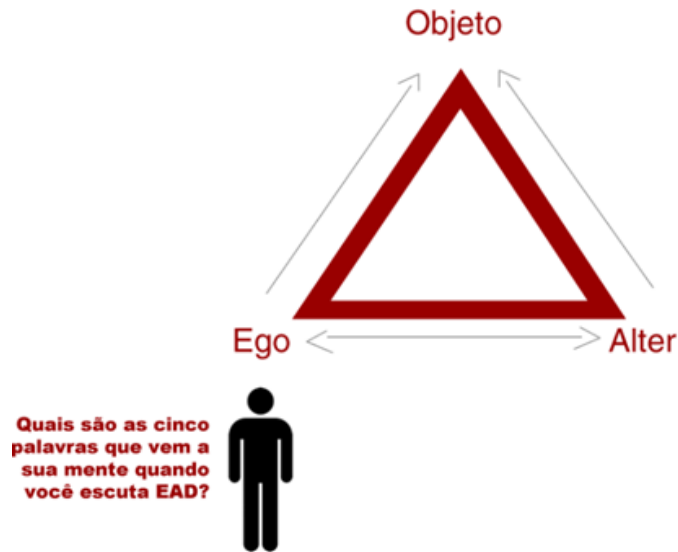
We hypothesized that there could be important differences between an EGO statement regarding oneself and a statement that would project it to the Other. In the perspective from which it is understood that the representations about THE are coconstructed dialogically and that the dimensions that compose them suppose a triple and indissoluble interrelationship, the idea of launching leading questions in order to theoretically identify the formative representations of the subject could not only be the sum of the EGOs, but also that of the projected ALTERs , as expressed in Figure 13 below. In this perspective, the northing question would have two fields starting from the subject, which would be the sphere of EGO and ALTER in relation to a given OBJECT. Although for this thesis they are not considered community interactions, we would have at least one EGO mirror in ALTER. This methodological perspective is premised on the indissolubility of the fields stated above.

Figure 13 - EAO focusing on what EGO thinks of ALTER
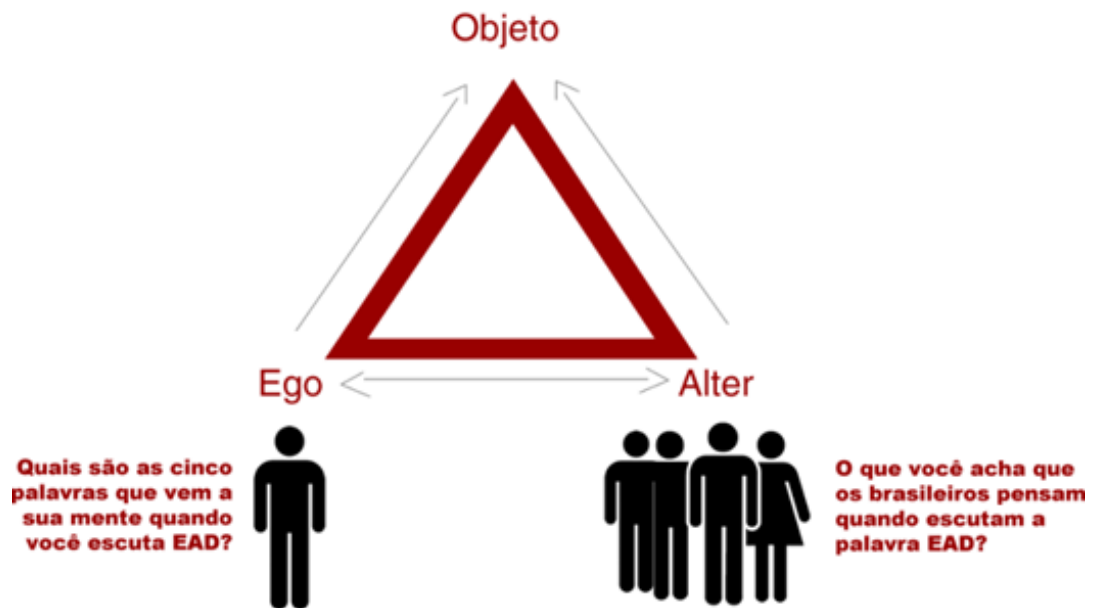
This interpretation offers a contribution, consistent with the Theory of Social Representations and also with the Ecology of the Senses, because it focuses on three representative levels: a) the representation we make of ourselves on a theme, b) the representation we make of what the other does about the same theme, c) the ideal representation of the theme, as a possible referent of a language. As Peter Berger (2001 p.108) states, "People cannot be human alone." If the social environment is a co-producer of the symbolic, it is feasible to defend the importance of understanding social representations from the point of view that integrates the representation that the subject produces from his ideas and the one he constructs from the idea of the other. Of course, the perception about a phenomenon can be interpreted in several ways depending on the observer's point of view. As an example of representations based on visual perception, we illustrate the ability of a human being to perceive the object "car", taking into account several observers located at various points (Figure 14).

Figure 14- Observation of a car
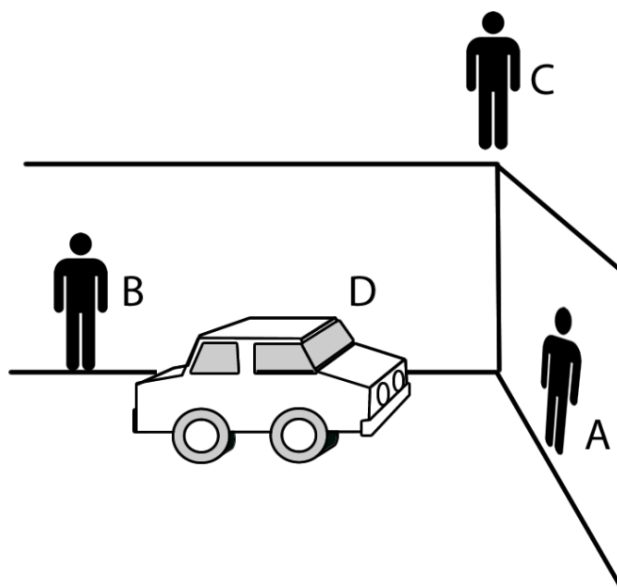
In this situation, the object can be seen from 4 points. Observer A is in front of the car, B is on its side, C on top and D inside, as shown in Figure 14. The field of view of each observer is distinct, but the object is the same. When dealing with symbolic objects, social dynamics are co-produced by processes of representation of oneanother (MARKOVÁ, LINELL, GROSSEN, & ORVIG, 2007; ZIEMKE, SEMIN, & SMITH, 2002).

In short, the social representations evoked by the EGOs of this thesis would not only be one for each one, but systems of representations that orbit each subject. That is, we would not only have representations of oneanother, but also representations of the projected representations of others, which would coexist within the same cognitive-affective-moral space of the subject, just as a coin can have two sides or even a given of a board game can have different surfaces and, even so, preserve its units. It is understood that the fact that they have different facets do not deconstruct the entity that forms it but constitute it as a unit and may be in several states at the same time, reflecting several environmental conditions in a principle metaphorically speaking of a representational superposition or juxtaposition, in a condition where representation could not have only one answer in discourses and social constructions. This would reinforce the plastic character of the representations, because they are directed, redirected, reproduced, broken according to different environmental points.

Therefore, the human capacity of adaptation to the environment and the understanding that the subject coconstroi of reality in interactions, based on the lived and cognitive-affective-moral structures that configure his images of the world (CAMPOS, 2017),as an essential field ofsocial representations. In practice, there could be several possibilities of representation,

within the same natural and social environment, according to each observer in their space/time (CAMPOS, 2017). That is, the numerous representational possibilities anchored in the cognitive-affective-moral repertoire of the subject (GRABOVSCHI; CAMPOS, 2014; GRIZE, 1993; MOSCOVICI, 2000)   could be considered metaphorically as superimposed or juxtaposed.

In our case, readers will see that, once the guide questions are released, the research subjects settled at a time, at some points, that were named and materialized in the form of answers. Our study, therefore, only reveals a moment, a flash, an instant in the evaluation of the object (EAD) explored here.

2.3.3.1 An example from physics, illustrative of the Agora hypothesis

In 1935, some theoretical physicists sought to understand the state of atomic matter, as there would be indications, in several experiments, that the observer would affect the behavior of matter at the atomic level. That is, the fact of having someone looking at the experiment or not would affect its conclusion (ROSENBLUM; KUTTNER, 2017). Soon, some physicists proposed that the state of matter on an atomic scale would be probabilistic, which became known as the interpretation of Copenhagen, proposed by Niels Bohr and Werner Heisenberg. According to her, events at the atomic level would be defined by "luck" and not by the reasons of the absolute or the logical and simple fact that having an observer would make the atomic state change. This debate led to two Nobel Prizes in physics and an intellectual confrontation. On this topic, Albert Einstein said his famous phrase "God does not throw dice". In response, Bohr reportedly said "stop talking about how God should direct the universe" (ROSENBLUM; KUTTNER, 2017, p. 124).

In view of this debate, physicist Erwin Schrödinger then proposes a mental experiment in which a cat would be trapped in a box. This container would contain a radioactive element that would have the probability of breaking a poison by 50%, killing or not killing the cat. The question this physicist asked was: Is the cat, to the outside observer, dead or alive? The answer that followed was: The cat is neither alive nor dead: he would be in a state of living/dead superposition at the same time. And when the observer opened the box this state of the cat would collapse, it would be just one state, either alive or dead (ROSENBLUM; KUTTNER, 2017). Superposition is a phenomenon that cannot be observed, we can only see the measure and the final result. In it, the same atom can be in several states and would not need to be conditioned to only one of them. Even if this theme is debated to this day, the fact that it does

not have fully defined contours is based on perception, the same one that makes us imagine what goes on in the other's head.

Our interest on this point is to raise a debate. The principles that govern physics are different from those of social psychology, but the discussion of physics inspires us to reflect on the following issues, important for thinking about social representations:

- A representation does not need to fit only one state: it can have multiple senses constructed from different angles and be eventually "superimposed";

- The formation of the representation cannot be observed, and we will give later the measure and the final result of the looks we obtained in the study of the "instant" that we "photographed";

- Since it is based on an understanding of AOS, consistent with the Ecology of the Senses as a socio-environmental universe where interactions occur, those who observe can influence the state of the object in exchanges, as well as act in the environment and the environment acts on us (even if we have not studied a community and its exchanges in our research);

- The surveyed may sometimes not even have a repertorio to answer a question asked, but it will create an answer within their most likely assumptions of their daily observation;

- The view of each researcher can alter the logic of understanding the same phenomenon. In practice, for example, while, in Einstein, the system was given and was formed by absolute schemes; for Bohr, the system was random in order.

2.3.3.2 In the territory of the Other

Abandoning the speculations of the physical sciences to bring our proposition to the field of human and social sciences, noddedly psychology, in a practical context, when a question is formulated to the EGO, this manifests at the moment when the researcher formulates his question, through communicative reactions, structures that are peculiar to him. However, the question about ALTER requires a territorialization, where the subject projects the representation of the representation of the other. In this semiotic territory and circumscribed the ALTER "[...] the sign and the social situation in which it is included are idissolubly linked. The sign cannot be separated from the social situation without seeing its semiotic nature altered" (BAKHTIN, 1981, p. 58).   This leads us to agree with the idea that words are the common

territory of the announcer and the interlocutor. (BAKHTIN, 1981; JACQUES *et al.*, 2013). They are, therefore, shared, reinforcing the hypothesis of an interactive representation compatible with the factors pointed out in the dialogicity between EGO and ALTER (GRIZE, 1993; MARKOVÁ, 2003). It is important to emphasize that the mental change of the territory of Ego to that of Alter can have an effect on the plasticity and understanding of the object (ZIEMKE; SEMIN; SMITH, 2002).

Applied to THE, the hypothesis of the analysis we propose could be seen, by hypothesis, positively for EGO and negatively for ALTER, or the reverse. In this view, one could not fail to deny the systems of social representation in terms of the nature of human communication and the importance of micro and macro factors, present in social relations. ALTER's intervention, as to the object, can be understood as a social polyphony, because "These different positions are incorporated as voices that establish dialogical relations, both internal and external, with other voices. Both *the Self* and society consist of polyphony of consonants and dissonaning voices, including dialogical relations of exchange" (LOOTS; COPPENS; SERMIJN, 2013, p.110).

2.4 Research question: the Agora hypothesis

We can now present more clearly our research question, which encompasses, on the one hand, (1) the problem of agora and, on the other, (2) the verification of gaps related to studies on social representations of THE.

(1) From the point of view of the former, we sum up rather the hypothesis of the agora: in the social representations produced in the interactive game we have, on the one hand, the "representation of EGO", that is, the representation that a given subject makes of any theme and, on the other, the "representation that EGO makes of ALTER", that is, the representation that a given subject has of the supposed representation that another produces about that same theme. In this understanding, there is not a separation of EGO and ALTER, but rather a complementarity of two functions of the same system of social representations, alive and dynamic. We affirm, by hypothesis, not only that the problem of agora applies to the study of social representations, but extends it because it establishes that access to them cannot be given only in the sense of seeking to know what a subject thinks, but of how it is placed in relation to others, that is, it occurs in the field of the system of social representations , operating in an ecology of the senses.

(2) From the point of view of the second, as explained in point 1.12, we assume that individuals seeking access to higher education through a SYSTEM of DISTANCE have, as hypothesis, social representations linked to prejudices and resistance sin in relation to this contemporary form of educational education. We know nothing, however, about the play of these representations with regard to those related to these people and the images of the world that make the representations of others.

These are the two hypotheses that we intend to verify in our thesis. Our research questions are therefore:

- Is agora relevant as a model capable of extending the scope of the theory of social representations?

- Does the verification of the agora that can be constructed of the social representations that the subjects have of themselves and those of others expands and contributes to the knowledge of the area, nodwith regard to the prejudices and resistances in relation to THE verified in the literature?

3 METHODOLOGY

In this chapter, we will present the methodology of the research. We will start with a short bibliographic review relative to (1) the methodological approaches used in the study of social representations of AEd; (2) the research method, followed (3) by the sampling strategies of the research subjects; (4) of the instruments that were used for data collection, as well as (5) of the analysis procedures, focusing on the theoretical concepts mobilized for the analysis of the results (Agora).

3.1 Methodological approaches

3.1.1 Traditional methodological approaches used in the study of SScs in EAD

We will not explore here all the methods developed for the study of social representations because they mirror virtually all possible methodological approaches – quantitative, qualitative, logical-argumentative and hybrid – which would be far beyond the objectives of this work. However, it should be emphasized that, in order to study the social representations of a theme such as THE, access to subjects who can express an opinion about it seems to be the most pertinent (operitif to, for example, studying the social representations of texts published in newspapers and media discourses of all order). We propose to present here some approaches to data collection already developed on social representations in THE because they define, in one way or another, the research practices around this theme.

According to some authors (REIS; BELLINI, 2011),the most common approaches to obtaining data on social representations aboutAD, involve observation, data collection and analysis procedures. The observation corresponds to a systematic process applied to a specific group or community, seeking to understand facts or phenomena (SPINK, 1996) . The collection of information consists of annotations of groups participating in a research process, with the recommendation always to maintain the natural dialogue of the contents and contextualizations according to each group. Often, techniques of recoiling verbalizations are also used, considered common ways of investigating them (REIS; BELLINI, 2011), because they consist of giving voice to the interviewees, avoiding imposing possible preconceptions of the researcher (JODELET, 2005; JOVCHELOVITCH, 2014; KINGS; BELLINI, 2011). Some examples of these techniques, related to subjects, are: (1) participant observation for data collection of community exchanges by annotations; (2) interviews with open or semi-structured scripts

(REIS; BELLINI, 2011; SPINK, 1996;   (3) focus groups, which are species of collective interviews that are based on the group's interaction, with the objective of producing data and *insights* (MARKOVÁ et al., 2007; KINGS; BELLINI, 2011).

Other techniques and methods related to speech collection and analysis (REIS; BELLINI, 2011) are: (1) those that take various forms such as the study of the rhetorical construction and feelings that could emerge from the texts (JACQUES et al., 2013) etc.; and, as has already been stated in the previous chapter, (2) the EVOC - Free Association or Free Recall (which will be integrated into this research: see item 3.2.1 below)) - where, from a small number of stimulus words, social representations are identified and free associations are established between them (ABRIC, 2004; KINGS; BELLINI, 2011).

Finally, many studies on social representations of THE worked with quantitative and qualitative data from official censuses and opinion surveys such as texts, drawings, documents, personal data, pamphlets, etc. (REIS; BELLINI, 2011; SPINK, 1996).

3.1.2 Complementary methodological approach proposed for the study of SRs, based on the application of the agora model

In several studies, in general, the methodological demarcation of a studied group is through a population, which is nothing more than a common point among those surveyed (BOOTH; COLOMB; WILLIAMS, 2007). For example: population of people who voted for a particular president, university students, movie goers, students at a particular school, etc. In practice, the researcher frames the researched according to a point of view, tracing and delimiting their borders, as exemplified in Figure 15.

Figure 15 - Delimitation of the population constituted by a criterion established by the researcher.
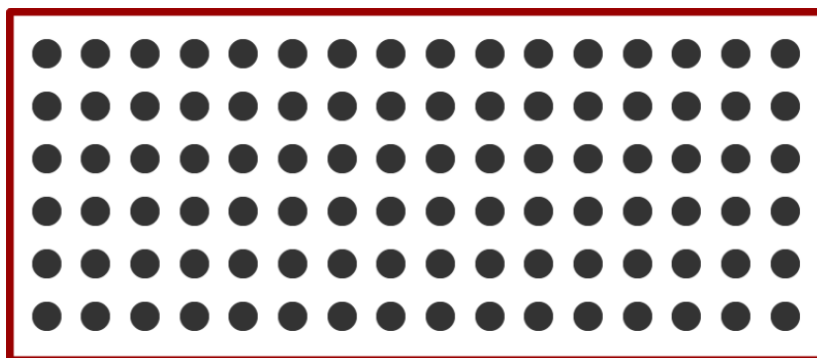
However, when it comes to symbolic objects such as representations, starting from the premise of social learning by interaction (VYGOTSKY, 1991) with the group (MARKOVÁ, 2003; PIAGET, 1975; VYGOTSKY, 1991),and taking into account the complexity of exchangesin the universes of interactions that the ecology of the senses proposes to capture (CAMPOS, 2015, 2017), we no longer speak of populations. These, in the symbolic field, do not necessarily have common histories or interactions and, therefore, can not even produce fields where the processes of anchoring and objectification can be appreciated (MOSCOVICI, 2000).

Assuming, therefore, this perspective, we would like to present the way in which we intend to identify agoras from an adaptation of the method of evocations developed by Abric (1997), which will be presented in the next section of this chapter.

As an introduction, we would like to start from the studies of networks, because understanding them can help in understanding the mechanism of this research. For example, for Baran (1964), the formation of a network can take place in three ways: centralized, decentralized and distributive (MARTELETO, 2001; RECUEIRO, 2002),as we can see in Figure 16, below. In each network, there is a common interaction point, or node, that produces a *cluster,*that is, a node from which a set of relationships is established.

Figure 16 - Formation of possible networks according to Baran
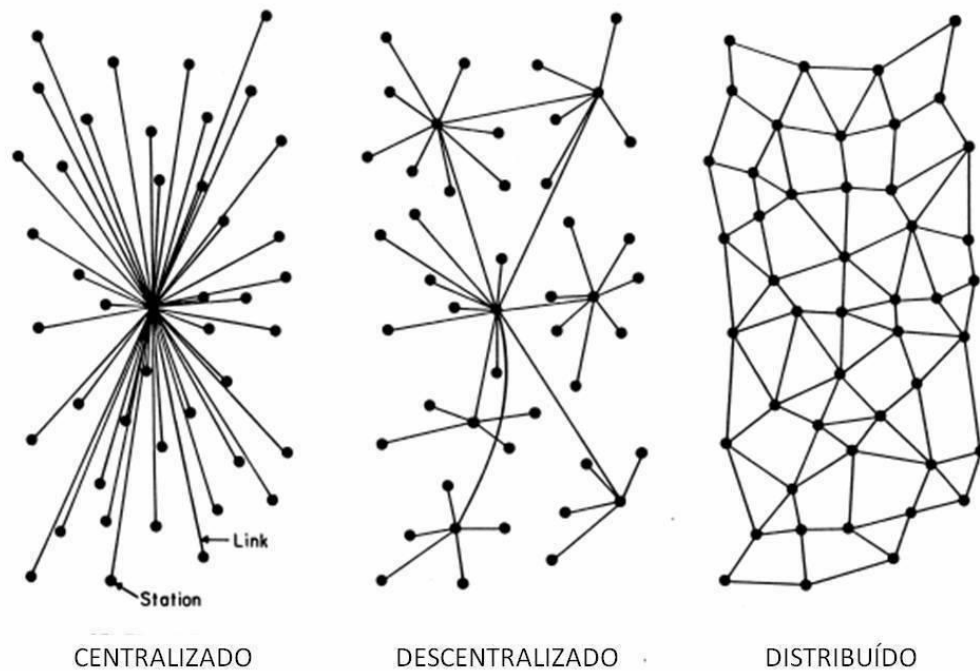
Source: (BARAN, 1964)

In the "centralized" part of a central node, in the "decentralized" several nodes can originate relationships and, in the "distributed", all nodes interconnect with the adjacent.

Agoras, as a model, can be understood as structures on which representations are co-constructed forming *clusters*. These nodes, involved by networks of relationships, indicate people, groups, communities or societies that share similar representations. As a model, agoras illustrate social representations from a network perspective. This model can be presented by taking several configurations, such as "centralized" *hub* (KAUFMAN, 2012),which we can see inFigure 17, below.

Figure 17 - Formation of a *cluster* in the form of a *hub*
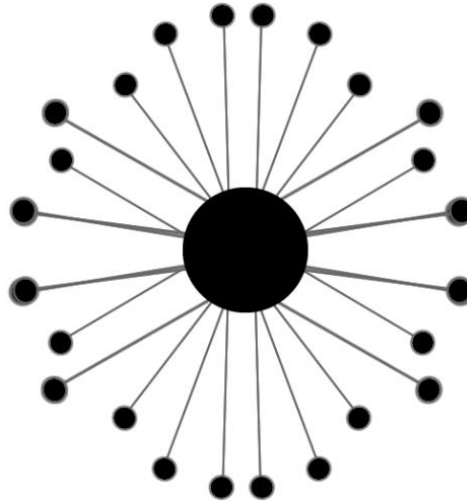
Although here we do not aim to explore the various configurations *that clusters can* take in networks, figure 17 above is illustrative of what we want to go through. For a better understanding of the proposal for analyzing the social representations we suggest, we present below (figure 18) a *set of clusters* in the centralized form *of hubs,*where triangles represent nodes from which shared RSs are produced. Although neuronal plasticity does not correspond to hub-shaped *networks, the illustrations*serve as amodel of the relationships that are produced in ecology of meanings.

Figure 18 - The formation of agoras
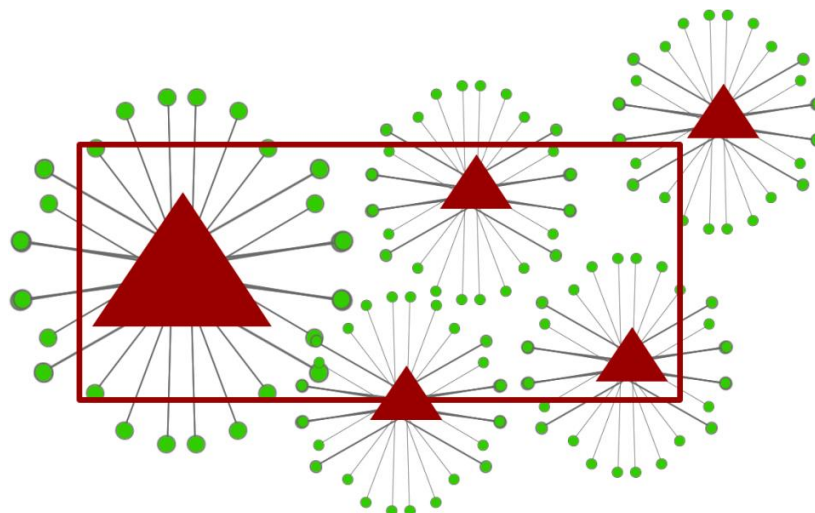
In Figure 19 below, populations 1, 2 and 3 share similar social representations regarding EGO (B), forming agoras. The agora of a given population can share, partially or totally, the ideological field of other agoras.

Figure 19 - The formation of agoras with different groups
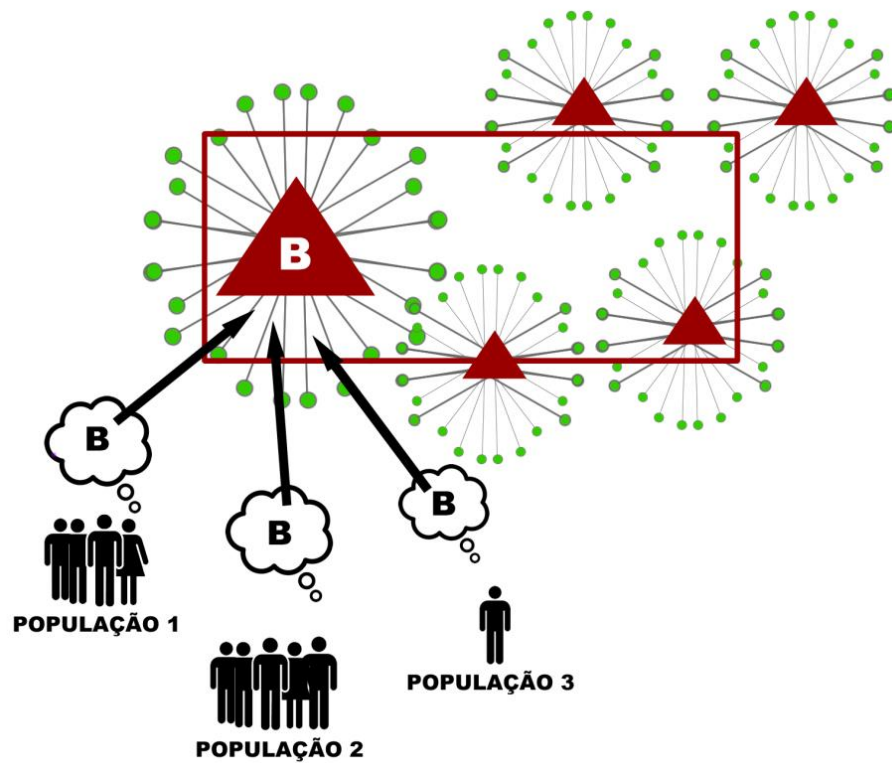
In our research, where we applied the method of evocation developed by Abric (1994), the agoras were formed from the RSs of the researched about THE. In Figure 20, *populations, as generators of clusters* of social representations in the form of *hubs, share* different agoras by projection: those that emerge from EGO and produce the representation of ALTER.

Figure 20 - Projection of a group
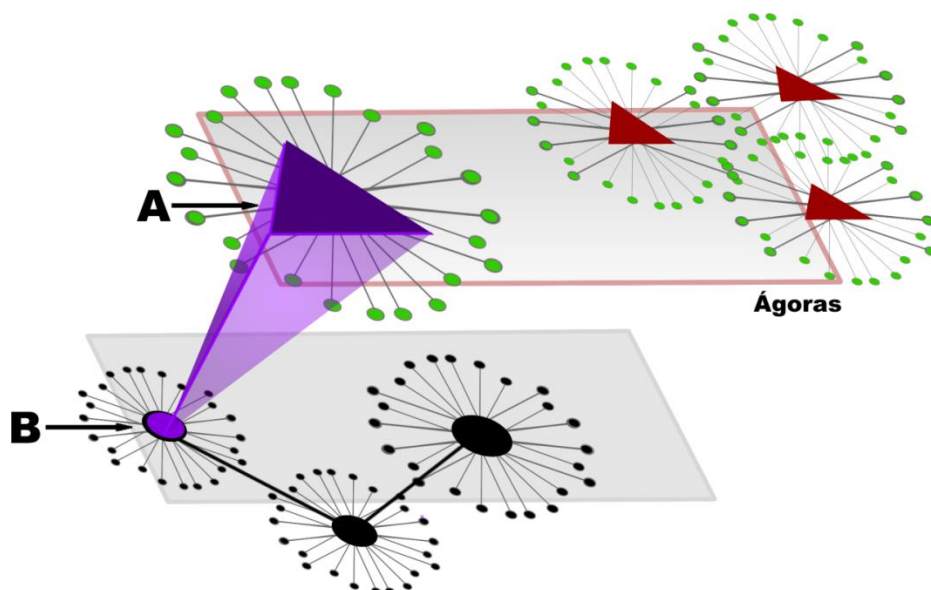
In addition to this representation, we model both agoras A (Alter projection) and B (Ego backprojection) in the same illustration (figure 21).

Figure 21 - Agora in understanding ego and alter
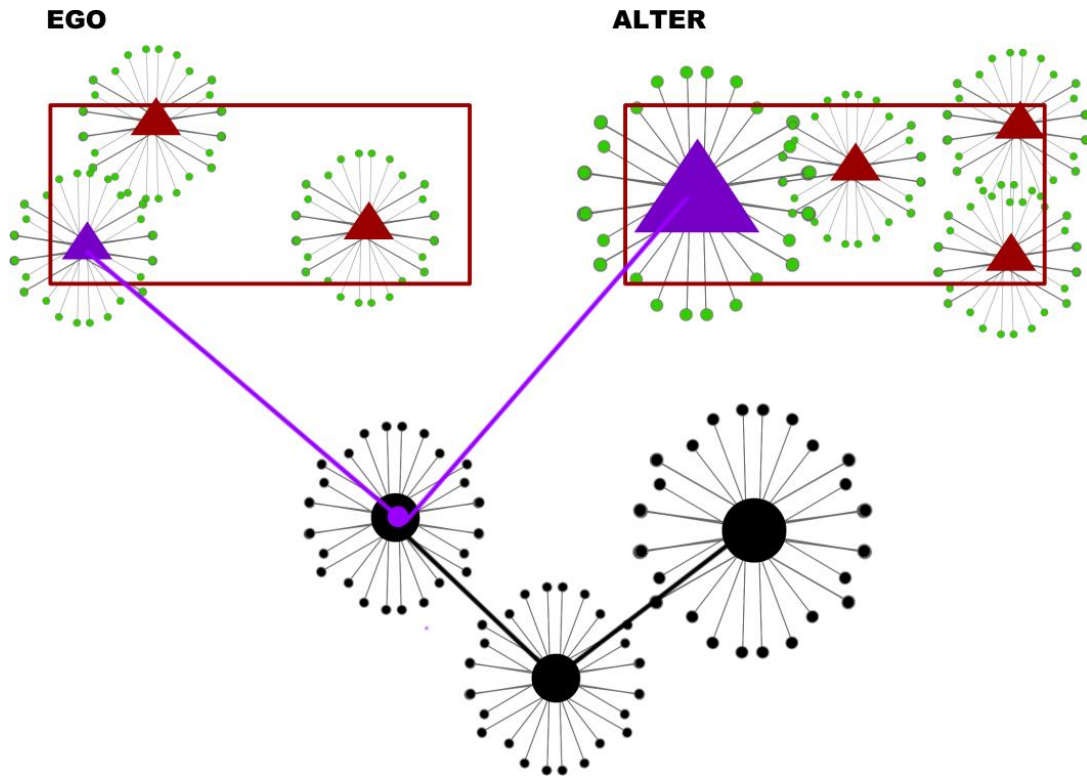
We believe that this analytical-interpretative proposal will allow us to answer the research questions stated above (item 2.4) on the one hand through the construction of agoras and, on the other, exploring social representations regarding prejudice and resistance to AEd.

3.2 Method

3.2.1 Evocation

A quantitative approach was adopted in this work, measured through the method of evocation. This method consists of asking the respondent of the research a small number of stimulus words from a question. Therefore, from them, as already explored above, we can establish what is called Free Association or Free Evocation (EVOC) by creating data that can be worked empirically (REIS; BELLINI, 2011). The technique of evocation of words consists in asking the subjects questions related to what they want to know in a research, assuming that the words that appear in their mind before the subject in question, which are verbalized orally

or in writing, indicate their representations about the object (BARRETO; MENESES; MOSCON, 2016; CONCEPTION; SILVA, U.S.; EUZEBIO, 2011; MARCHISOTTI et al., 2017; SANTOS, 2006).

We associate two processes with this procedure. (1) The first concerns expanding it on the basis of the agora model, which is to understand it as a word capture by evoc with regard to EGO and ALTER. (2) The second case is related to the way of observing agoras. We assume that it is possible to identify affinity plans between the social representations that emerge from the application of EVOC. That is, the organization of a larger number of representations with the same meaning that can be grouped between individuals, forming agoras of two, three, four and five words of the same meaning. In practice, we obtain analyses composed of the greater or lesser adherence of a given population to similar representations. With this we were able, methodologically, to establish points of ideological connection between subjects according to the number of coincident evocations. As five keywords were requested in the research, it was possible to create affinity plans of up to five simultaneous representations between subjects. As we try to explain above, the number of words with coincident meanings from 1 to 5 would place the subjects on the same level, as we exemplified through Figure 22 below.

Figure 22 - Agora affinity plan
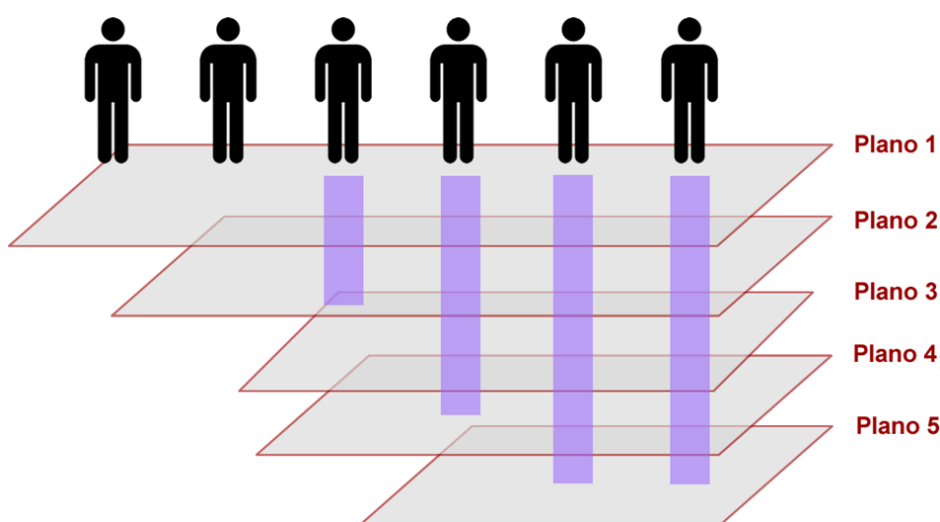
3.2.3 Subject sampling strategy

Once we have adopted a quantitative approach to the application of the evocation method, it is now necessary to present who the subjects of the research were: people over 18 years old from the selection process of the CEDERJ vestibular, which were approached through a digital form. To achieve this goal, we established a research partnership with CEDERJ, which authorized the assignment of the information obtained by this vehicle.

To make up the sample, an invitation was presented to the entire population of candidates of the vestibular competition, of 42,626,000 people, excluding only those who did not want to participate or expressed contrary to the terms of the certificate of ethics of UFRJ. The c[3]onceito of population in statistics is focused on elements that have a common point, that is, one can define a population valid by age, profession, sex or thematic affinities (ANDERSON; SWEENEY, SWEENEY, SWEENEY, WILLIAMS, 2007) . In this case, the population was considered as all participants of the CEDERJ vestibular.

3.2.4 Data collection tool

The data collection instrument used for our research was a general general sociodemographic questionnaire (for knowledge of data such as gender, race, age, schooling, etc.) associated with two fundamental questions: one for data extraction on EGO and another on ALTER. The answers were considered as indicative of evoked social representations (ABRIC, 2004; MAGELLAN, 2014; MARKOVÁ, 2007, 2017; SA, 1996).

The questions formulated in the recall test were as follows:

Regarding EGO - What are the five words that come to your mind when you hear the term "EAD"?

Related to ALTER - What do you think Brazilians think when they hear the word "EAD"? Quote five words or expressions.

3.2.5 Data processing, analysis and interpretation of results

The data obtained followed several stages organized in three phases. In the first phase (first stage) we carried out a quantitative treatment of the data. In the second and third (the final

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[3] Opinion issued by the Council of Philosophy and Human Sciences of n. 3.159.251 CAAE: 04553218.0.0000.5582

two stages), the processing of quantitative data based on the technique of free evocation of words, as shown in table 8 below.

Table 8 - Stages of the analytical-interpretative process

Step 1	Compilation and formatting of data
Step 2	Data organization identifying words evoked without EGO and ALTER in literature and research
Step 3	Analysis of the agoras of axes 1 to 5 and Interpretation of the results according to dimensions of the Ecology of the Senses.

In more detail, the process was carried out as follows:

In the first stage, the population was segmented with the elimination of non-compliant data, incorrectly or ineligible. Blank answers, erroneously typed or meaningless data were considered ineligible data.

In the second stage, the data from the two guide questions indicated above were compiled, in order to extract the organization of social representations in accordance with the theory (ABRIC, 2004; Booth, BOOTH, 2010 COLOMB; WILLIAMS, 2007; CAMPOS, 2017; MAZZOTTI, 2005; MOSCOVICI, 2000; PEREIRA, SA, 1996).

In the third stage, we organized the data in axes from 1 to 5 from the first 100 most cited words, due to the observation of agoras (a) considered "negative", (b) that could be compared with the results of the literature review, (c) affinity plans, (d) relational analysis and (e) the first 500 answers. At this same stage, we made a global analysis of the agoras and interpreted the results based on the following senses of Sense Ecology:

a) From the point of view of the natures of the subjects (EGO and ALTER), words with **cognitive meaning,**words with affective **meaning** and words referring to ethical-moral **issues;**

(b) from the point of view of the environment and social, words which may be referred **to** the environment or suggest it;

c) From the point of view of world images, subjective interpretation, based on the theoretical system that, from the researcher's point of view, implies in certain images of the world (or the theme).

4 ANALYSIS OF RESULTS AND INTERPRETATION OF DATA

4.1 Analysis of Results

4.1.1 Introduction

In this first part, we clarify, so that the reader has a greater general understanding of the data collected, which we start from an overview. This is necessary for the understanding of some agora formations, as there will be a higher probability of occurrence of one result due to another due to this general basis.

Initially, 60,292 answers were extracted from the socioeconomic form, whose completion was not mandatory for registration of the entrance exam, as well as it was not imposed that the candidates answered all the questions presented. In view of the lack of mandatory filling, the group of those who agreed to participate in the research was built by 42,626 people. This group was, therefore, the basis of work used to make up the study.

To create the questions, a standard structured form of the institution (CEDERJ) was used, but for the purposes of this research, the questions related to\ EGO and ALTER were added. The questions used were:

1. How did you learn about cederj's entrance exam?

2. What type of educational establishment have you attended (or attended) in high school?

3. What kind of high school studies have you conducted (or performed)?

4. In what year did you complete (or complete) the high school course?

5. Have you attended any courses, besides high school, to take the entrance exam?

6. Have you taken any entrance exams before? What?

7. Have you started a college degree?

8. What is your family's monthly income?

9. If you engage in a paid activity, what is your participation in the economic life of the family?

10. Where do you live?

11. Except for school books, how many books, on average, do you read per year?

12. What is the medium you use the most to stay informed about events?

13. If you read newspaper, which section do you like to read the most?

14. Do you use computer?

15. What is your daily availability to study?

16. Do you attend extracurricular courses systematically? Mark the one that takes up your time the most:

17. Do you master any foreign languages?

18. Which of the activities mentioned below do you occupy your most time?

19. What do you most expect from a university course?

20. Why did you opt for a distance course?

21. What experience do you have in distance education?

22. What contributed the most to the choice of this course?

23. How far from your residence to cederj polo for which you are competing?

24. What availability do you have to go to cederj's Regional Center?

25. What are the five words that come to your mind when you listen to EAD?

26. What do you think Brazilians think when they hear the word EAD? Quote five words or expressions.

We highlight that the last two questions (25 and 26) are those that serve us as guides for the formation of social representations.

4.1.2 Data processing

As a data processing procedure, the information was compiled in the Microsoft Access 2016 program, forming a database on this system. For the extraction and query of information, commands were used in a language called SQL*(Structured Query Language).* In Portuguese, Structured Query Language. The extracted data was later imported into the Microsoft Excel 2016 system and applied to formulas and filters of various natures for compiling and creating graphs. The above procedure was performed for each agora (group of people with common social representations)

4.1.2 About the general public

In this part of the thesis, we make a general overview of the statistics performed for the total number of people, i.e. the 42,626 respondents. This catch is important to guide the reader in the configuration of the agoras, which will be seen ahead. As agora is the formation of a group from ideas, it is important to emphasize that the formation of all agoras are substrates of

this initial base, which generates derivations that can affect the result as a whole. To illustrate, imagine that there are a large number of female people on this basis. Therefore, the probability of an agora being formed by people of this sex is higher; which is not a problem for the methodology. However, it is necessary to understand the reader of this stage in order to be able to learn some phenomena, because the initial idea of agora comes from the natural extraction of a group of people through their social representations, that is, a group formed by their ideas and concepts. However, despite the initial statistics, what is seen in the results is the imperative of the world image and the alteration of the initial data.

Table 9 below shows the total number of participants and their average age.

Table 9 - Quantity

Type	Numbers
Respondents	42.626
Average age	32 years old

Below, we present a total overview of the statistical data from the basis of this thesis.

In this investigation, the reference in relation to the city will be as to the pole chosen to attend the college and not necessarily to the city where the researched live. The only city that contains two centers is Rio de Janeiro, with units in Campo Grande and Rocinha, and the other municipalities have only one unit. About the cities/centers investigated in this thesis, we have a predominance of the metropolitan region of Rio de Janeiro, with 6% more people living in the interior of the state, and the cities that contain the largest number of students are Nova Iguaçu, Campo Grande, São Gonçalo, Belford Roxo and Duque de Caxias. Regarding the age variation, the peak is between 18 and 20 years, but still, there is a large margin of people with higher age variation and outside the area considered of university age, where the average age is around 32 years. When it comes to sex, there is a female predominance of about 56%.

From the causes of choosing the EAD modality as a form of teaching, it is noted that most say they do not have time to attend higher education at the times practiced by traditional universities (33%). Next, it is also observed that financial conditions are considered important in the choice of distance higher education with 33%. Regarding leisure, almost half of the public (49%) says to be entertained with the Internet, followed by reading and sports in the same proportion (15%). It is also noted that the majority of the public of this thesis, more than half (54%), have a family income between 1 and 3 minimum wages. In relation to experience with distance education, more than half (51%) says nothing to have attended in this modality, but

still, there is a large group of people who have had experience in online courses. About the factors that contributed to the choice of course or career, most say that it was due to reasons of adequacy to personal skills (37%), followed by the need to have a degree for professional reasons. The majority of the public investigated does not have a higher education (82%). It was also verified that the majority are students from the public school (66%) and who does not work (32%), but receives financial help from the family. There is a large number of people who work or help financially at home, and these two cases constitute 47% of the total. It is possible to identify that the majority say they read from one to two books per year, with 44% of the public, and that the Internet (82%) is the main source of information. Regarding newspaper reading, it is noted that the majority say they do not read (29%) and then we can observe that those who read are mostly interested in the areas of culture, education and leisure. Almost half of this audience (48%) has internet access at home. The vast majority of this audience (72%) does not attend any kind of extracurricular course.

The above data are only the basis for the reader to understand a little about the audience of this research, but, as already said, when grouping people by ideas, these statistics are changed as will be seen in the analysis of agoras below.

4.1.3 Overview of representations

By definition, the agora brings together groups of people through social representations. Therefore, at this first moment, we selected a list of words to make up the study. For this, the first 100 words with the highest incidence number were selected so that we could make their analysis. The separation of this list occurred as follows: 50 words more cited for EGO and also the 50 most cited for ALTER. See the list in table 10 below:

Table 10 - The 100 most cited representations for EGO and ALTER

Ego		Alter	
Representations	Number of People	Representations	Number of People
Opportunity	10539	Ease	8918
Time	10372	Time	6772
Ease	8551	Opportunity	6238
Practicality	8384	Practicality	3764
Flexibility	6667	Difficulty	3417
Discipline	6553	Economy	3146
DEDICATION	5852	Flexibility	3126
Economy	5061	Convenience	2718
Availability	4551	Difficult	2553
Convenience	3718	Discipline	2406
Knowledge	3412	Availability	2069
Focus	3379	Dedication	1999
Responsibility	3066	Laziness	1909
Organization	2993	Prejudice	1670
Commitment	2567	Knowledge	1286
Learning	2444	Easy	1286
Quality	2398	Quality	1246
Accessibility	2374	Bad	1175
Formation	2103	Focus	1164
Determination	1970	Training	1138
Effort	1720	Accessibility	1116
Achievement	1453	Responsibility	1085
Commitment	1452	ORGANIZATION	1080
Education	1435	LACK OF TIME	1035
Comfort	1289	Work	1034
Autonomy	1271	Distance	1002
Work	1236	Distrust	947
Growth	1211	Learning	941
Study	1206	Effort	885
Future	1077	Education	826
Learning	1076	Commitment	803
Commitment	1039	Money	786
Difficulty	973	Fear	784
Agility	965	Comfort	767
Cost	938	Study	732
WILLPOWER	938	Internet	722
Distance	931	Cost	713
Need	913	Determination	649
Money	905	Need	634
Graduation	869	Quickly	628
Challenge	860	Complicated	618

Internet	858	Practical	614
Qualification	854	Doubt	610
Security	842	Ignorance	594
Inclusion	809	Weak	570
Fitness	797	Commitment	564
Technology	791	Growth	552
Access	760	Technology	507
Will	714	Access	501
Training	687	Agility	501

The reader of this thesis may notice that even though words have repeated both in one structure and in the other, the difference between the number of repetitions from one column to another is large. For example, the word "opportunity" is quoted in the first column more than 10,000 times, and in the other column (ALTER column), the number of repetitions is nearly half. You can also see below for words that have not been replicated, both in ALTER and EGO. Of the 100 words, 30 representations had no repetition in each category (15 for ALTER and 15 for EGO), as can be seen in table 11 below.

Table 11 - Words that had no repetition in ALTER and EGO

Ego	Alter
Access	Cheap
Fitness	Complicated
Learning	Distrust
Autonomy	Ignorance
Challenge	Difficult
Commitment	Doubt
WILLPOWER	Easy
Future	LACK OF TIME
Graduation	Weak
Inclusion	Fear
Freedom	Practical
Qualification	Prejudice
Achievement	Laziness
Security	Quickly
Will	Bad

Table 12 below can also be observed in table 12, the keywords that were replicated in both EGO and ALTER: 35 in all.

Table 12 - Words with repetitions in ALTER and EGO

EGO and ALTER
Accessibility
Agility
Learning
Convenience
Commitment
Commitment
Comfort
Knowledge
Growth
Cost
Dedication
Determination
Difficulty
Money
Discipline
Availability
Distance
Economy
Education
Effort
Study
Ease
Flexibility
Focus
Training
Internet
Need
Opportunity
Organization
Practicality
Quality
Responsibility
Technology
Time
Work

The words that had resonance in both ALTER and EGO will be presented in agora form later.

4.1.4 Discussion of overview data

By revealing the first 100 most evoked words (50 EGO and 50 and ALTER), it is possible to observe some that are interesting for reflection. Of the 100 most cited words, some of the 50of ALTER show negative representation, while in the 50 of EGO there is no negativity. They follow, in table 13 below, in order of evocation.

Table 13 - List of negative words by ALTER

Negative Representations of ALTER
Fear
Prejudice
Easy
Bad
Distrust
Hard
Complicated
Doubt
Ignorance
Weak
Laziness

For a global analysis, this thesis used dimensions of the ecology of campos' senses (2017) for each word that, when conducting a social representation, we associate the following dimensions: cognitive and affective structures; conscience, will and morality, as well as material conditions of existence. In order to evaluate the nature of social representation, we used the first 100 words, 50 EGO and 50 of ALTER.

It is possible to notice in chart 14 that words such as bad, laziness, fear and doubt are associated with the world images of subjects in relation to others. As for conscience, will and morality, it is also possible to see negative words in terms of meaning, such as "prejudice", "distrust", "ignorance" and "difficult". On the other hand, we notice that words such as "responsibility" and "commitment" suggest inverse meanings. In the material conditions of existence, we verified, for ALTER, that there is a list of words that do not have positive or negative connotations, such as "work "and "formation". In addition, other words appeared that may have links with the subject's daily life such as "practicality", "ease" and "economy".

Table 14– Representations of ALTER in function of the Ecology of the Senses

REPRESENTATIONS (WORLD IMAGES) - ALTER		
COGNITIVE AND AFFECTIVE STRUCTURES	**CONSCIENCE, WILL AND MORALITY**	**MATERIAL CONDITIONS OF EXISTENCE**
Knowledge	Prejudice	Ease
Bad	Difficult	Time
Learning	Discipline	Practicality
Education	Dedication	Economy
Fear	Focus	Flexibility
Study	Responsibility	Convenience
Weak	Difficulty	Organization
Quality	Distrust	Accessibility
Ignorance	Commitment	Training
Complicated	Determination	Work
	PREGUICA	LACK OF TIME
	Easy	Distance
	Commitment	Money
	Growth	Comfort
	Opportunity	Cost
	Availability	Internet
	Effort	Need
	Doubt	Quickly
		Practice
		Cheap
		Technology
		Agility

In the representations of EGO (chart 15), it is possible to notice words of a positive nature related to the cognitive and affective structures of the subject as "knowledge", "realization", "will" and "freedom". Regarding consciousness, will and morality, we observed words that had a greater number of replications, such as "opportunity", "ease" and "dedication". Regarding the material conditions of existence, we find words that are more close to the structure of ALTER, which are the ones that had the most coincidences in quantitative terms.

Table 15 - Representations of EGO in function of the Ecology of the Senses

REPRESENTATIONS (WORLD IMAGE) EGO		
COGNITIVE AND AFFECTIVE STRUCTURES	CONSCIENCE WILL AND MORALITY	MATERIAL CONDITIONS OF EXISTENCE
Knowledge	Opportunity	Time
Quality	Discipline	Practicality
Learning	Dedication	Flexibility
Achievement	Availability	Ease

Education	Focus	Economy
Study	Responsibility	Organization
Learning	Commitment	Accessibility
Graduation	Determination	Training
Will	Effort	Comfort
	Commitment	Work
	Autonomy	Convenience
	Future	Agility
	Commitment	Cost
	Difficulty	Distance
	WILLPOWER	Money
	Security	Need
	Challenge	Internet
	Qualification	Technology
	INCLUSION	Fitness
	Growth	Access
	Freedom	

The words "ease" and "difficulty" seem to suggest different meanings since the former may have the sense that THE is easy or easy to enter. The second may suggest that it is difficult to learn subjects or that distance learning is more difficult than the one in person. These two words are found in both EGO and ALTER. What draws attention to the possible representations they would indicate is the antagonism of their meanings in the same context of citation ("ease" and "difficulty" in ALTER and "ease" and "difficulty" in EGO). Moreover, a peculiar characteristic of these possible representations is that, when mentioned in the same context, they may reflect positivity and negativity. For example, it is easy to reconcile studies with work (positive perception) and ease to pass the year (negative perception), to the extent that this latter conception may suggest that THE is bad because it is "easy to pass".

4.1.5 Overall data analysis

In this first general conclusion, we adopted the agora in a superficial analysis of the totality of the data, aggregating observations. In the next items and sub-items, an analysis of the representations will be performed, directed to the agoras themselves. It is possible to note, as already explained, that negative words are directly associated with ALTER, reinforcing the hypothesis of a general idea of prejudice. It is also noted that, thinking in terms of the Ecology of the Senses, the words of a negative nature are related to the cognitive and affective aspects, as well as those that concern the conscience, will and morality of the subjects. It is also perceived the presence of words related to prejudice in relation to THE, such as those associated

with "fear" and the term "bad". Words like "opportunity" appear as the most quoted for EGO (i). The same word appears in ALTER (the other) in the median field of the ranking of citations. The feeling that the other may associate distance education with negative terms is one of the factors that suggests the generation of prejudices and resistance to AEd. The above data invite us to numerous reflections regarding the social representations of us and others, suggesting how complex the nature of the understandings of human thought is. This is no surprise given that they reflect the positions of some of the authors of the bibliographic survey carried out for the discussion of the theme of this thesis. In the next chapter, we survey ed the agoras of possible negative representations due to the prejudice already detected in this first total analysis of the data.

4.1.6 Analysis of agoras and the five axes of research

We adopted five axes of analysis, understood here by "representations" words that supposedly indicate socially shared representations:

1- Axis 1- Analysis of agoras of the most cited negative representations.
2- Axis 2 - Analysis of agoras of the most evoked representations in comparison with those most frequently mentioned by other authors, as indicated in the bibliographic survey (Chapter 1).
3- Axis 3 - Analysis of agora affinity plans.
4- Axis 4 - Relational analysis of agoras.
5- Axis 5 - Analysis of the first 500 valid answers of the applied questionnaire.

In the analyses, we present the results of the agoras as a function of their possible interpretations for each of the formations, as well as comparations between EGO and ALTER.

4.2 Axis 1 - Analysis of agoras of the most cited negative representations.

4.2.2 Introduction -The agoras of negative representations

In this axis, we analyze the negative terms primarily because the objective of this thesis is widely associated with the understanding of prejudices and resistance to distance education.

Of the first 100 words, 50 of EGO and 50 of ALTER, it was only possible to detect supposed negative representations in ALTER (chart 16). However, benefiting us from the significant database collected in the research, it is possible to evaluate that, in addition to the first 50 citations, it is possible to identify an agora from the negativity manifested by EGO. Thus, even if the exposure of the data extends beyond what is expected, we decided to display them in their entirety in order to create relevant differences, even if they are not among the first 100 citations.

By thinking about the terms evoked in terms of complex ecology of meanings, it is possible to perceive that there is concentration of those in cognitive and affective structures and in the processes of consciousness, will and morality that in the material conditions of existence of individuals.

Table 16 - Negative representations and ecology of the senses

REPRESENTATIONS (WORLD IMAGE) NEGATÍVAS		
COGNITIVE AND AFFECTIVE STRUCTURES	**CONSCIENCE, WILL AND MORALITY**	**MATERIAL CONDITIONS OF EXISTENCE**
Weak	Doubt	
Fear	Distrust	
Bad	Difficult	
Complicated	Prejudice	
Ignorance	Easy	
	Laziness	

4.2.1 Agora fear

In relation to the formation of the agora related to the word "fear", at first we can notice a great difference between EGO and ALTER, with many more recurrences for the latter (about 5 times more words). The possible social representation related to the word "fear", for EGO,

appears among the least cited, contrary to what happens for ALTER, in which such representation appears among the first 50 citations, as we can see below (chart 17).

Table 17 - Evocations relating to EGO and ALTER - Agora- Agora Medo

Agora	People
Ego	157
Alter	784

Table 18 notes that young people between 21 and 23 years old are responsible for the predominance of the word "fear" in the formation of the agora, also close to the range between 18 and 20 years. Soon after, a fall with three peaks: from 24 to 26 years, from 27 to 29 and from 36 to 38. However, as can be seen in chart 18, in the column referring to EGO, a number is perceived in decreasing scale, with a strong fall only in the range of 21 to 23 years of age.

Table 18 - Age variation- Agora Medo

Type	Age variation
Alter	
Ego	
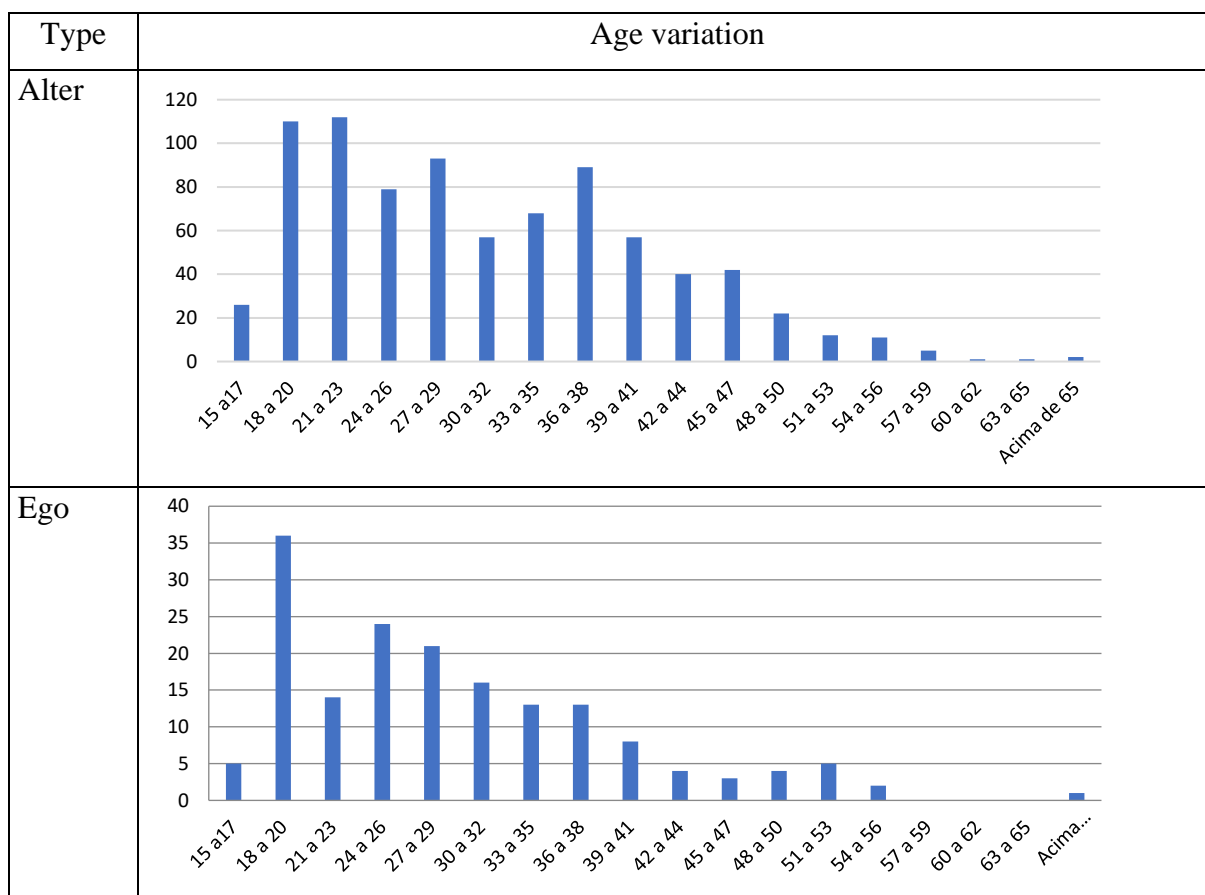
In relation to sex, it can be observed that there is female predominance. However, it deepens when the word "fear" is focused on EGO. That is, more women recognize being afraid of distance education, as shown below table 19.

Table 19 -Sex -Agora Fear

Alter	Ego
■ Masculino ■ Feminino 47% 53%	■ Masculino ■ Feminino 27% 73%
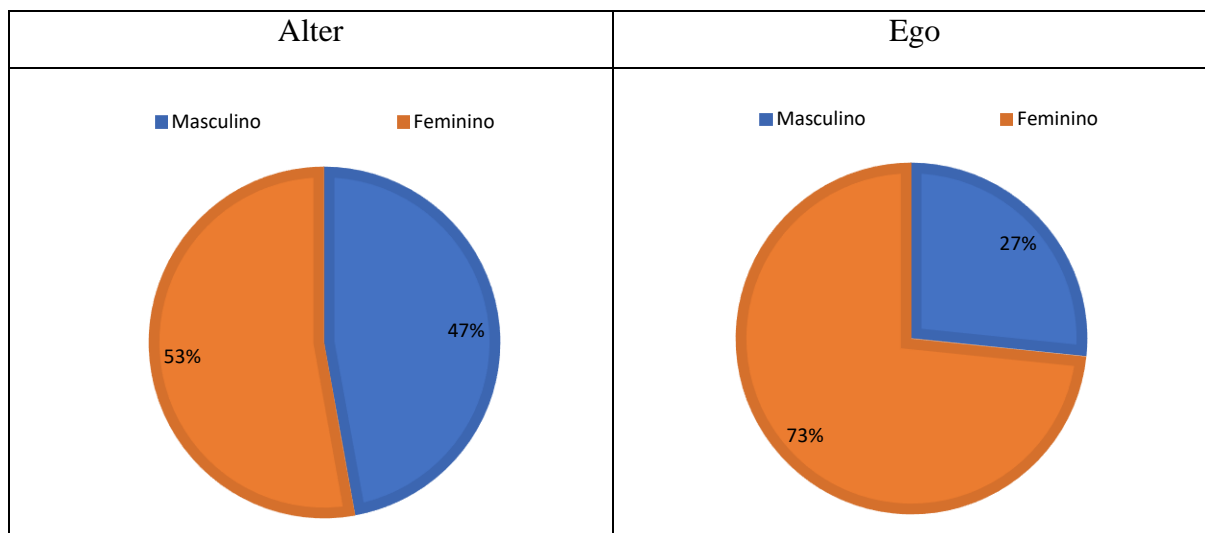
It can also be noted (chart 20) that there is a predominance of people who have never experienced distance education, but who have possible representations of fear in relation to it (72% in EGO and 50% in ALTER).

Table 20- Experience with EAD - Agora Medo

Alter	Ego
2% 14% 50% 34% ■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	1% 7% 20% 72% ■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
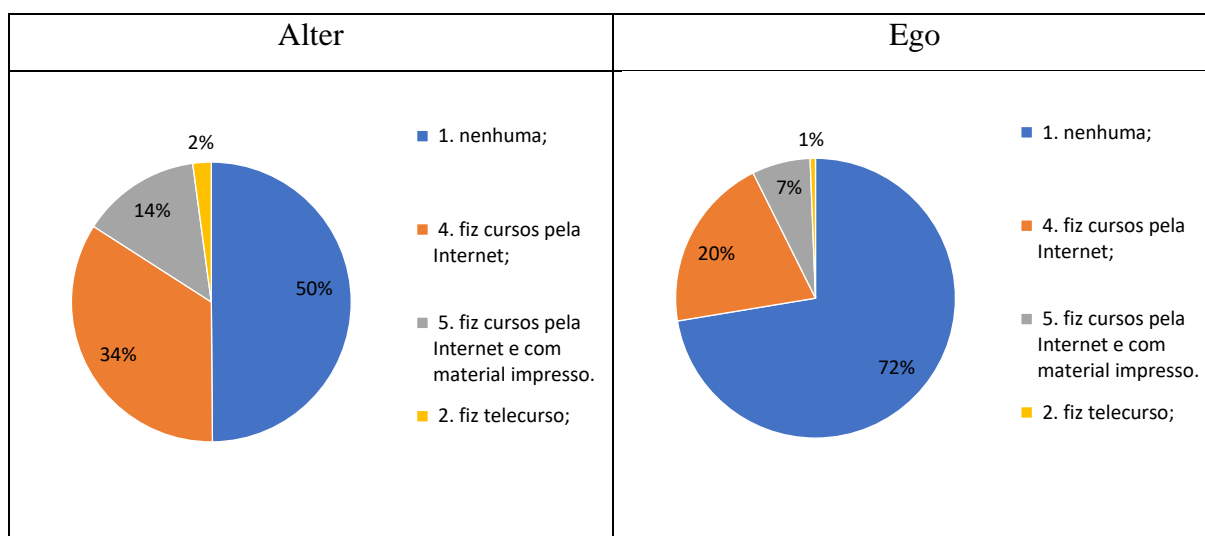
Regarding the distribution by the cities of Rio de Janeiro in relation to those that most report being afraid of distance education, there are inverse feelings when it comes to EGO and ALTER (chart 21). For example, we can note that the city where people most believe that the other is afraid of The EAD is Belford Purple. However, in relation to EGO, the city that presented the most fear as supposed representation was Itaperuna, in the interior of the State of Rio de Janeiro. It is also noted that, regarding ALTER, there is a predominance of fear in the metropolitan region (chart 22). This situation is reversed when it comes to EGO, which has preponderance within the state.

Table 21 - Municipal geographical distribution- Agora Medo

Type	City
Alter	
Ego	
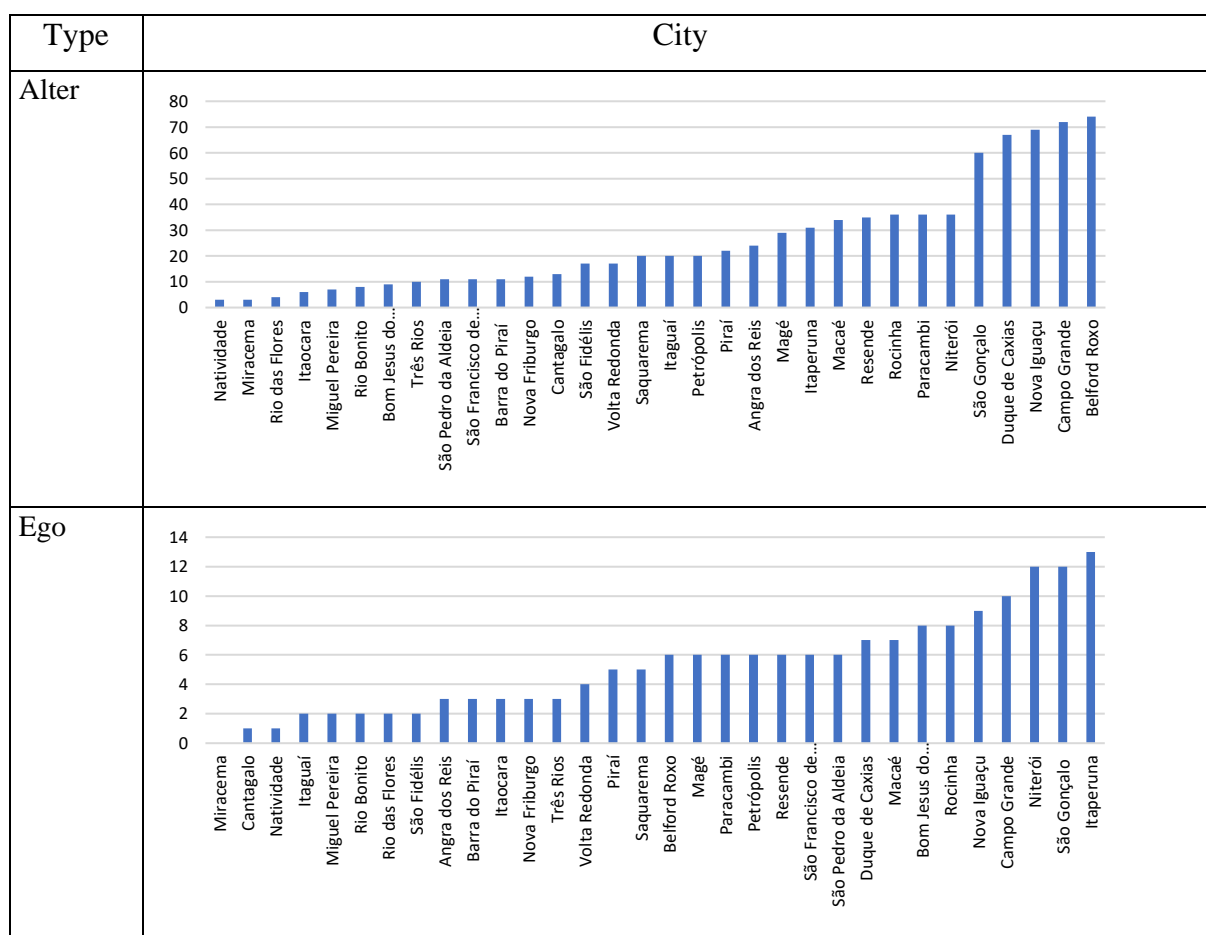
Table 22 - Geographical distribution of regions - Agora Medo
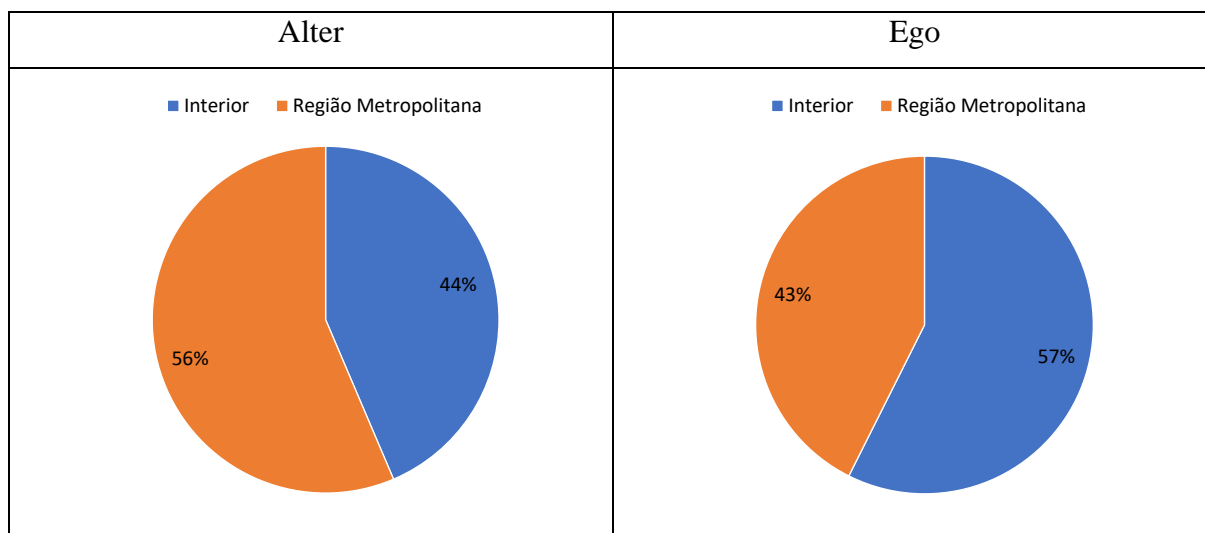
Alter	Ego
■ Interior ■ Região Metropolitana	■ Interior ■ Região Metropolitana
44% 56%	43% 57%

With regard to economic participation, there is a majority of respondents from this agora whose representation in alter confer to him as without work and receiving financial assistance from the family and secondly as a family risk, as can be seen in table 23, below, the same occurs in what concerns the EGO.

Table 23 - Economic participation - Agora Medo

Type	Answer
Alter	
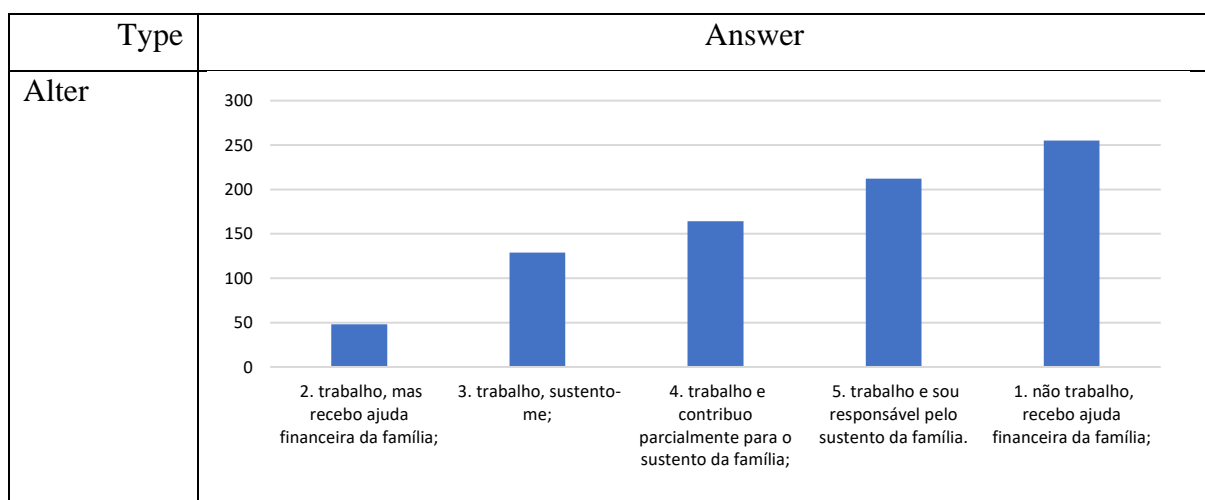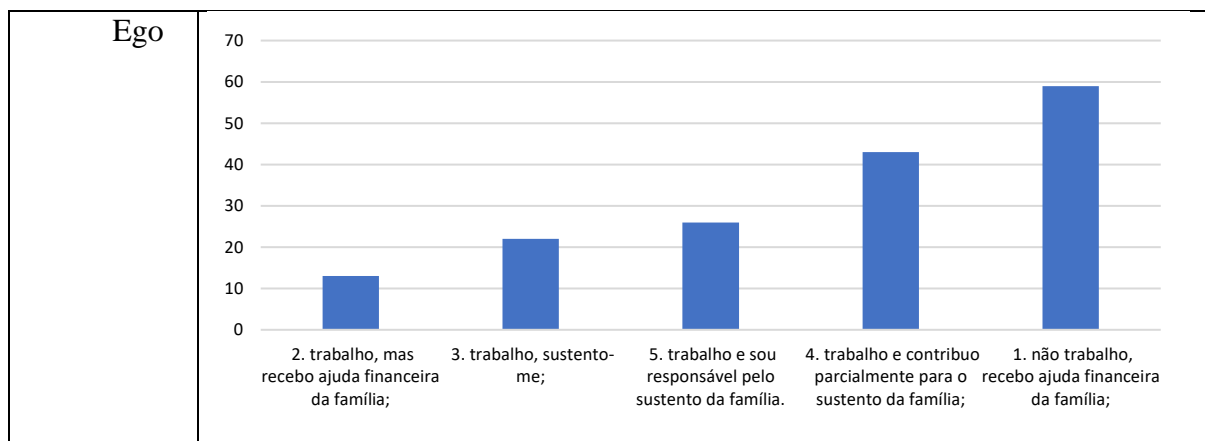
4.2.2 Agora prejudice

Regarding the formation of the agora related to the word "prejudice", it is possible to notice in chart 24 a huge discrepancy between EGO and ALTER: the latter with a large volume of repetitions and the first with less important replications, the difference between one and the other of almost 50 times.

Table 24 - Ego and ALTER - Agora - Agora Prejudice

Agora	People
Ego	34
Alter	1670

Table 25 also can be seen, an increase in the number of people from 24 years of age to a certain stabilization around 32 years of age. This means that there are a significant number of older people who have a possible social representation of prejudice with regard to ALTER. In chart 25 despite a much lower number of people, it is possible to notice in relation to EGO a greater variation in the age groups from 18 to 20 and 30 to 32 years, with a peak between 24 and 26 years of age.

Table 25 - Age variation - Agora Preconceito

Type	Age variation
Alter	
Ego	
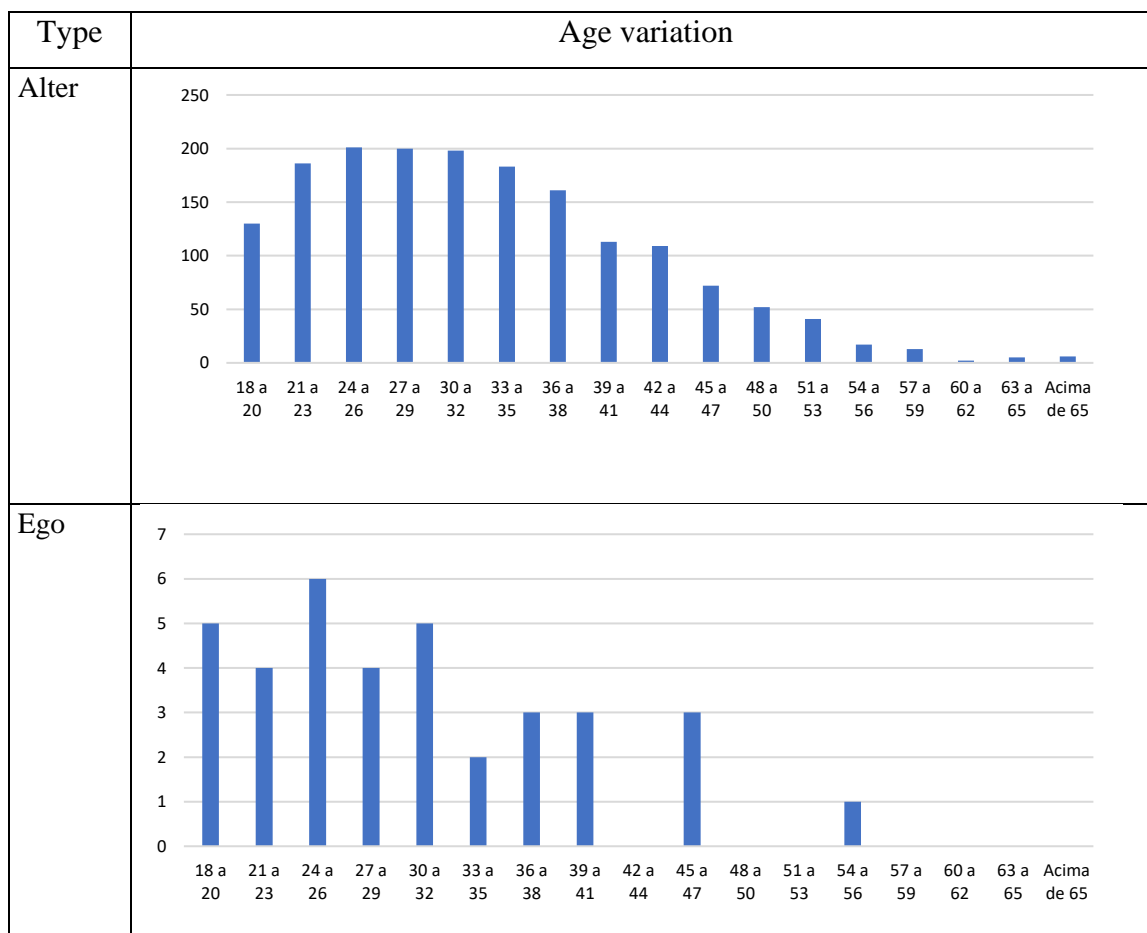
In relation to gender, as can be seen in chart 26, there is a balance between men and women in relation to ALTER. However, this balance is over when it comes to EGO, a field that presents to a large majority of women.

Table 26 - Sex -Agora Prejudice

Alter	Ego
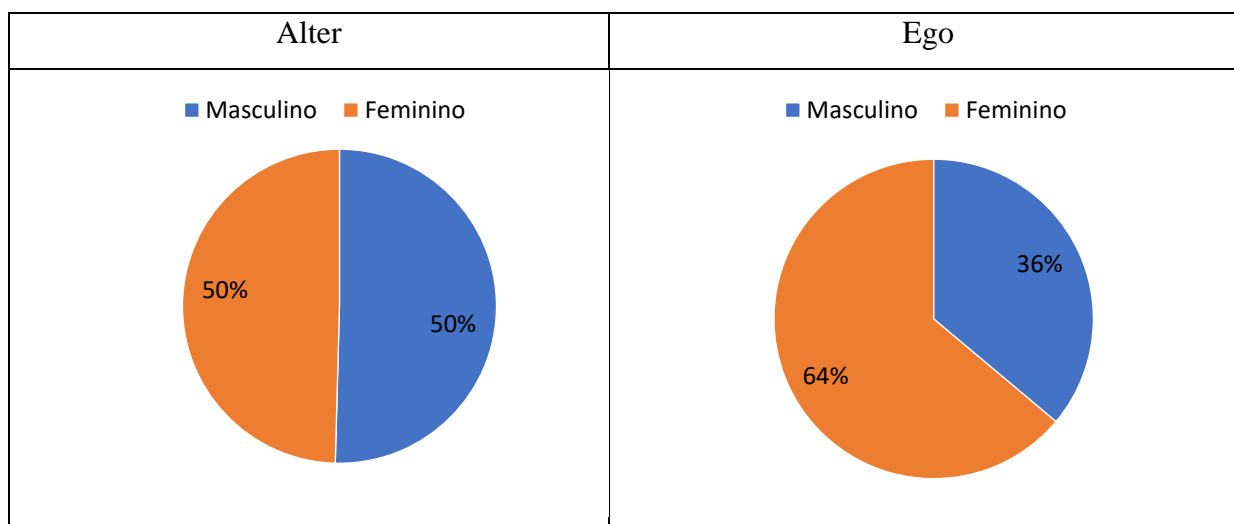
It can be noted in relation to ALTER, with regard to experience with AEd, in chart 27, that most have no experience with this type of teaching. However, many who say they have already gone through teaching-learning experiences over the Internet, still reinforce a possible social representation of prejudice towards THE with regard to ALTER. Having an experience with AEd does not improve the image that this person believes the other has.

Table 27- Experience with EAD - Agora Preconceito
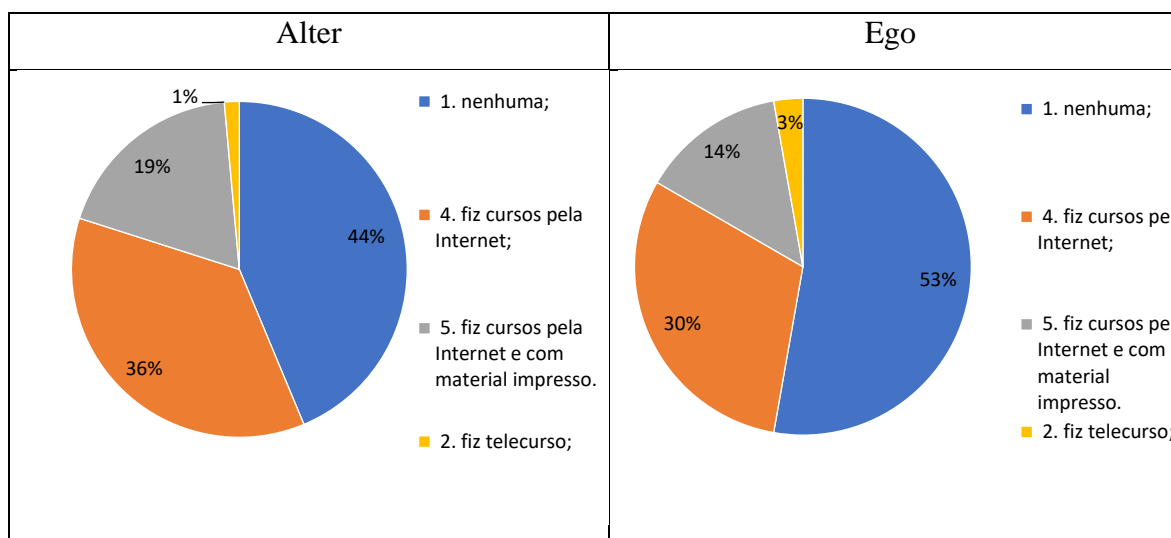
With regard to the metropolitan region (chart 28), we observed the occurrence of a possible social representation of prejudice, strongly marked in both EGO and ALTER. In the comparison between this and the interior of the state, we see in chart 28, a higher incidence of the former in the metropolitan region.

Table 28 -Municipal geographic distribution- Agora Preconceito

Ego
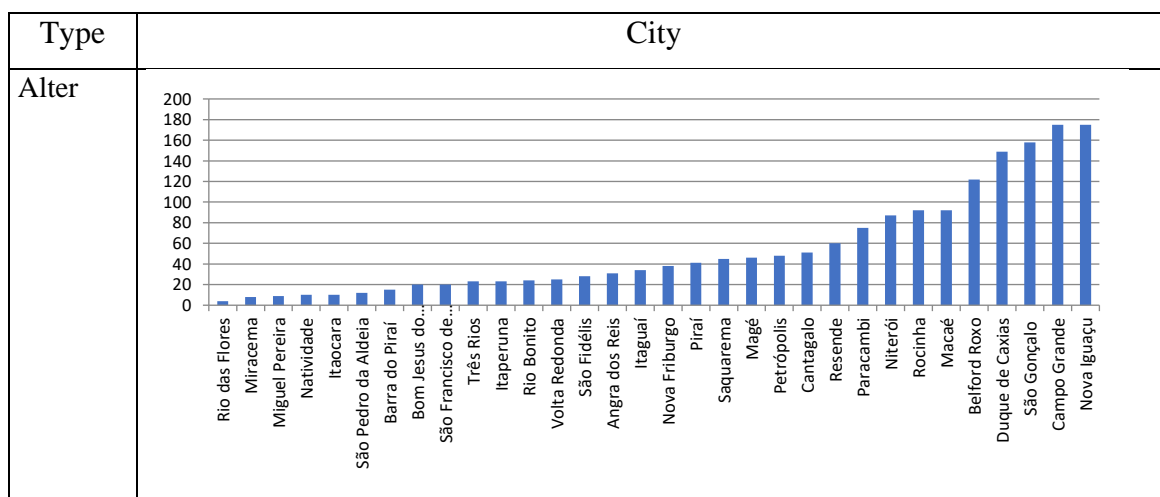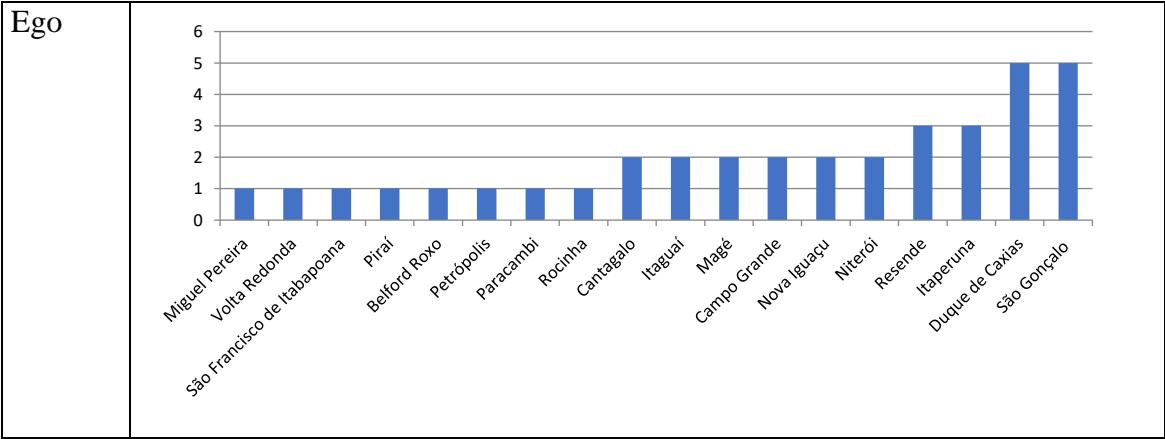
Table 29 - Geographical distribution of regions- Agora Preconceito

Alter	Ego
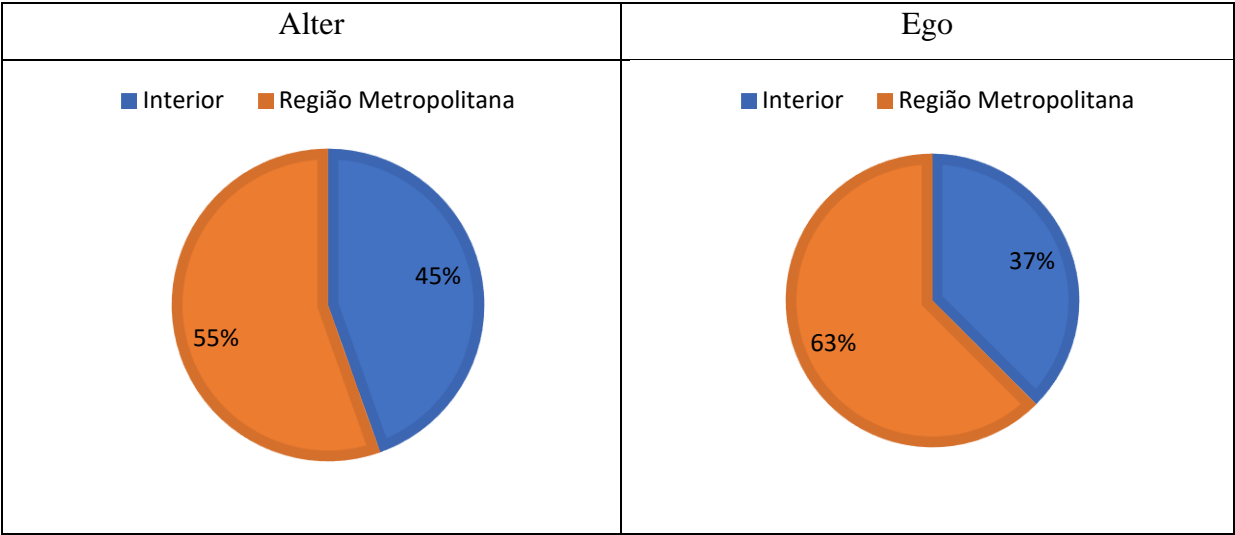
With regard to economic participation in relation to ALTER, there are a majority of subjects who are supported by their families and do not work following those who are main providers of their homes. When evocation relates to EGO there is a balance between being the main provider and those who do not work and receive financial aid.

Table 30 - Economic participation - Agora Preconceito

Type	Answer
Alter	
Ego	
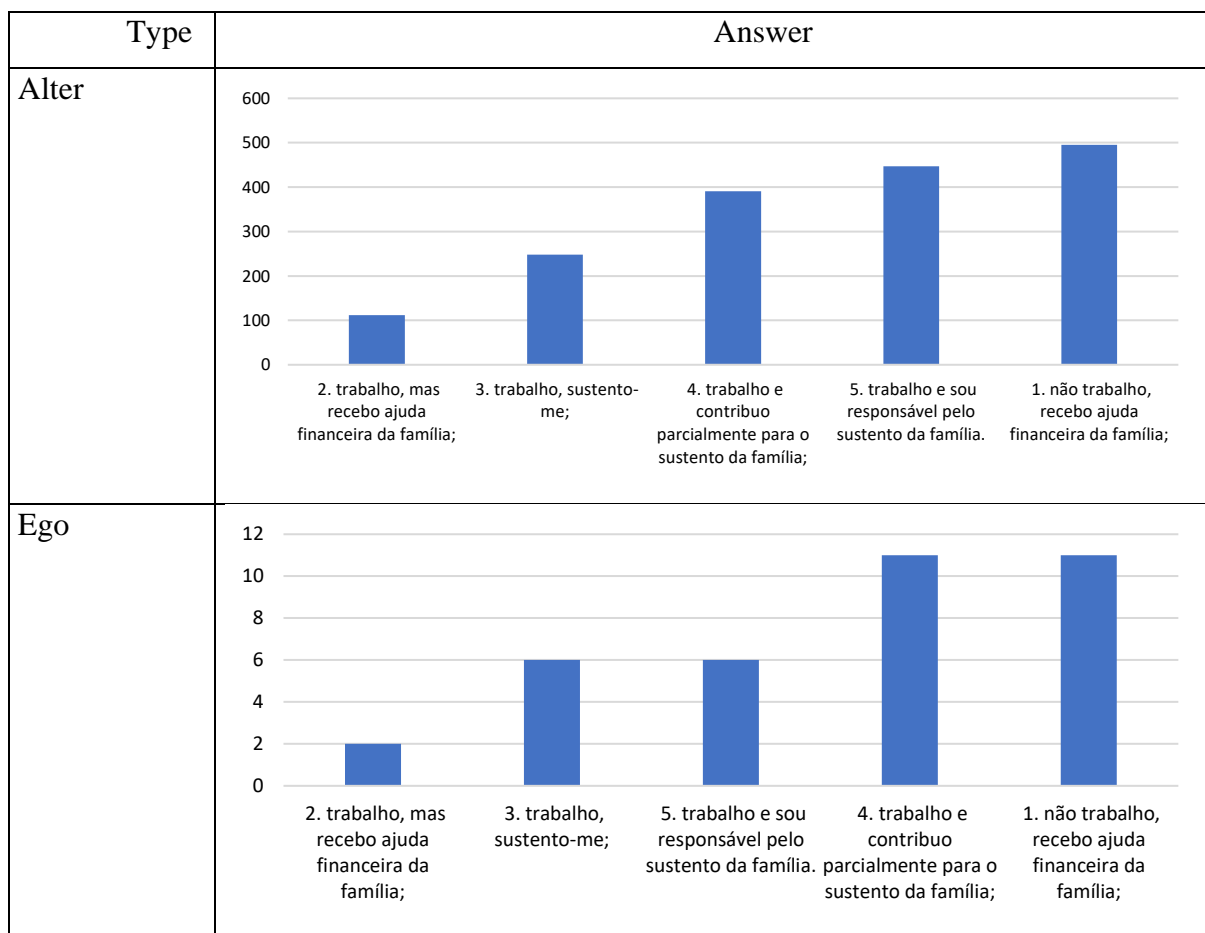
4.2.3 Weak agora

Table 31 can be seen as an expressive gap between EGO and ALTER with regard to the construction of the agora related to the term "weak". The ratio is about 78 times.

Table 31 - EGO and ALTER Evocations - Weak Agora-Agora

Agora	People
Ego	6
Alter	570

In ALTER, it is possible to observe, in table 32, a peak between 21 and 23 years of age in relation to the occurrence of the word "weak", with a subsequent slight fall between 24 to 26 and an upward resumption from 27 to 29 years of age and 39 and 41. We noticed a certain stability in the range between 18 and 20 years and then between 30 and 38. In Table 32, in

relation to EGO, it is not possible to make statements due to the low number of respondents. We still observed a peak in the range of 39 to 41 years.

Table 32 - Age variation - Weak Agora

Type	Age variation
Alter	
Ego	
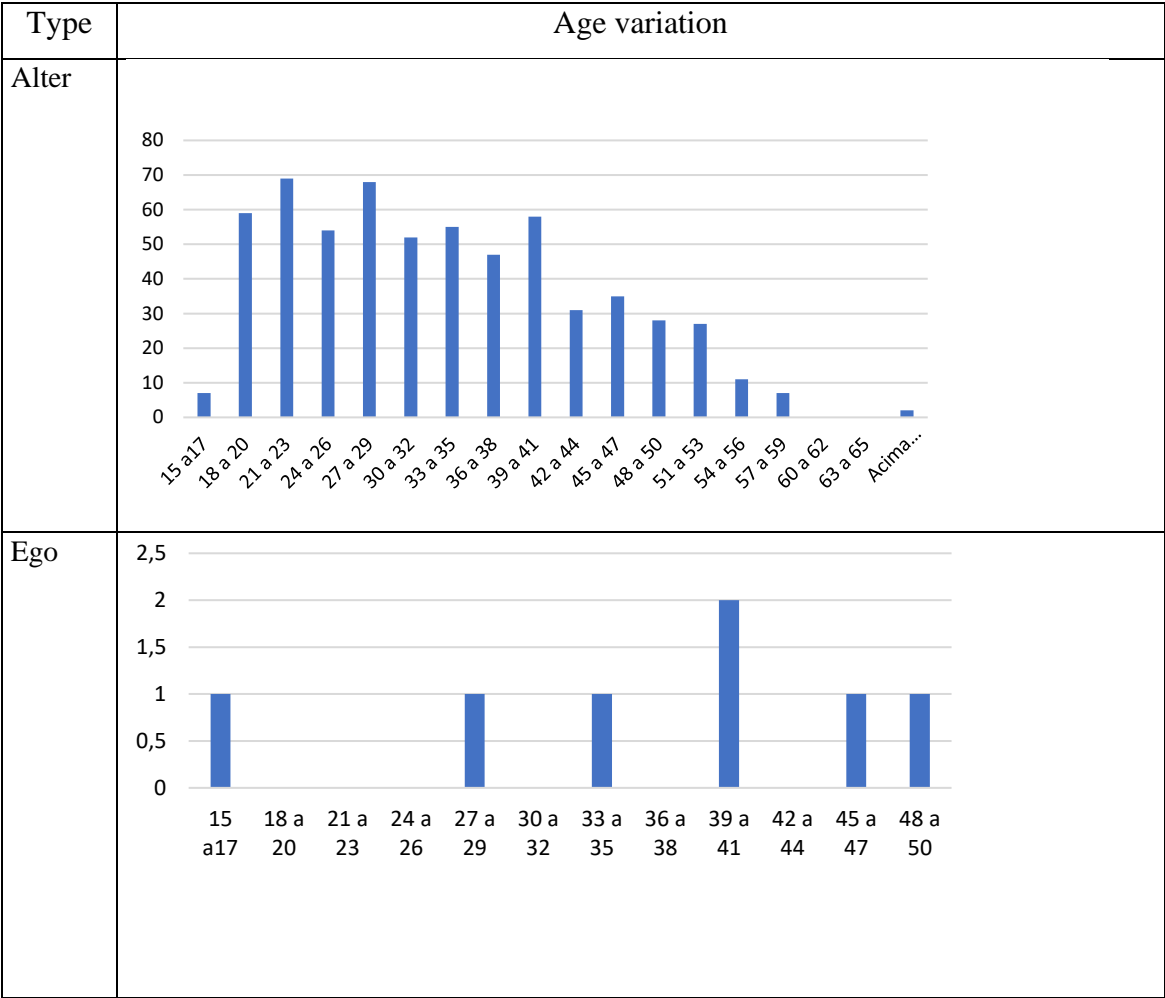
As for sex, as shown below in chart 33, the possible social representation of "weak" is male for ALTER. This majority is reversed to the female audience when the notion is evoked in relation to EGO.

Table 33 - Sex- Weak Agora

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
49% 51%	43% 57%
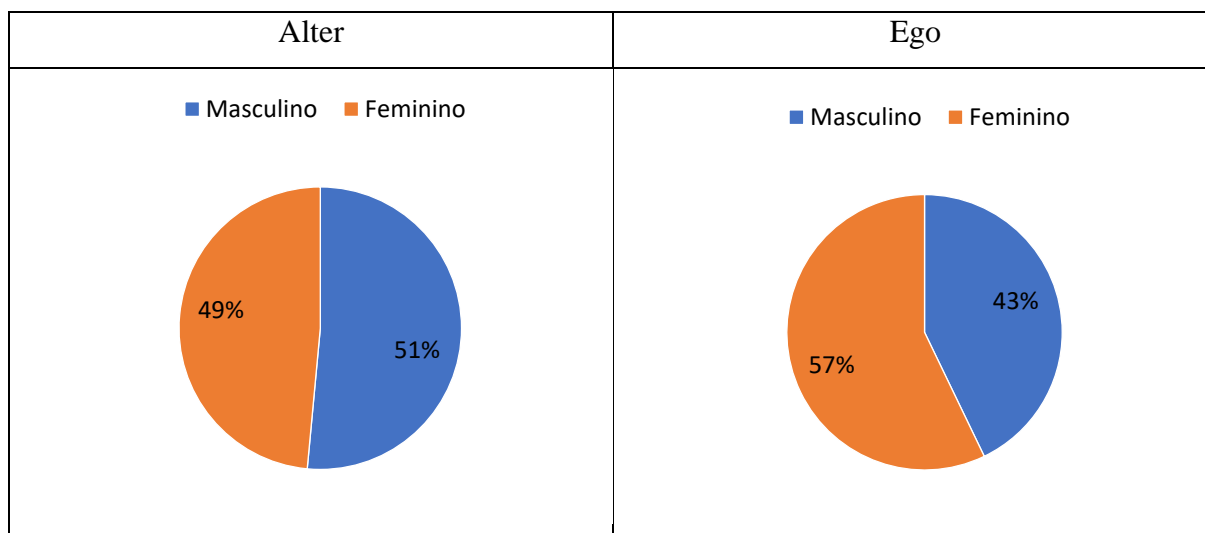
As for experience in distance education, as can be seen in Table 34, there are no significant differences in the evocation of the word "weak". However, the agora formed by EGO has a larger number of people who have never had experience with this type of teaching, compared to ALTER.

Table 34 -Experience with EAD - Weak Agora

Alter	Ego
2% 19% 43% 36%	0% 17% 50% 33%
■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
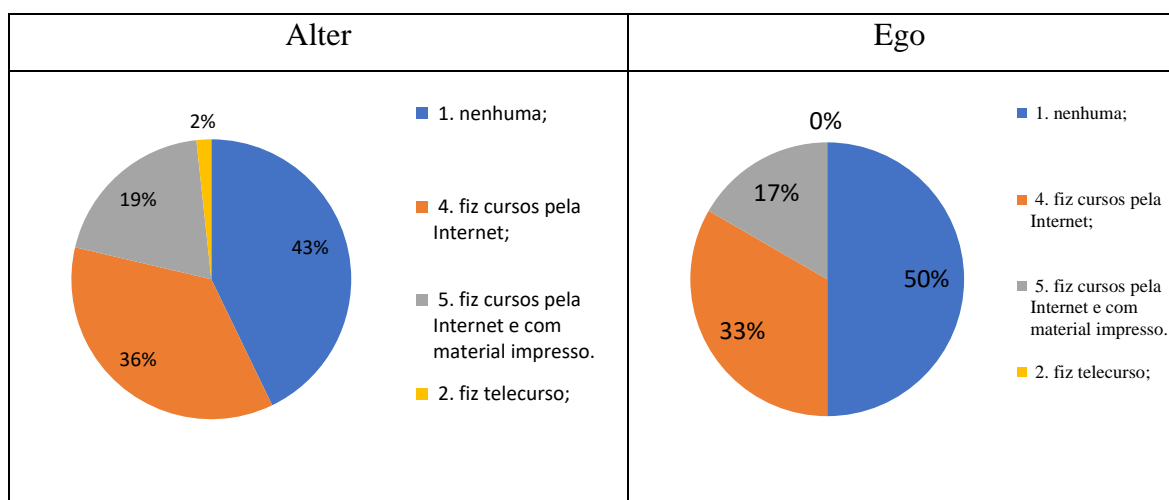
Distance education is considered weak mainly by people living in the metropolitan region. As we see in Chart 35, it is possible to note that ALTER, a large majority of people from the cities of Nova Iguaçu, São Gonçalo and Campo Grande think so. This trend is more evident when we observe the results of table 35), showing the lowest evocation of the term "weak" in the interior cities.

Table 35 -Municipal geographical distribution- Weak Agora

Type	City
Alter	
Ego	
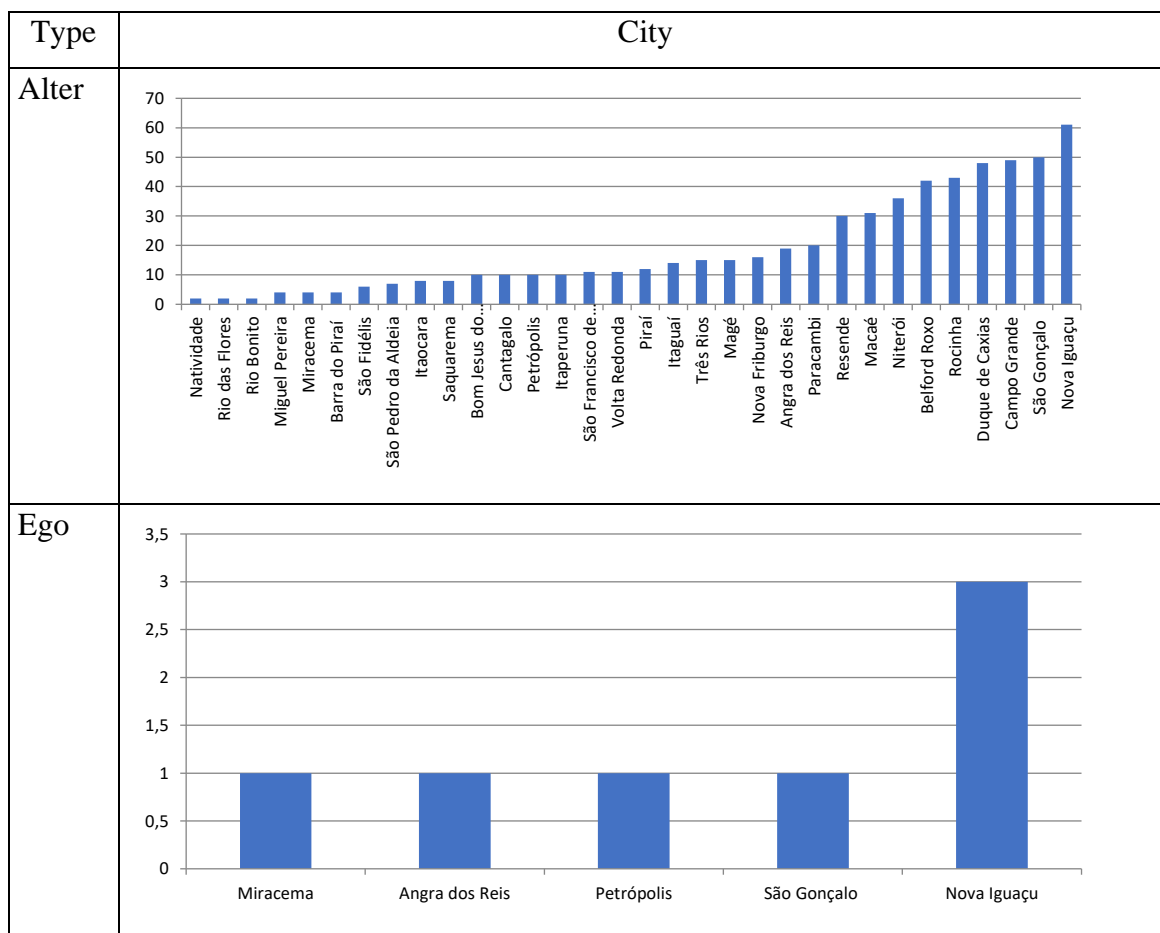
Table 36 - Geographical distribution of regions - Weak Agora
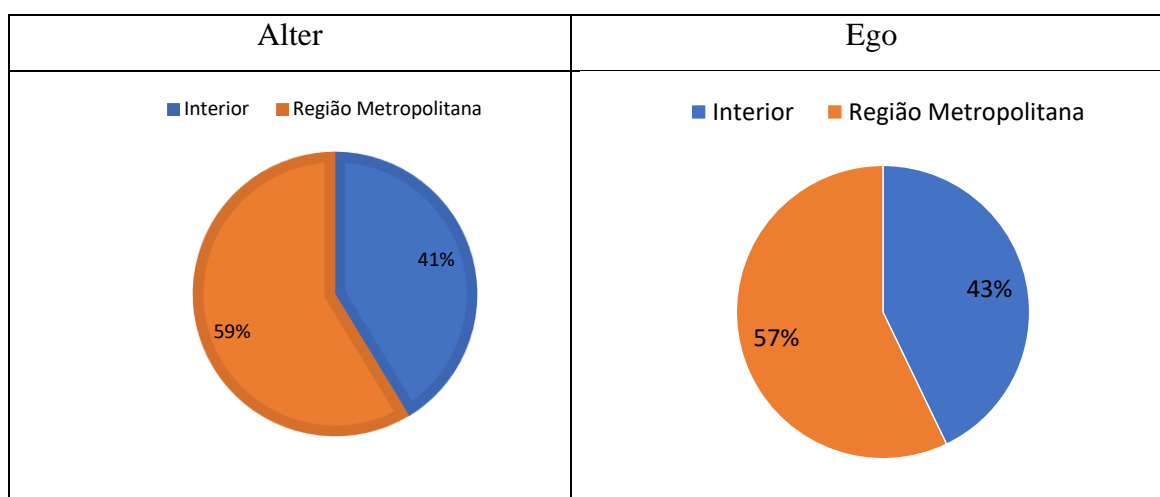
Alter	Ego

In relation to economic participation, there is a majority of respondents from this agora whose representation of ALTER point to it as a family risk followed by the situation of not working and being supported by the family. However, in relation to the EGO there is a tie

between being the primary, partial provider and receiving financial help from the family as can be seen in table 37 below:

Table 37 - Economic participation - Weak Agora

Type	Answer
Alter	
Ego	
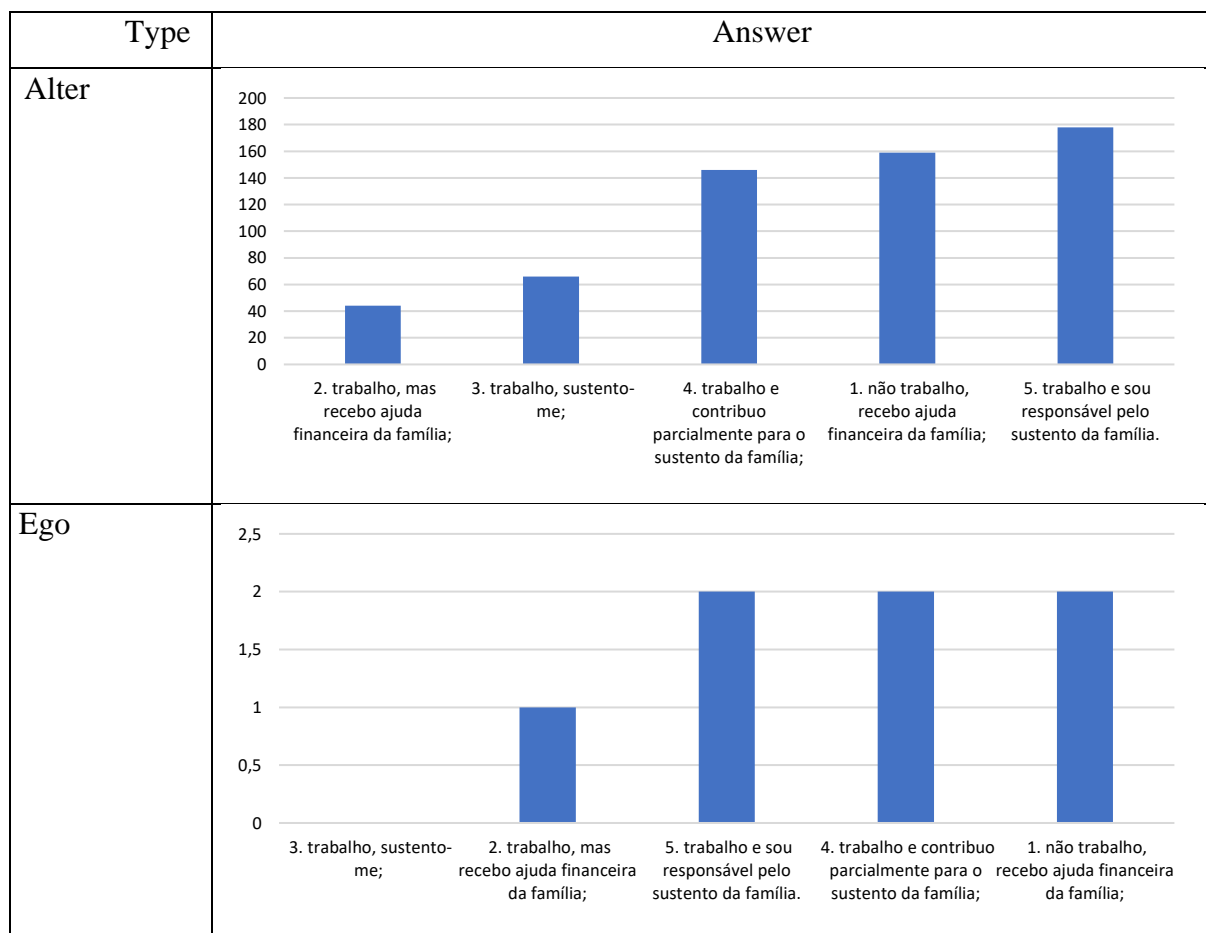
4.2.4 Bad agora

In the case of agora related to the evocation of the term "bad", we observed in Table 37, initially, a huge difference in terms of distribution between EGO and ALTER. In this case, it reaches about 74 times.

Table 37 - Ego and ALTER - Agora- Agora Ruim

Agora	People
Ego	17
Alter	1175

It is also possible to observe in table 38 below, with regard to ALTER, that youth seems to build a social representation of the other regarding distance education, that it is a bad modality. The peak of this possible representation occurs in the 18-year-old age group with a fall in the older age group. Around the age of 35, the evocation increases, and then remains stable from 39 to 44 years of age. Regarding EGO, despite the low number of respondents, we observed a peak around 35 years.

Table 38 -Age Variation- Bad Agora

Type	Age variation
Alter	
Ego	
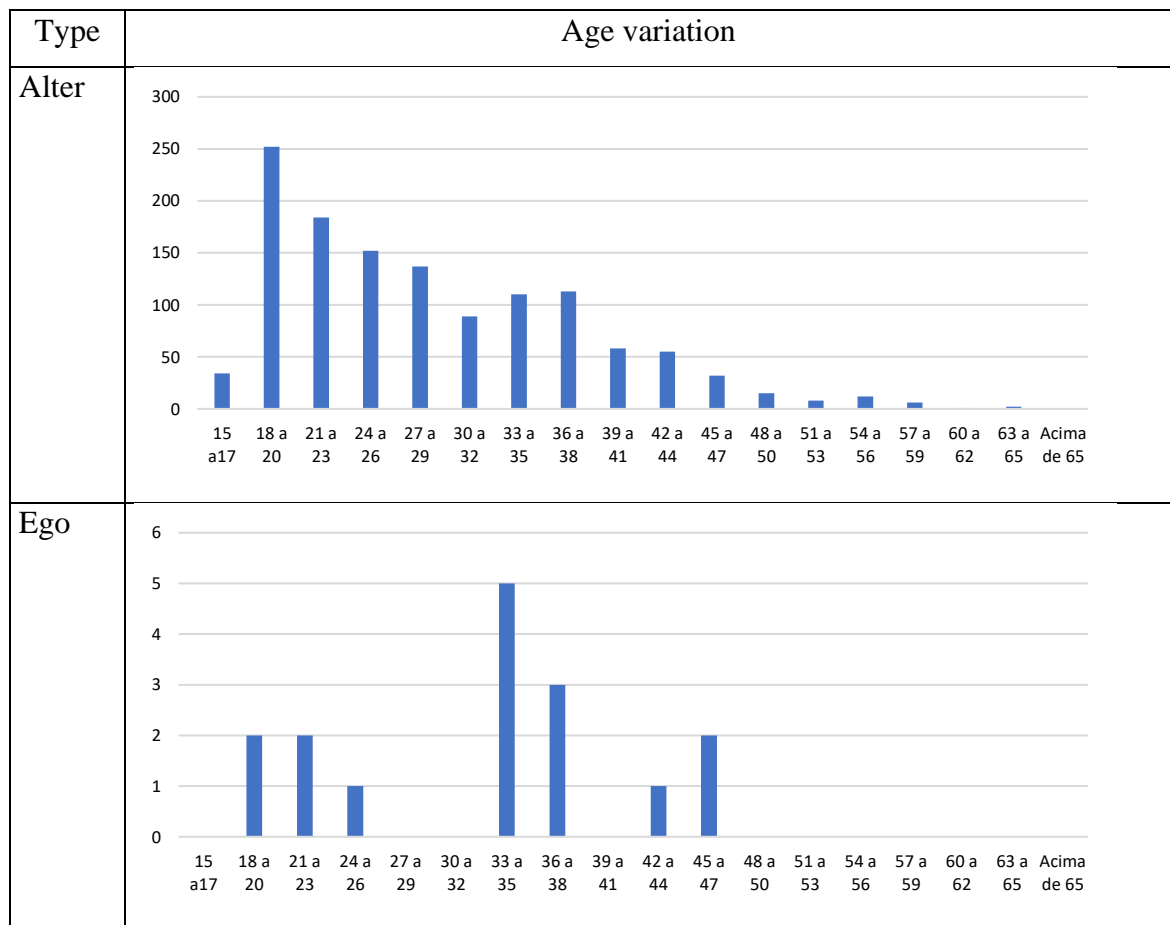
As for sex, in chart 39, it is possible to notice a balance in ALTER. But when it comes to EGO, the audience that evokes the word "bad" is largely masculine, with about 65% of the population believing in the poor quality of distance learning.

Table 39 - Sex- Bad Agora

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
50% / 50%	Masculino 65% / Feminino 35%
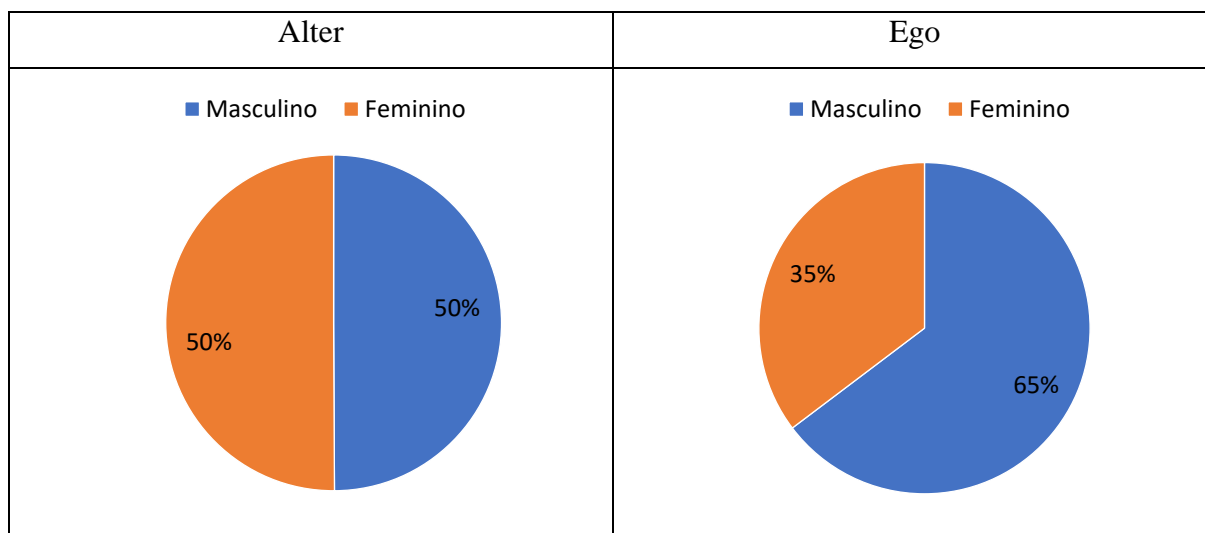
With regard to experience, we can see in table 40 below that both in ALTER and in EGO it is possible to notice lack of experience in relation to distance education. In both cases, more than half of the respondents say they have no experience in distance education.

Table 40 - Experience with EAD - Bad Agora

Alter	Ego
54%, 30%, 14%, 2%	59%, 23%, 12%, 6%
1. nenhuma; 4. fiz cursos pela Internet; 5. fiz cursos pela Internet e com material impresso. 2. fiz telecurso;	1. nenhuma; 4. fiz cursos pela Internet; 5. fiz cursos pela Internet e com material impresso. 2. fiz telecurso;
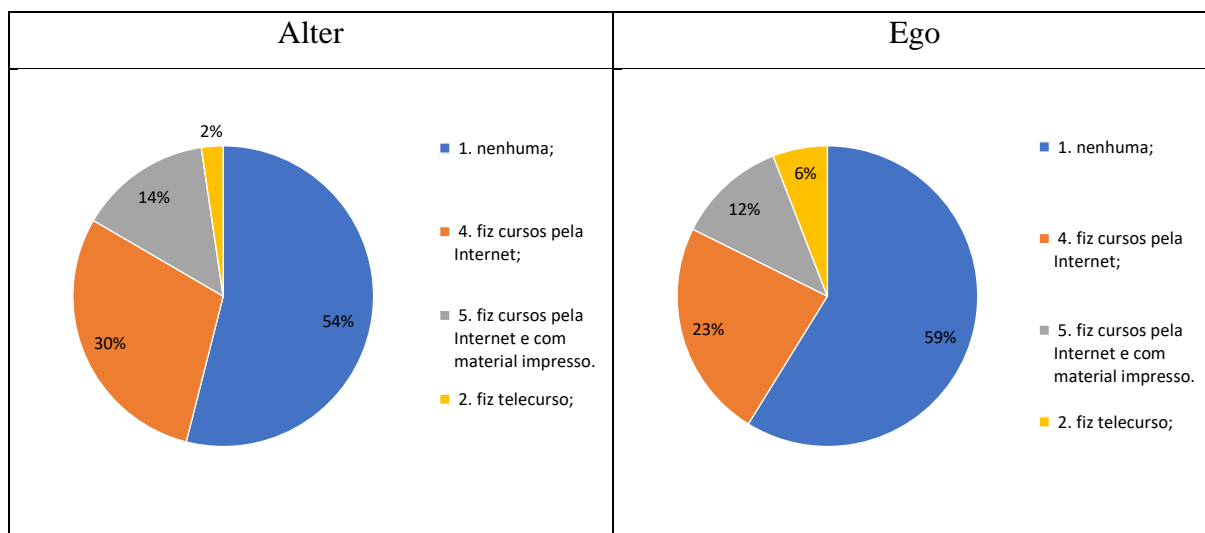
Regarding the geographical distribution, in the cities of Nova Iguaçu and Campo Grande, most people with a possible poor social representation of distance education are located, as we can see in table 41 below. With regard to the regions, table 41 below indicates that the metropolitan region of Rio de Janeiro is where the vast majority of evocations of "bad" are made in relation to ALTER. However, in EGO, the evocations of this term are predominant in the interior.

Table 41 - Municipal geographic distribution- Bad Agora

Type	City
Alter	
Ego	
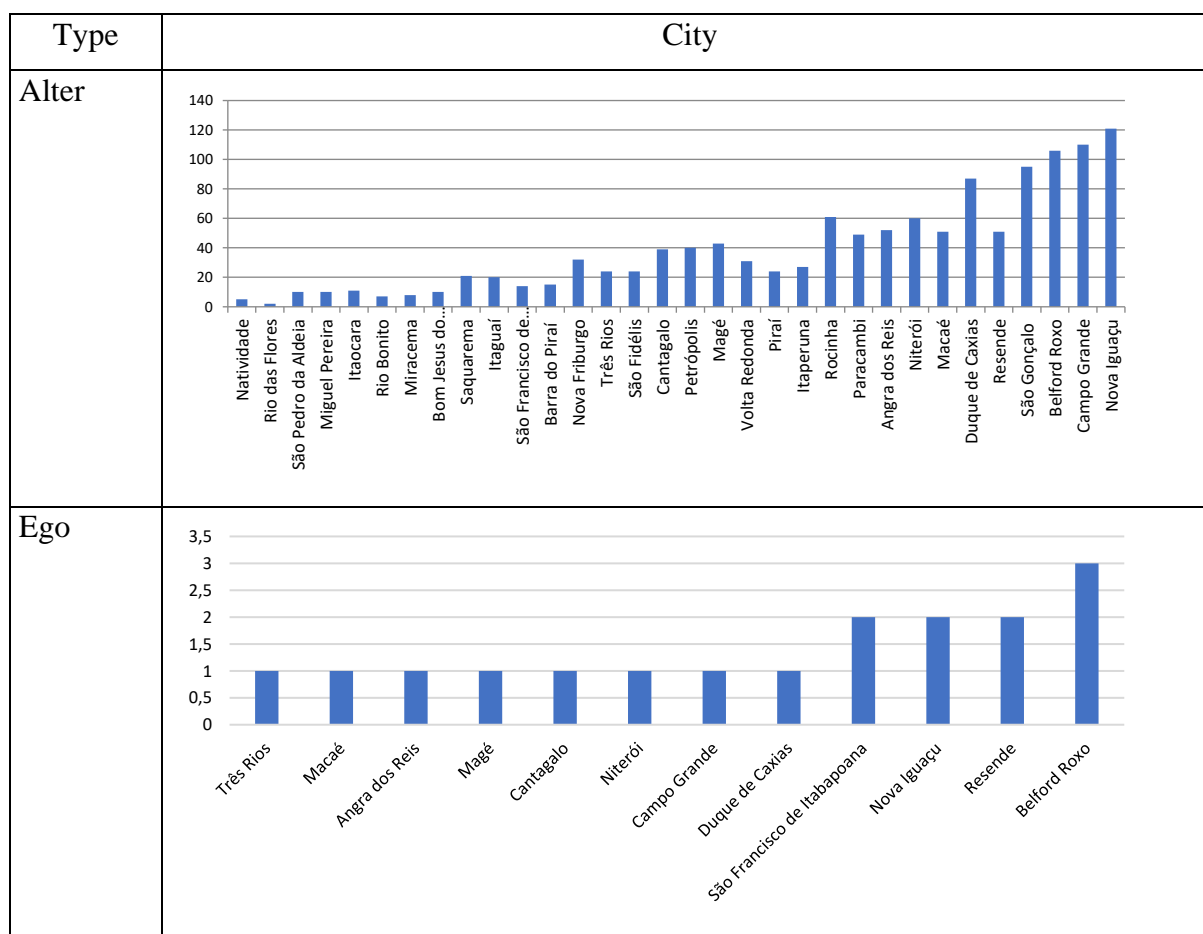
Table 42 - Regional geographical distribution- Bad Agora

Alter	Ego
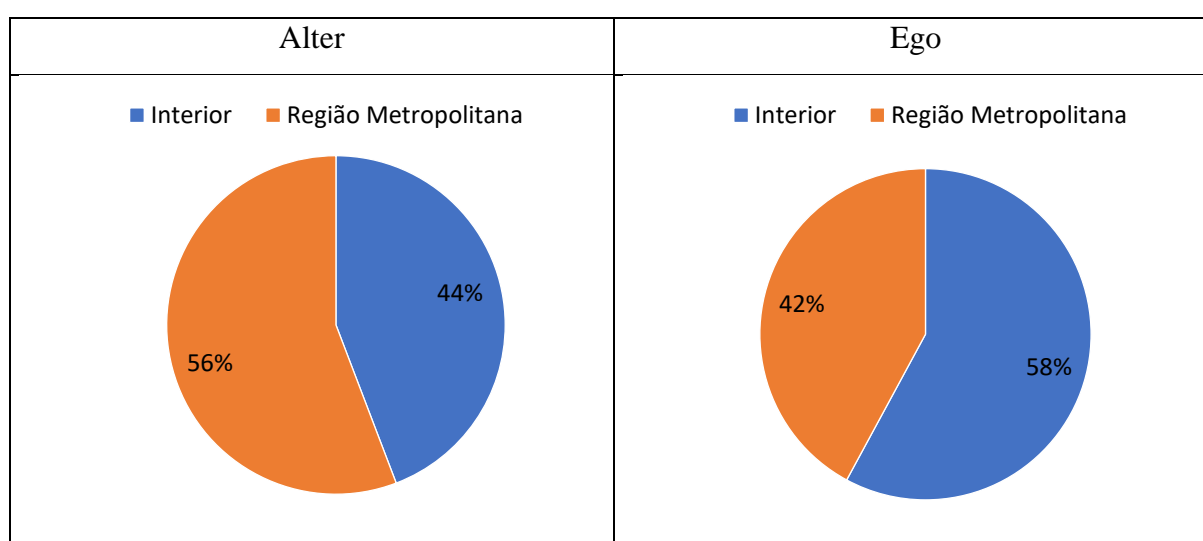
In relation to economic participation, for ALTER there are a majority of people who do not work and are supported by their families soon after note practically a tie between those who

answered that they are arrimo and contribute partially to the expenses of the house. In relation to the EGO, the situation changes, constituting mostly those who are the main providers, as can be seen in table 43 below.

Table 43 - Economic participation - Bad Agora

Type	Answer
Alter	
Ego	
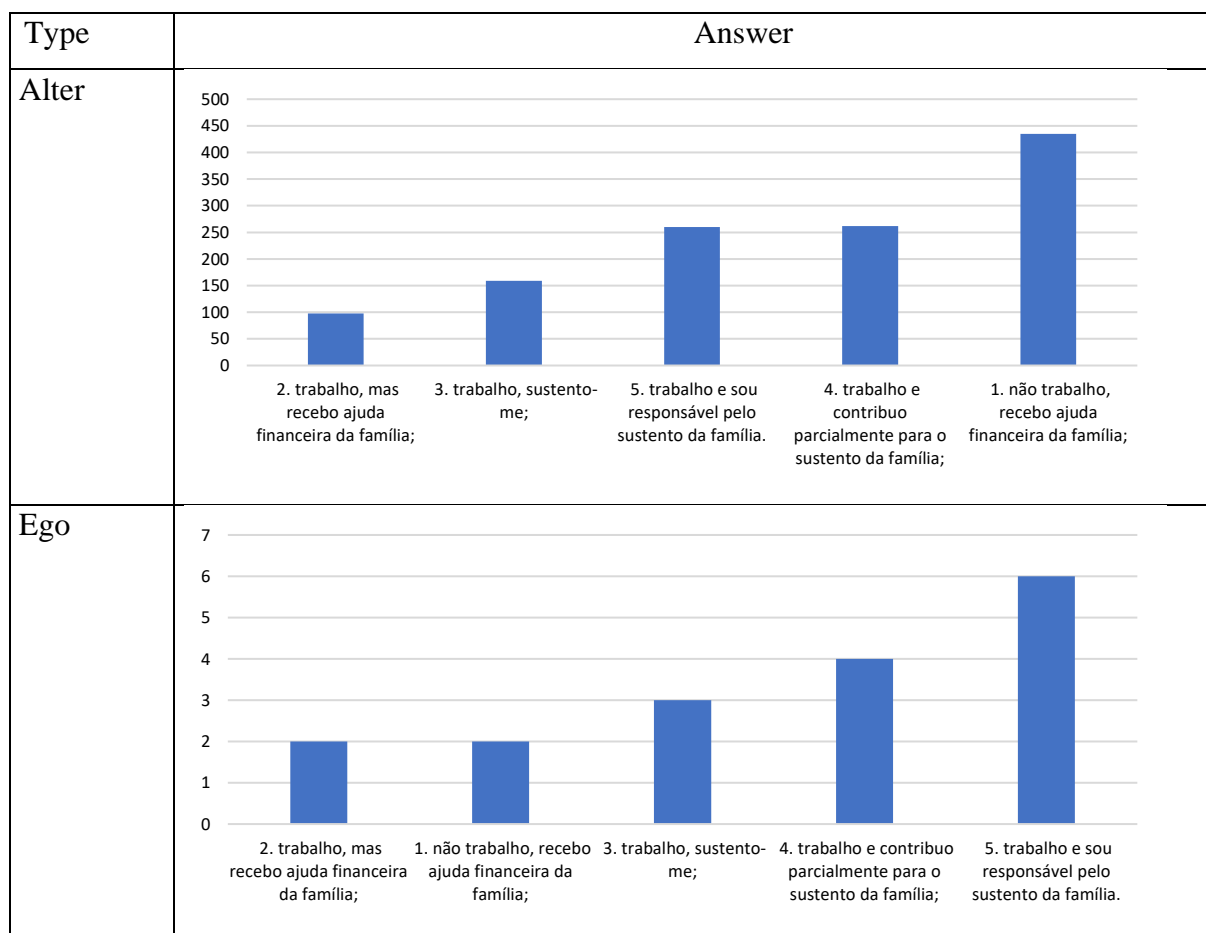
4.2.5 Agora mistrust

A possible social representation of mistrust in relation to THE was practically restricted to alter evocations, with a very low frequency of mentions regarding EGO, as can be seen in table 44 below. The difference between the two evocation fields was 147 times more in ALTER.

Table 44 -Evocations relating to EGO and ALTER - Agora- Agora Mistrust

Agora	People
Ego	7
Alter	947

Regarding the age distribution, as can be seen in chart 45, it is notorious that older people between 36 years and 41 years of age have a greater degree of distrust – ALTER: there is a slight drop from 39 to 41 to, with an increase from 42 years of age. These data lead us to assume that the older the public, the greater the perception of distrust in relation to THE in the other (ALTER). Despite the very low number of EGO evocations, a possible social representation of distrust is prevalent in the 42 to 44 years of age group.

Table 45 - Age variation - Agora Mistrust

Type	Age variation
Alter	
Ego	
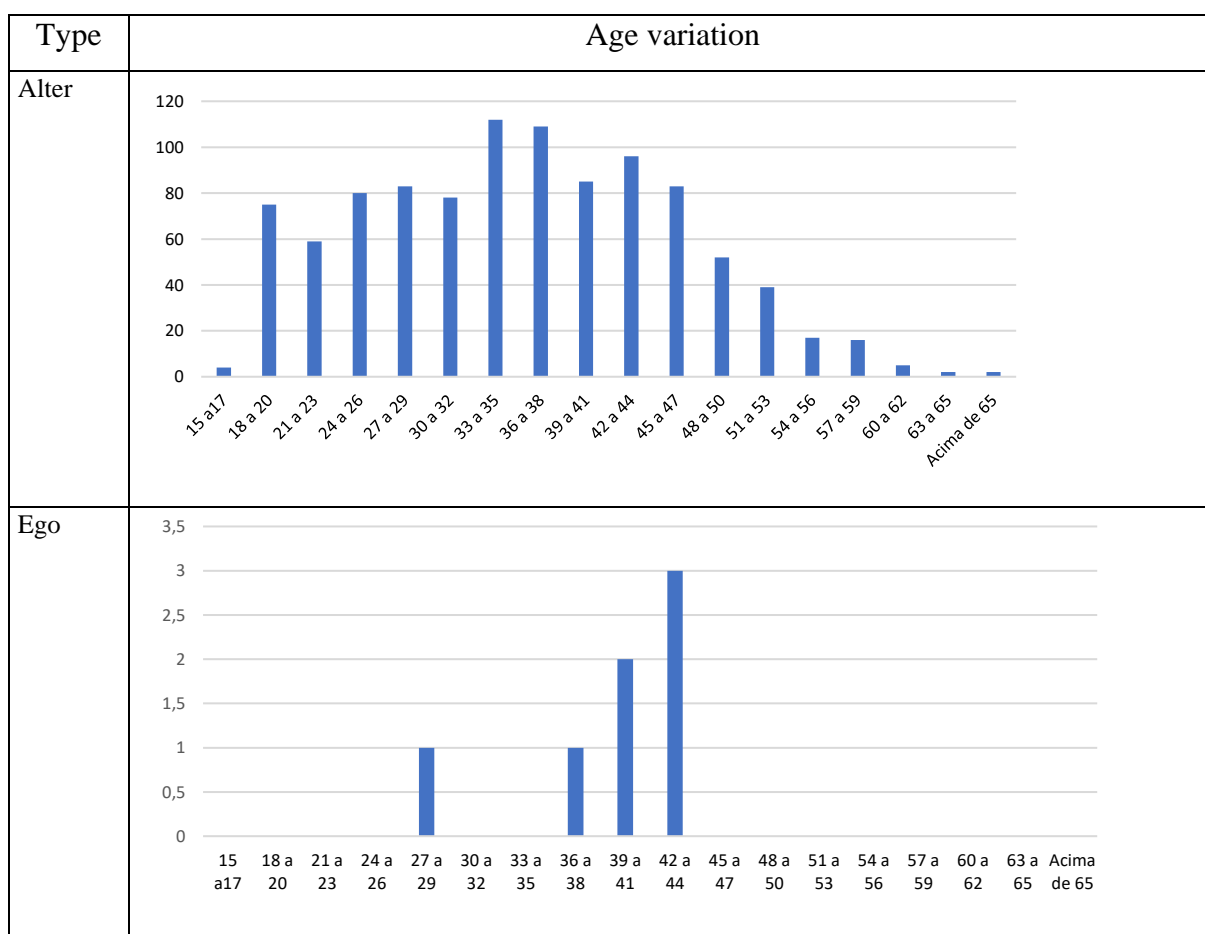
We also note, as can be seen in table 46, that the word "distrust" appears more in male minds than femaleminds, both in ALTER and in EGO. The vast majority of evocations of mistrust, which forms this agora, is formed by male respondents.

Table 46 - Sex- Agora Mistrust

Alter	Ego
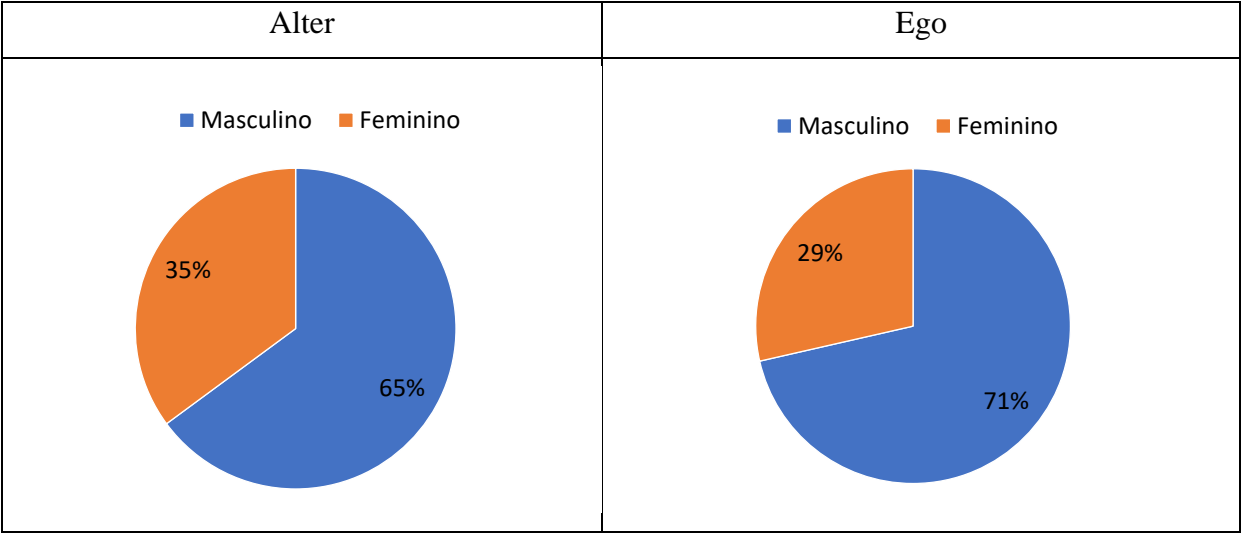
Another aspect that we can observe in chart 47 below is that the majority of respondents (44%), when constructing a possible representation of ALTER regarding distrust, never had direct contact with distance learning. This number increases in relation to EGO (72%). It is interesting to note that, although in EGO we obtained statements from 14% of respondents saying that they took courses over the Internet, they believe that others – ALTER – have done even more.

Table 47 - Experience with EAD - Agora Mistrust

Alter	Ego
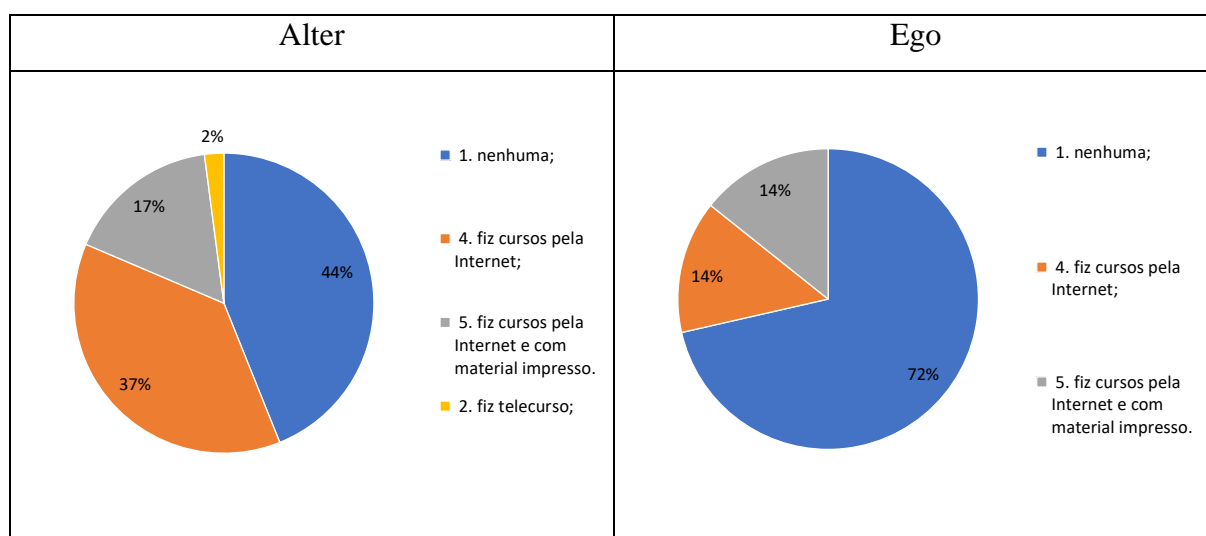
With regard to the geographical distribution in the evocation of the word, the metropolitan region is by far the one that most believes that ALTER has "mistrust", with 65% of respondents attributing this perception, as can be seen in table 48 below, . The evocation of EGO is balanced, with the interior and metropolitan region dividing evenly in the regions, as can be seen in table 48 below.

Table 48- Municipal geographical distribution- Agora Mistrust

Type	City
Alter	

Ego	
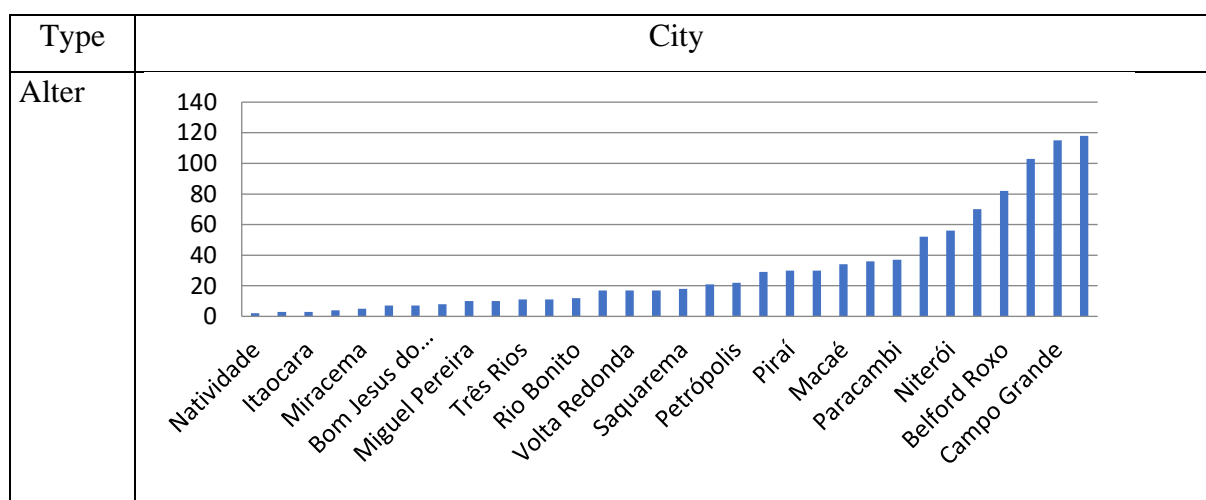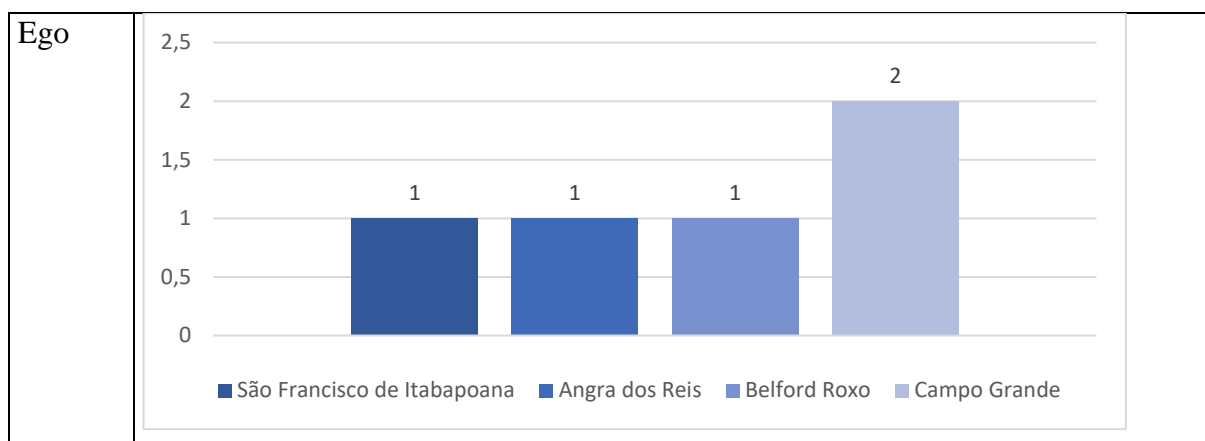
Table 49 - Geographical distribution of regions - Agora Mistrust
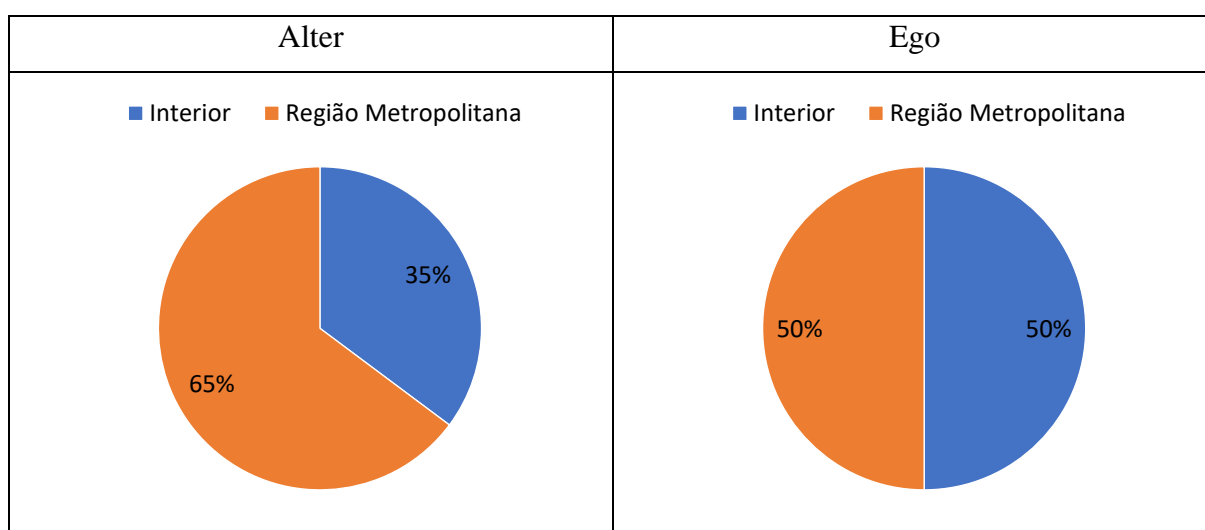
Alter	Ego

With regard to economic participation, there is a majority of respondents from this agora whose representation of ALTER confer on him to be the main provider of the house, as can be seen in table 50 below. When evocation relates to EGO there is a balance between main provider, partial or non-working and receives financial aid.

Table 50 - Economic participation - Agora Mistrust

Type	Answer
Alter	
Ego	
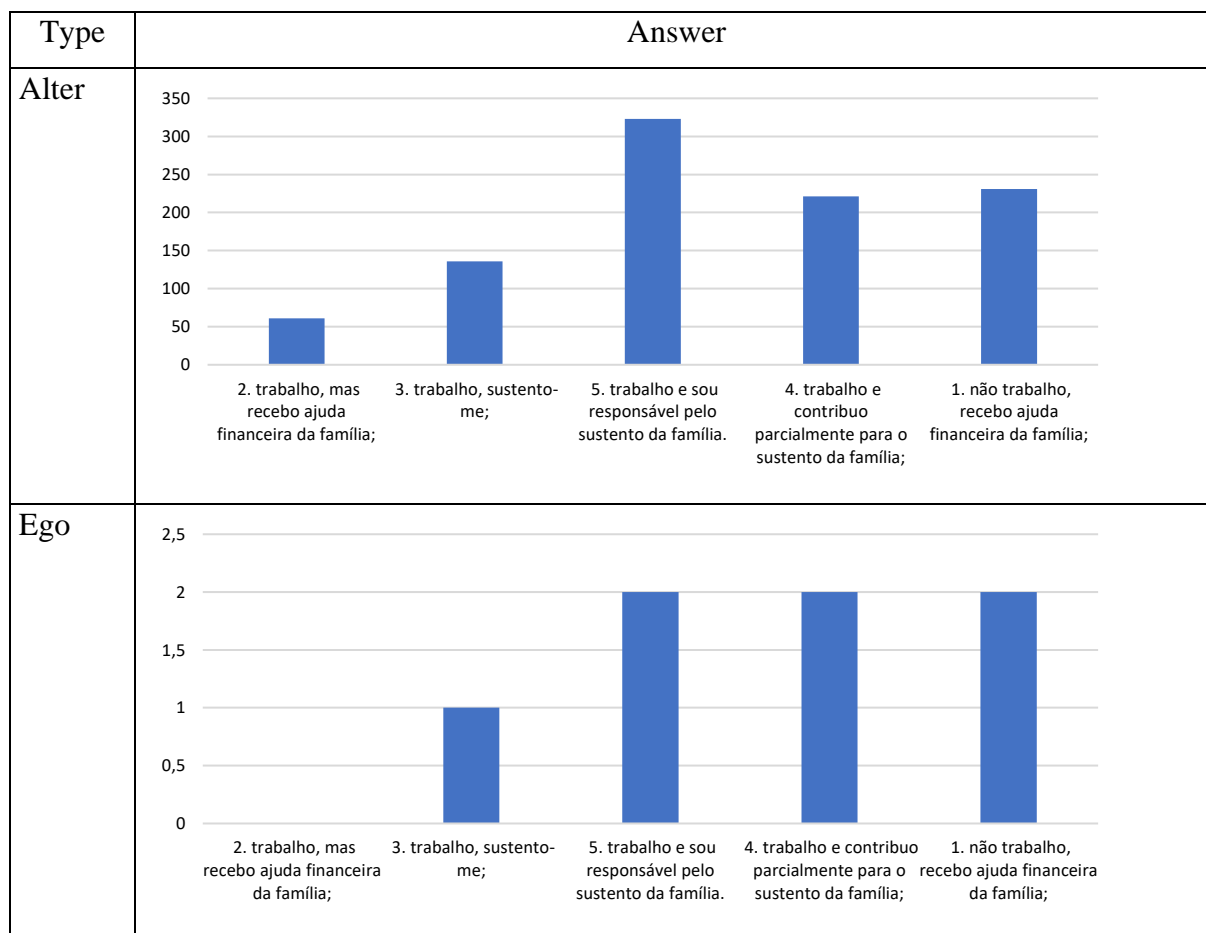
4.2.6 Complicated agora

The occurrence of evocations related to possible social representations of "complicated", it is seen that a minority evokes this idea – EGO – which does not occur in relation to the other, alter. We noticed a difference between EGO and ALTER of about 10 times, most of which overlooking the belief that ALTER finds THE "complicated", as shown in table 51 below.

Table 51 - Ego and ALTER Evocations - Agora- Complicated Agora

Agora	People
Ego	56
Alter	618

The age variation of people who presented a "complicated" evocation is formed mostly by younger people, both in EGO and ALTER, forming a visual effect of a descending ladder

from younger to older, as can be seen in chart 52 below. The older the person is, the less likely the possibility of evocation of the word "complicated". It is possible to notice in EGO only that the initial peak over fall after 23 years.

Table 52- Age Variation- Complicated Agora

Type	Age variation
Alter	
Ego	
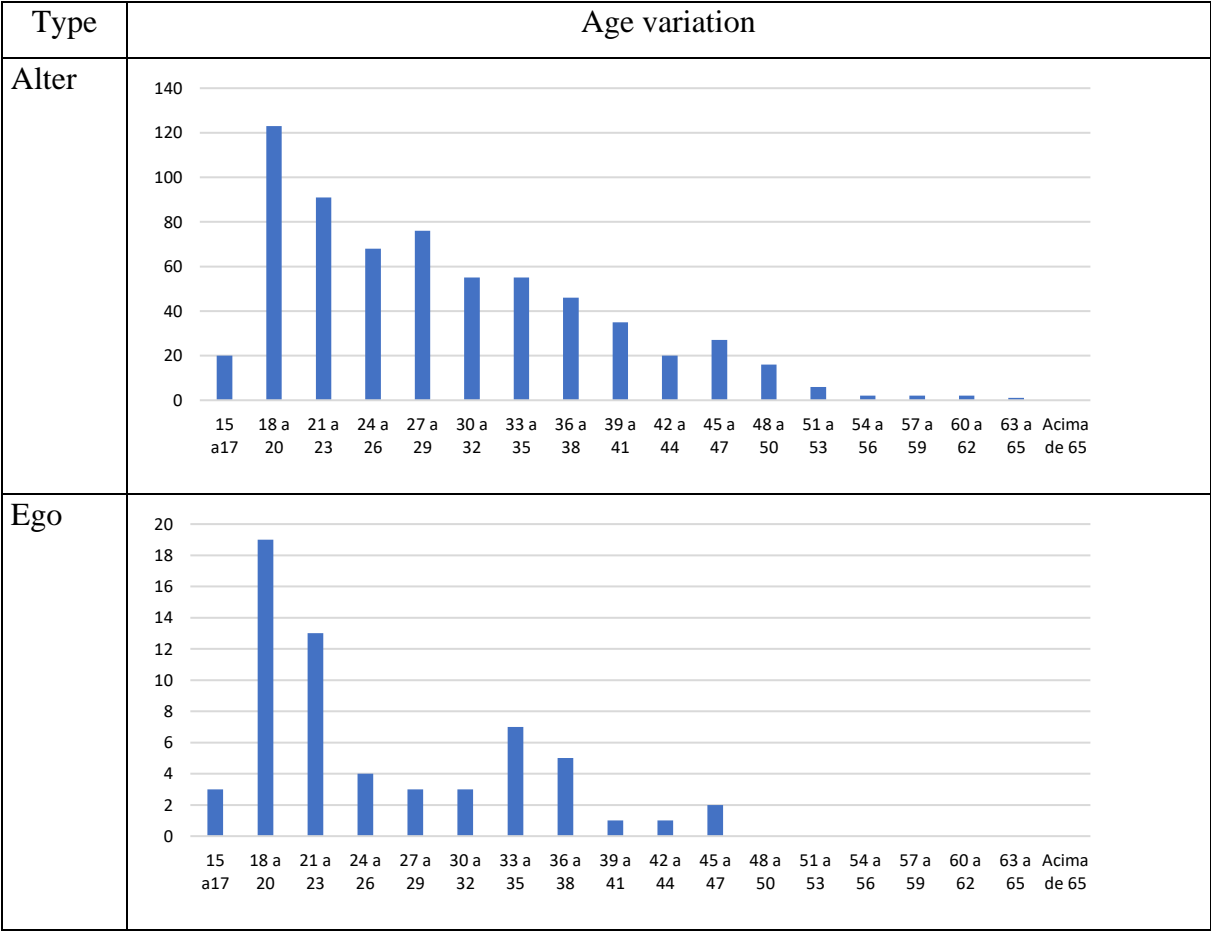
The word "complicated" with regard to sex, both in ALTER and EGO, is evoked mostly by women, as shown in chart 53 below.

Table 53- Sex - Complicated Agora

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
45% Masculino, 55% Feminino	46% Masculino, 54% Feminino
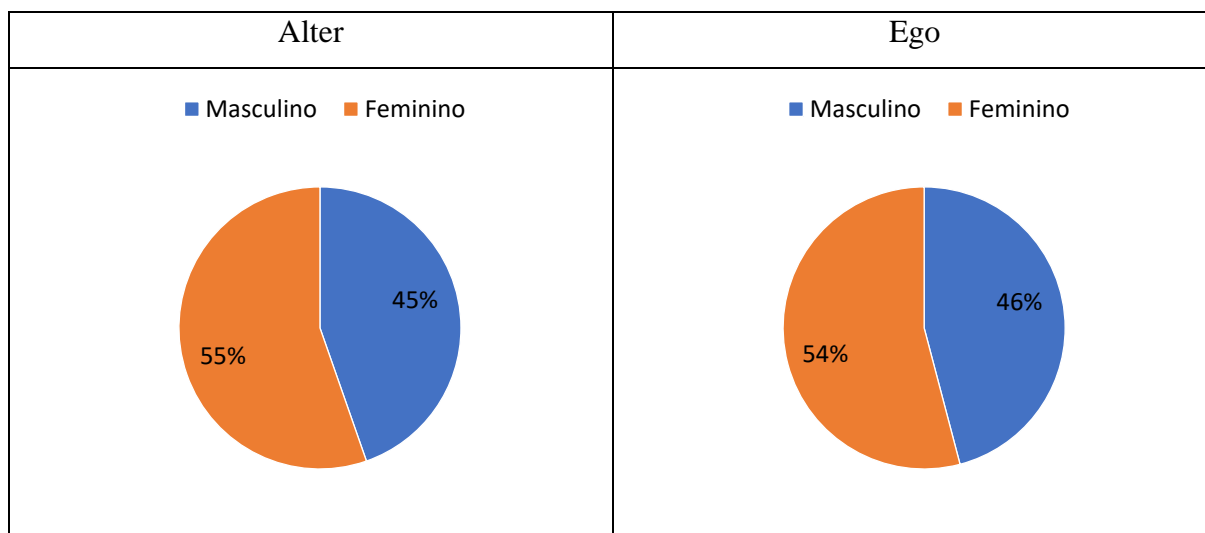
With regard to experience, the evocation of the word, both in relation to what EGO thinks of ALTER and the EGO, itself, indicates lack. This lack of experience with distance education would explain, as can be seen in Table 54 below, the greater weight attributed to the idea of "complicated" that EGO makes of itself.

Table 54- Experience with Complicated EAD-Agora

Alter	Ego
52% (1. nenhuma); 30% (4. fiz cursos pela Internet); 15% (5. fiz cursos pela Internet e com material impresso); 3% (2. fiz telecurso)	70% (1. nenhuma); 15% (4. fiz cursos pela Internet); 12% (5. fiz cursos pela Internet e com material impresso); 3% (2. fiz telecurso)
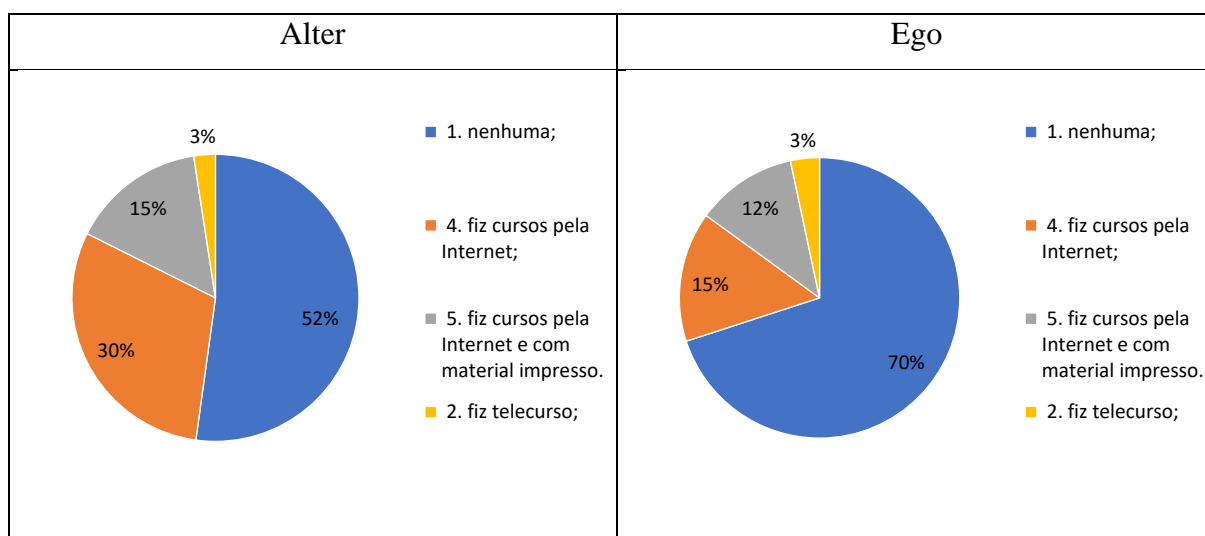
Regarding ALTER, we noticed that a large majority of respondents from the metropolitan region – composed mainly of Campo Grande, Nova Iguaçu and São Gonçalo – believe that the "complicated" EAD is, as can be seen in table 55 below. The idea of EGO in this situation is reversed, since most consider that the word "complicated" is from the interior

of the State of Rio de Janeiro, especially the cities of Resende, located in the south of Rio de Janeiro, and Macaé, in the north of Rio de Janeiro (Table 55, below).

Table 55 - Municipal geographical distribution- Complicated Agora

Type	City
Alter	
Ego	
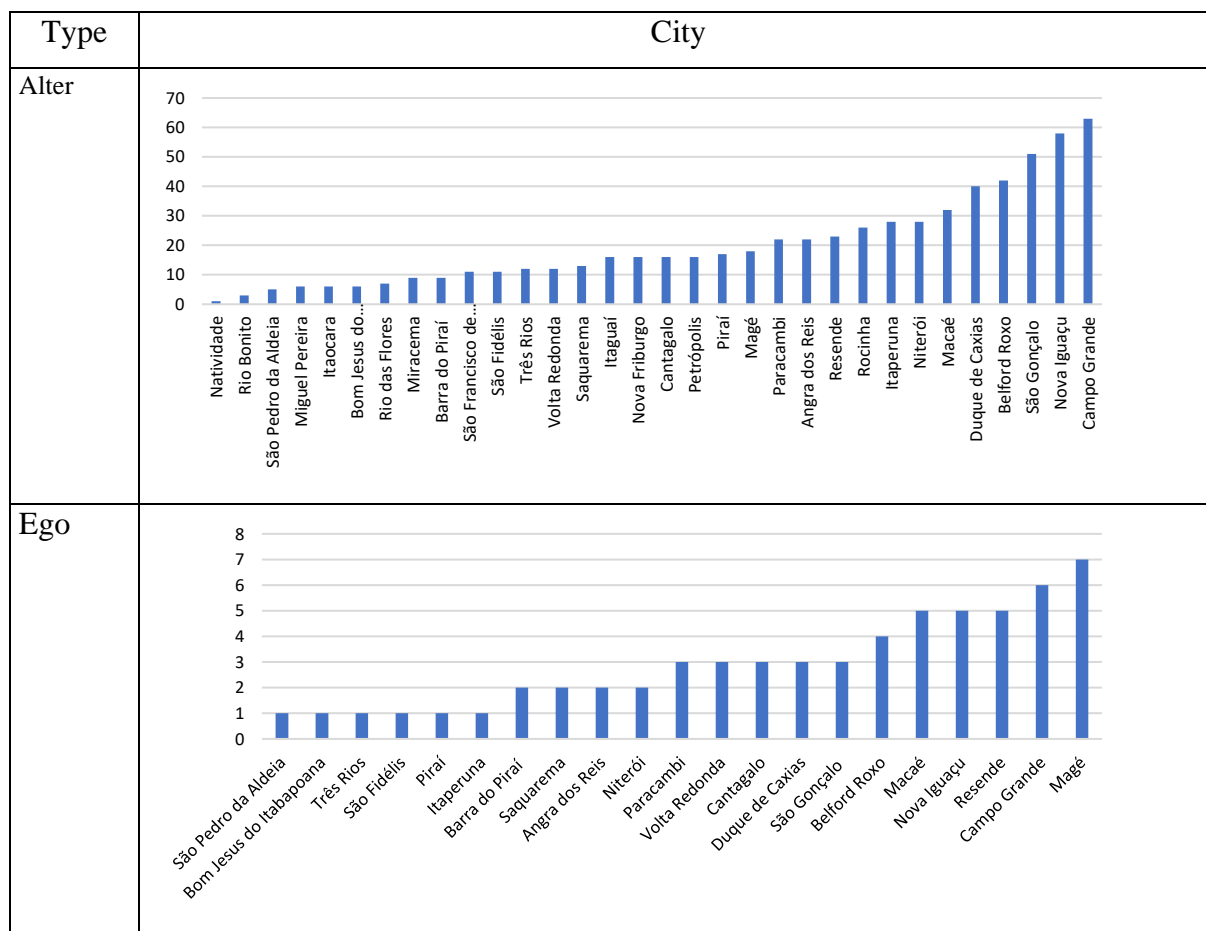
Table 56 - Geographical distribution of regions - Complicated Agora

Alter	Ego
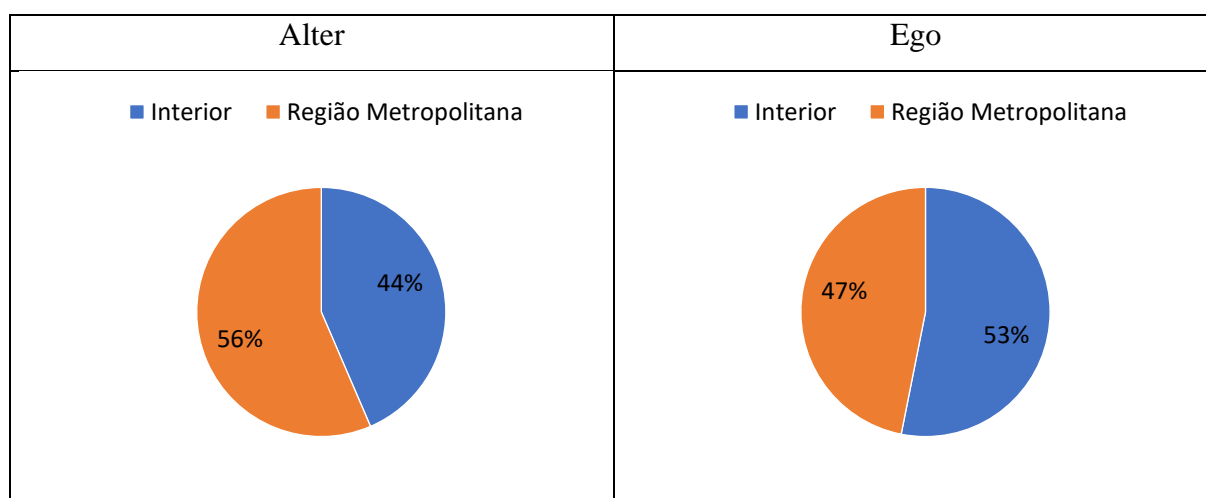
Regarding economic participation, there is also a majority of respondents in this agora (Table 57, below), where representations of dependence on financial aid from their families are constructed. This is both of the idea that one made of himself - EGO - and of the one he made in relation to others - ALTER.

Table 57 - Economic Participation - Complicated Agora
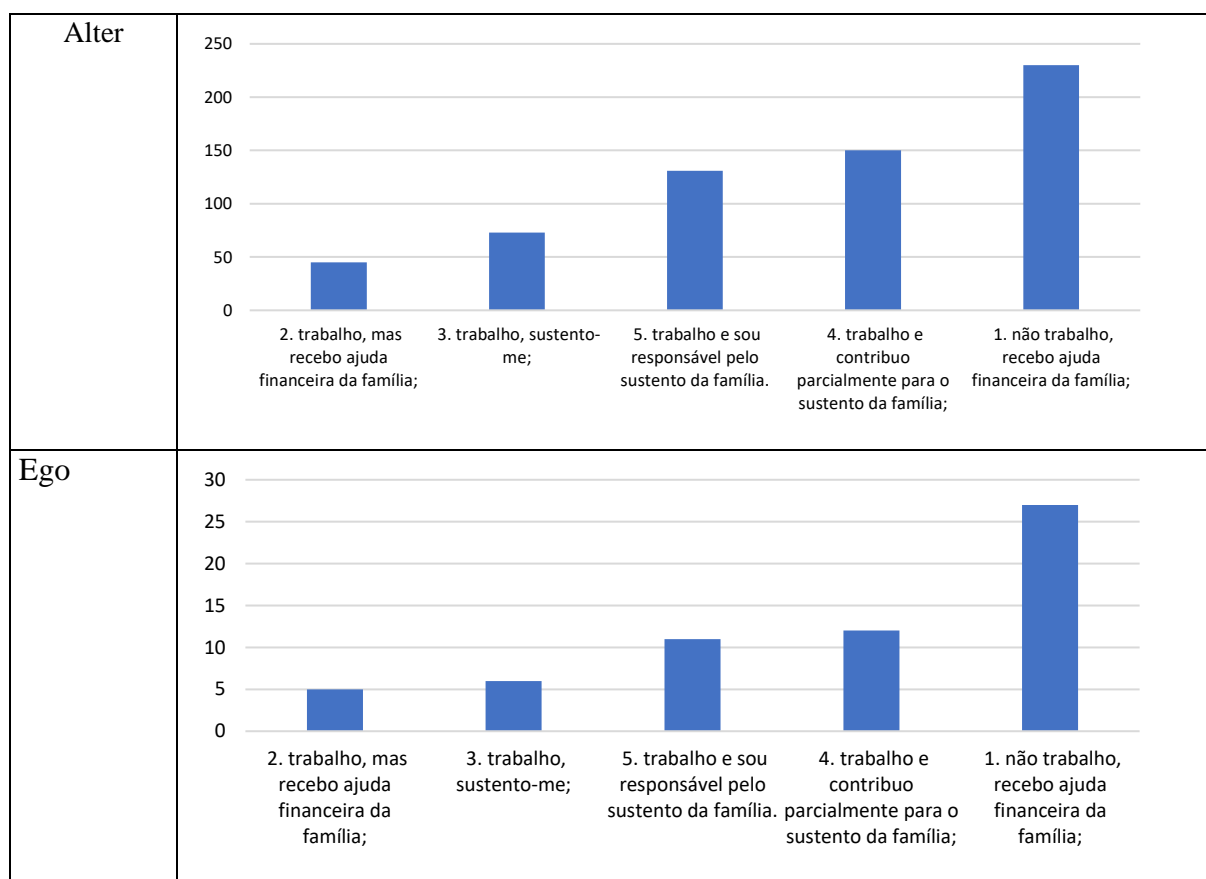
4.2.7 Agora doubt

In relation to the evocations that led to the mention of the word "doubt" we found discrepancy between EGO and ALTER, as occurred previously in other agoras. In this case (table 58, below), with a difference greater than 13 times.

Table 58 - EGO and ALTER - Agora - Agora Dúvida

Agora	People
Ego	45
Alter	610

The age variation regarding alter seems to suggest social representations of "doubt" that remain constantly, from 21 and ending at 41 years of age, with a small decline in the range of 24 to 26 years. As shown (chart 59 below), in relation to EGO there are acute peaks in the ranges of 18 to 20, 30 to 32 and 36 to 38 years of age.

Table 59-Age variation- Agora Dúvida

Type	Age variation
Alter	
Ego	
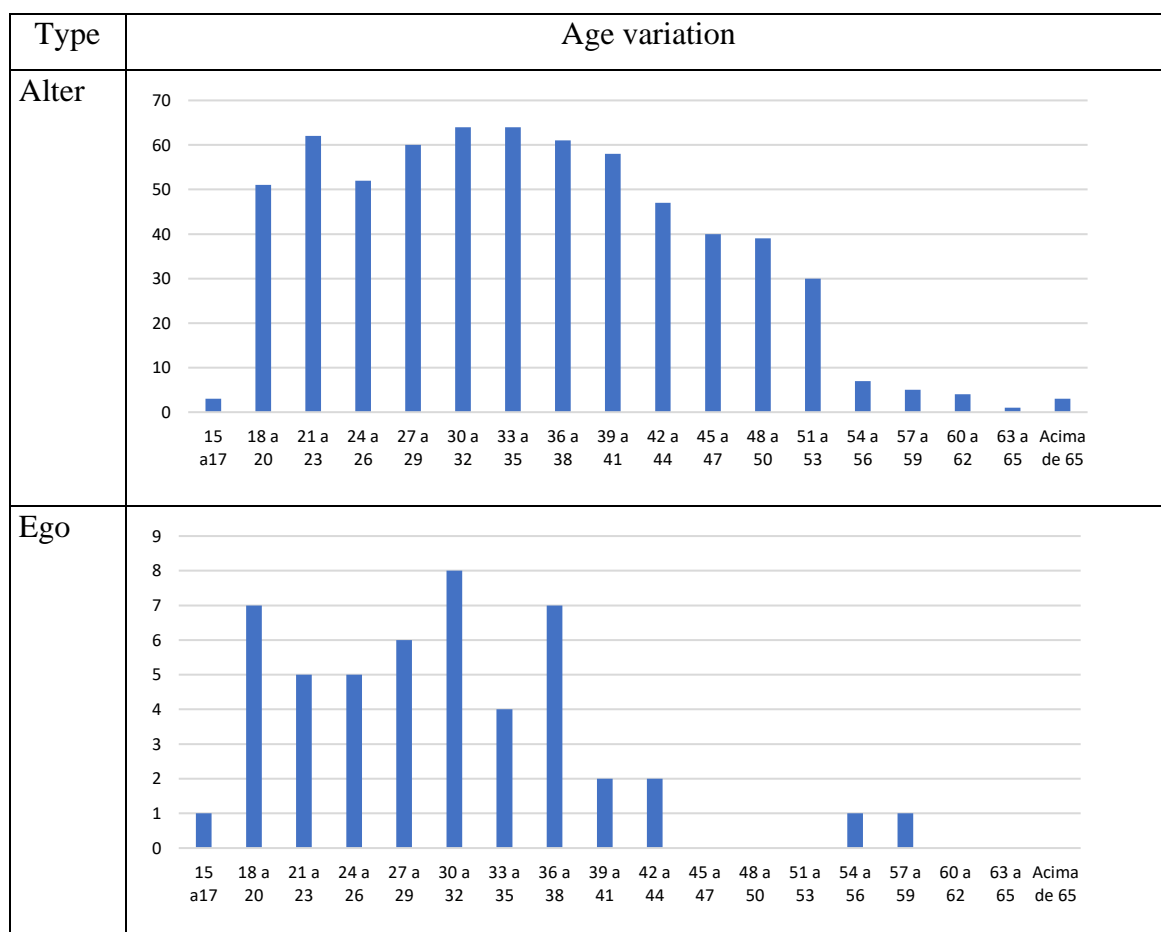
In relation to sex, the indication of "doubt", due to the evocation of this word, seems to be more linked to male respondents in both ALTER and EGO. However, respondents attribute themselves more to themselves - EGO - the possibility of doubts regarding the EAD than related to alter, as seen in table 60, below.

Table 60–Sex– Agora Doubt

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
43% / 57%	35% / 65%
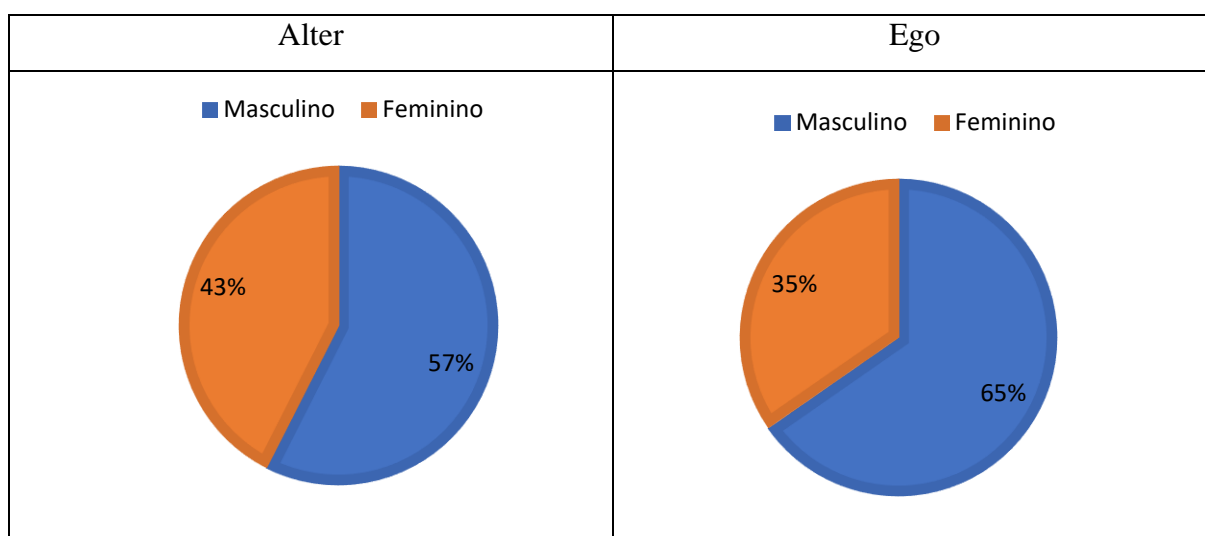
Regarding the experience, more than 70% of the respondents who evoked the word "doubt" said they had none. In the case of the representation they build about others, ALTER reaches a significantly lower level of 46%, as can be seen in table 61 below.

Table 61 - Experience with EAD - Agora Dúvida

Alter	Ego
■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
1% / 17% / 46% / 36%	2% / 12% / 15% / 71%
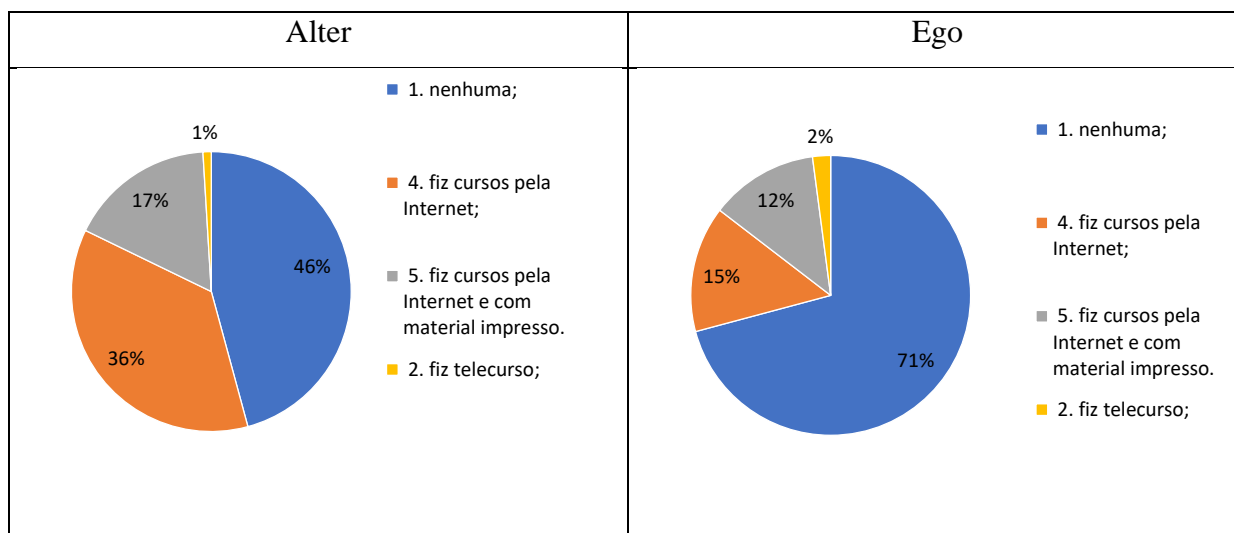
In relation to what EGO thinks of ALTER, as in the previous case, we found that the majority are from the metropolitan region –Nova Iguaçu representing the peak of "doubt" (chart 62, below). In the case of the feeling that EGO experiences with him in relation to what the EAD can bring, the majority who evoked "doubt" is from the interior of the State of Rio de Janeiro (table 62, below).

Table 62 - Municipal geographical distribution- Agora Dúvida

Type	City
Alter	
Ego	
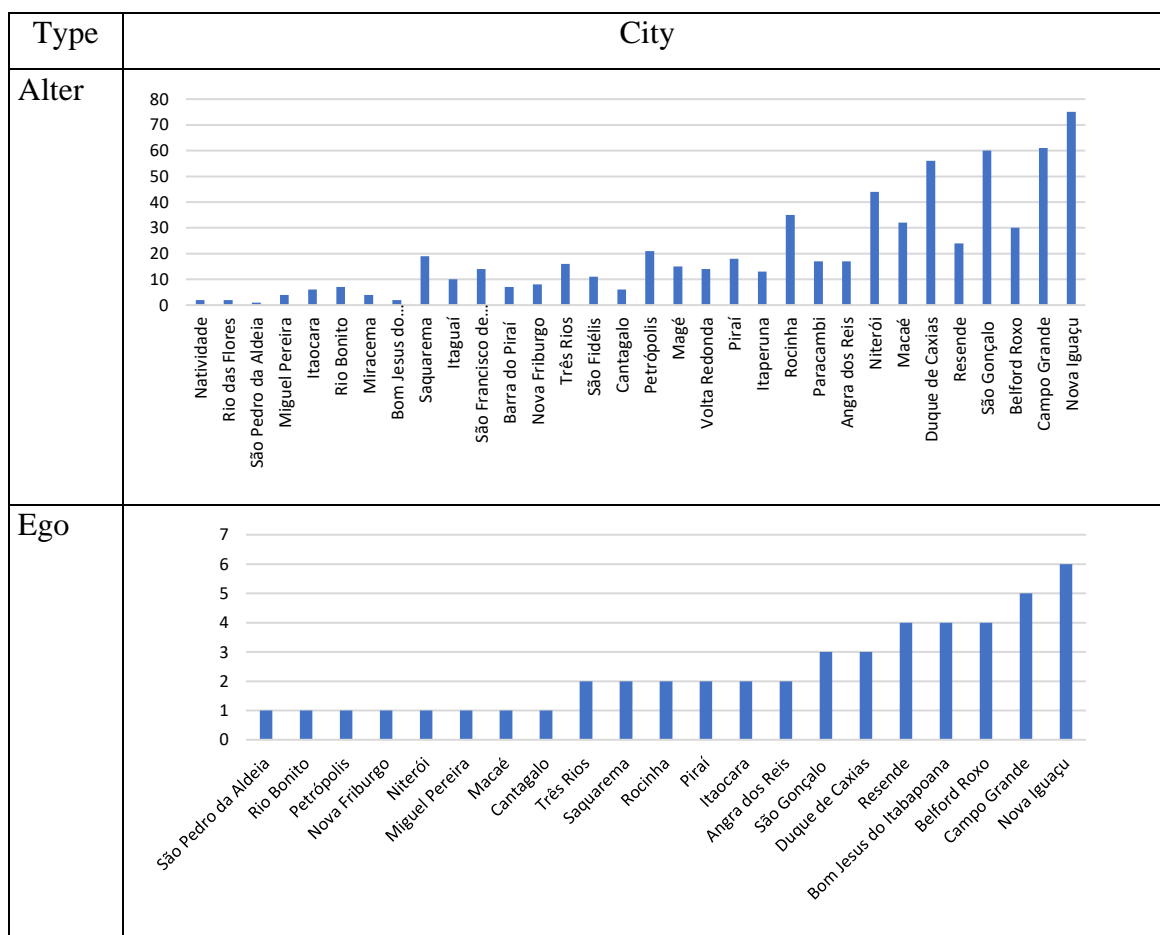
Table 63 - Geographical distribution of regions - Agora Dúvida
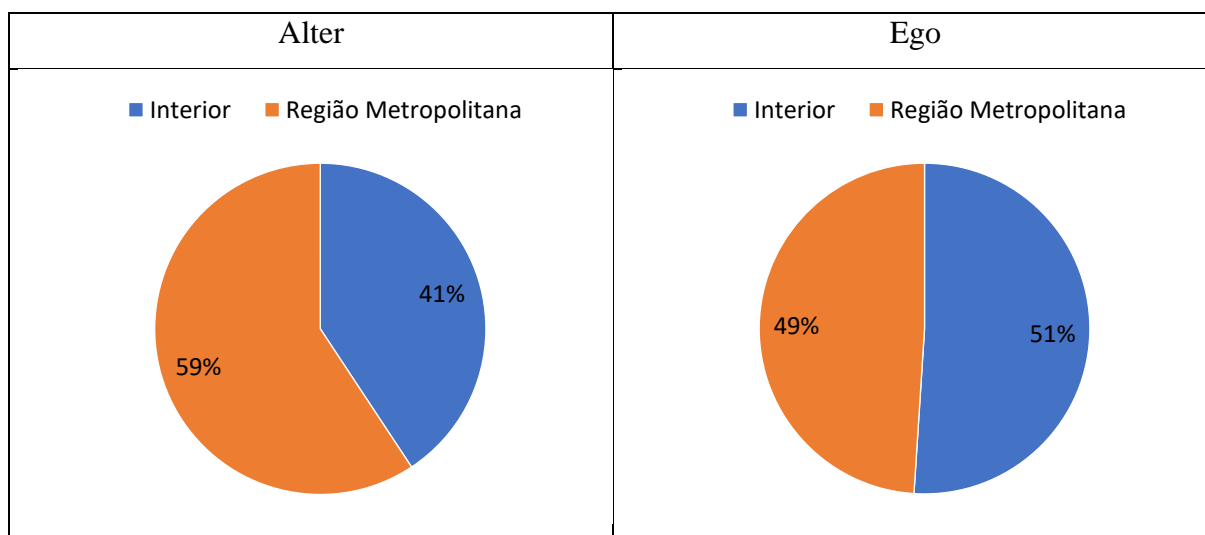
Alter	Ego

For EGO, the majority of the EAD audience – ALTER – which evokes the word "doubt" is responsible for the support of their family, in whole or in part, or even a smaller group of people who would receive financial aid (table 64, below). When EGO portrays itself, the

evocation changes mostly for people who contribute partially to family support or do not work and receive help.

Table 64 - Economic Participation - Agora Dúvida
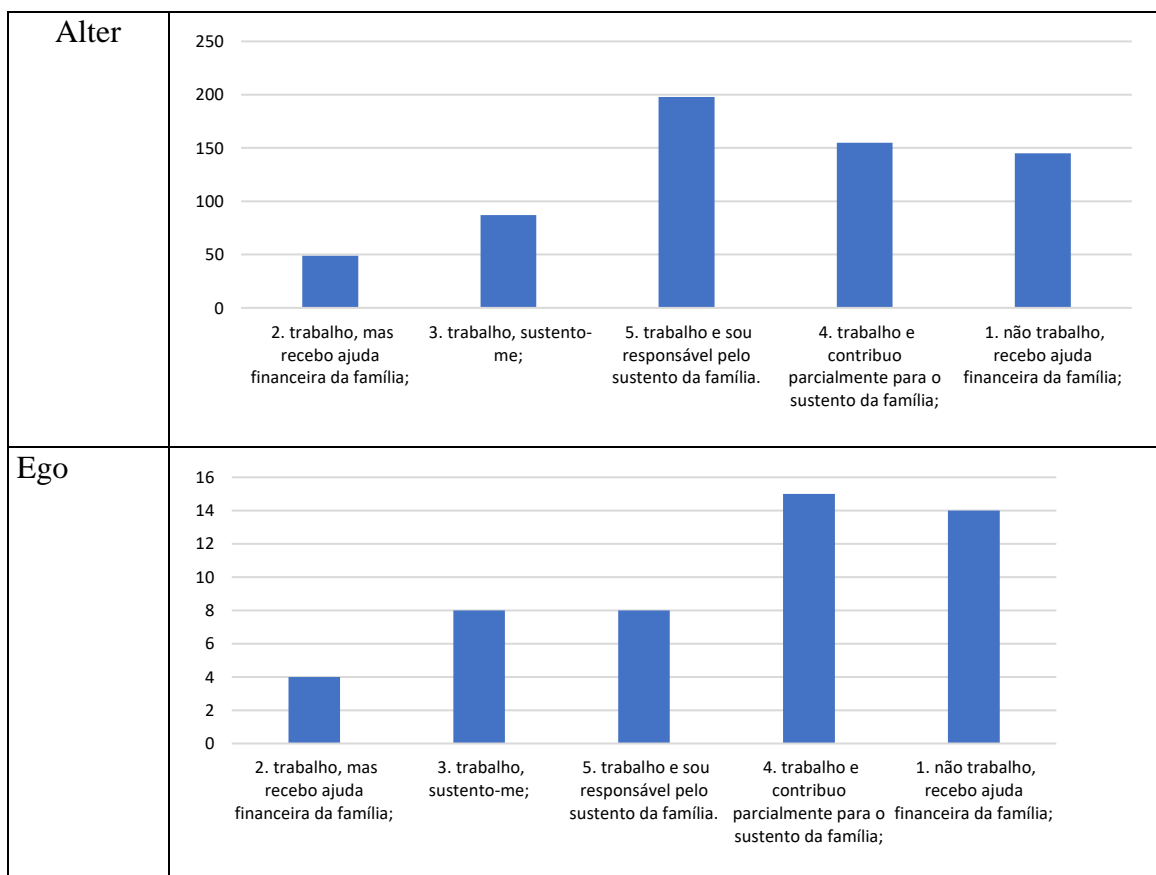
4.2.8 Agora ignorance

The evocations of the word "ignorance" were mainly attributed by EGO to ALTER, as in previous cases (table 65, below). On the other hand, those that EGO evoked to themselves are almost non-existent, which has brought an imbalance of about 160 times more in relation to the possible representations that EGO makes of ALTER.

Table 65 - Ego and ALTER - Agora - Agora Ignorance

Agora	People
Ego	4
Alter	594

Regarding the variation between the different age groups, it is mainly worth pointing out that the evocations that EGO made about ALTER, as shown in table 66 below, progressively increases from the lower ages reaching a peak in the range of 36 to 38 years of age, decreasing later. In the case of the four single EGO evocations, they were among the very youngest and the elderly.

Table 66 - Age variation- Agora Ignorance

Type	Age variation
Alter	
Ego	
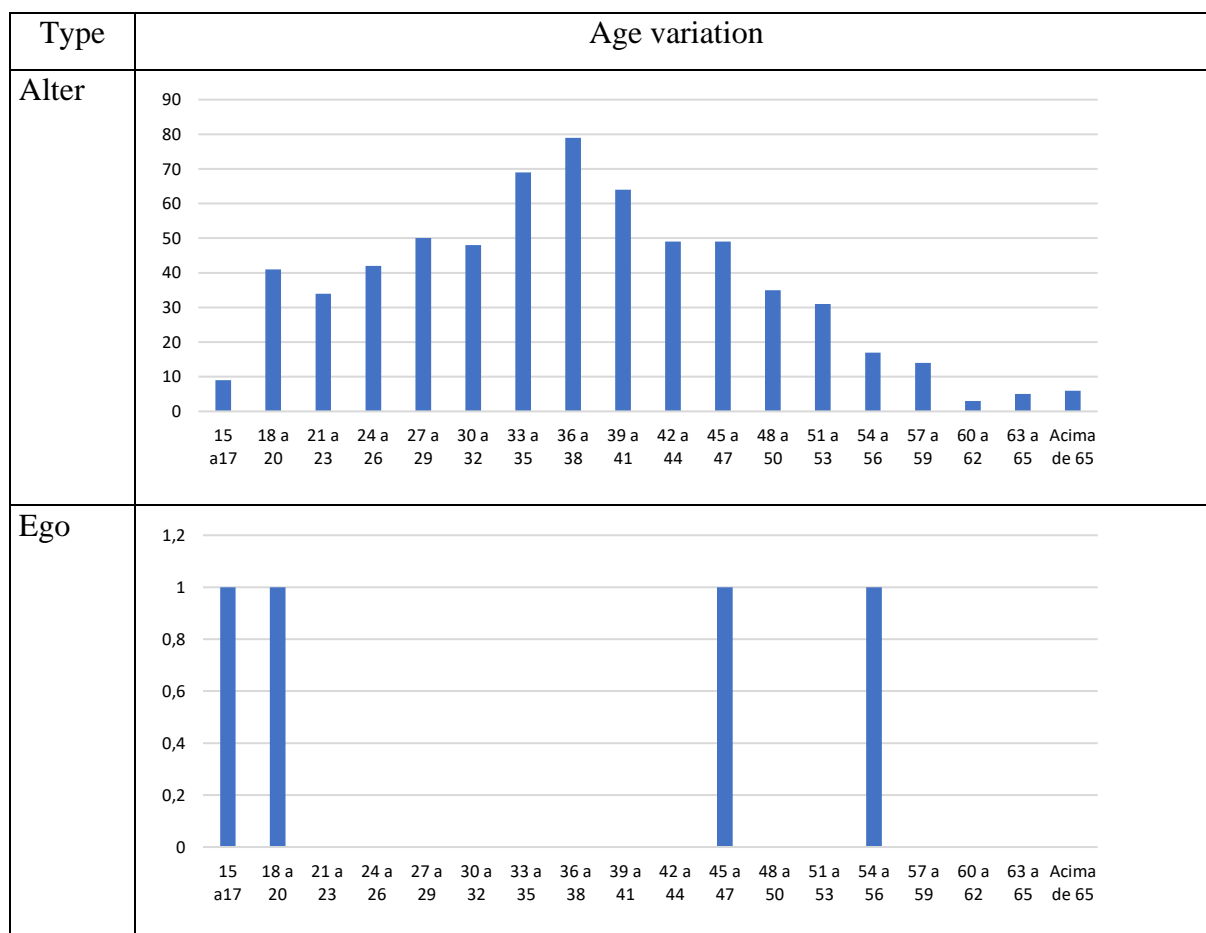
We also note, as can be seen in table 67 below, that the male sex is largely predominant in ALTER in relation to the evocation of the word "unknown" in 64% of people. In relation to EGO there is a balance, highlight again the very low number of people.

Table 67 - Sex- Agora Ignorance

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
36% — 64%	50% — 50%
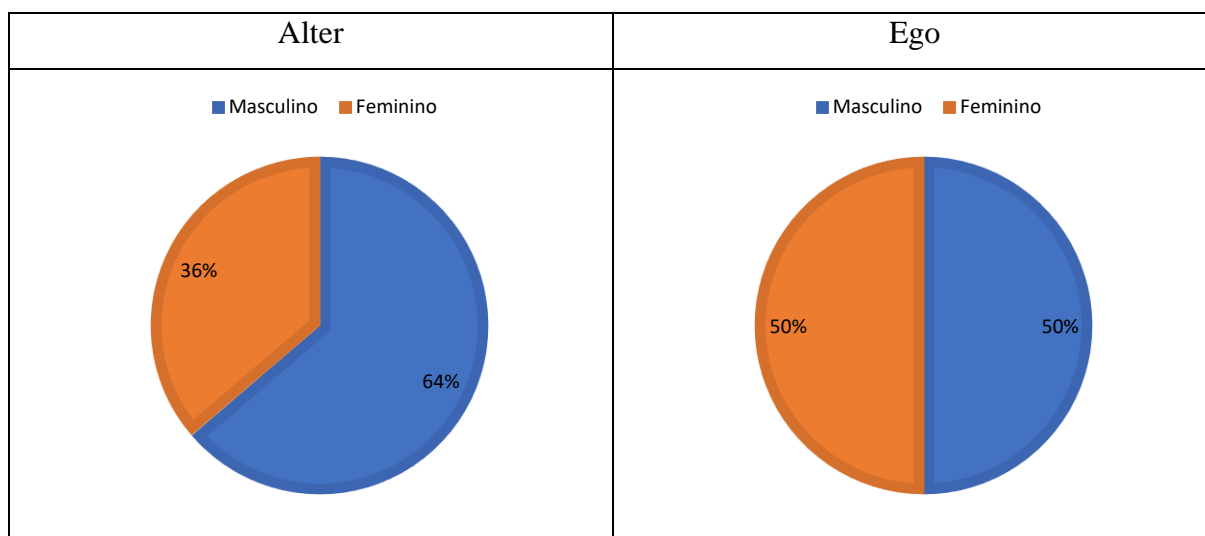
With regard to previous experiences with distance education, in ALTER we noticed that there is a balance between those who have never used it and those who have taken some course over the Internet, as shown in table 68, below, with regard to the evocations of the word "unknown". Adding to these groups we reached 73% of people with some kind of experience in DS. Cases relating to EGO, on account of its quantity, are irrelevant.

Table 68 - Experience with EAD - Unknown Agora

Alter	Ego
2%, 25%, 37%, 36% — ■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	25%, 0%, 0%, 75% — ■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
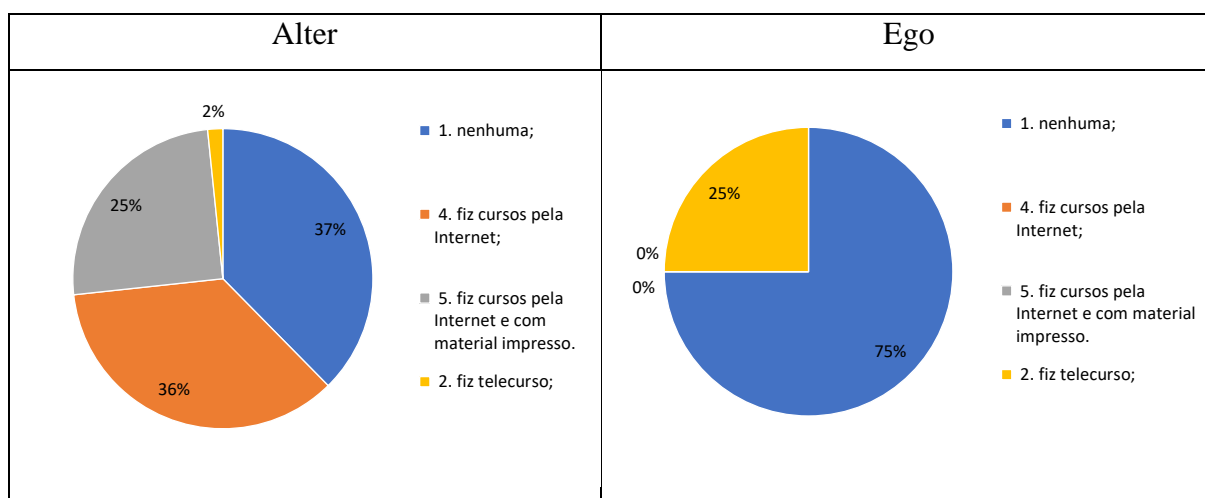
Among those who mentioned the term indicating that people do not know THE, it is observed in table 69, below that, with regard to ALTER, people linked to this possible social representation are distributed throughout the state, with concentration in the metropolitan region. In this case, we highlight Campo Grande and Nova Iguaçu. As in the previous item, the evocation of the word "unknown" by EGO is virtually nil and the mathematical distribution of

the interior/metropolitan region in terms of EGO and ALTER should not be taken into account because of the derisory number of respondents in EGO (table 69, below).

Table 69 -Municipal geographical distribution- Agora Unknown
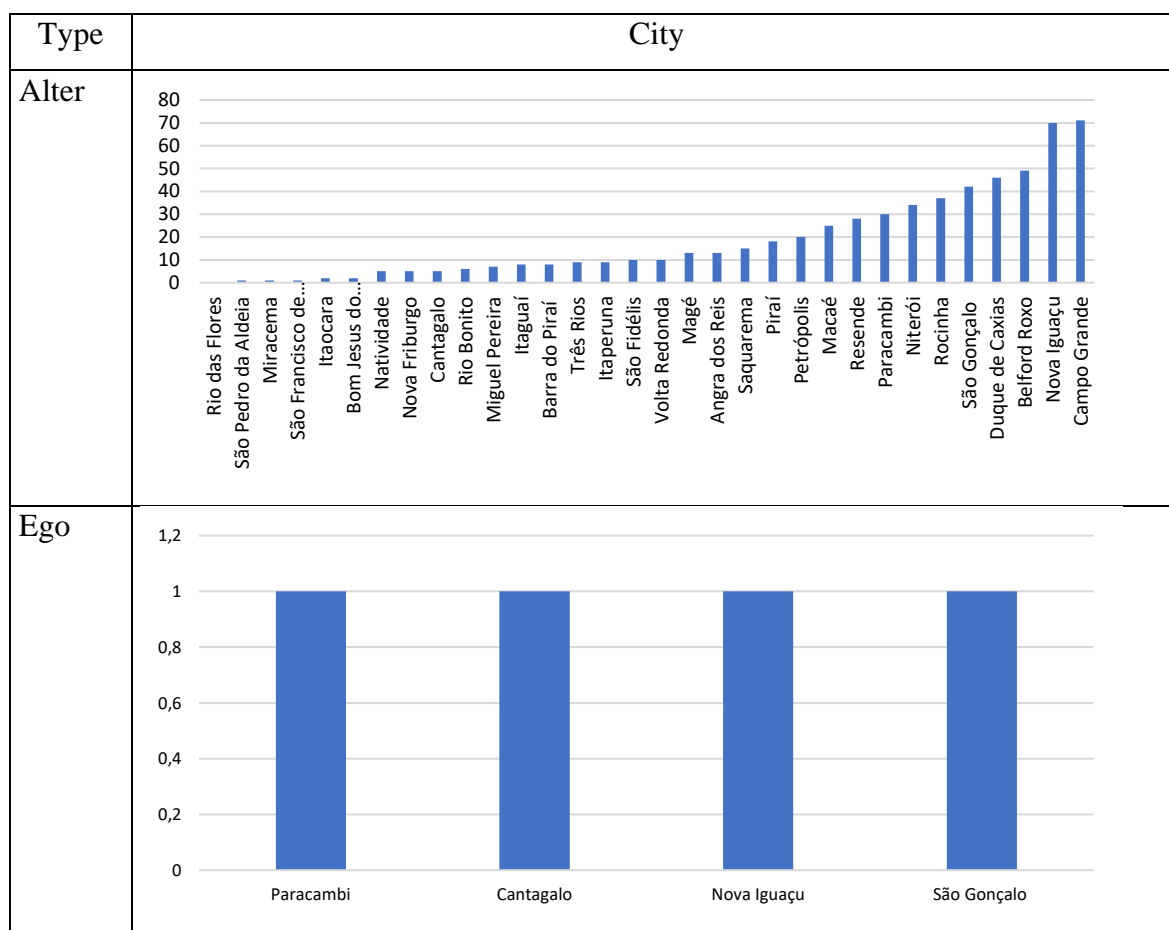
Table 70 - Geographical distribution of regions - Agora Unknown
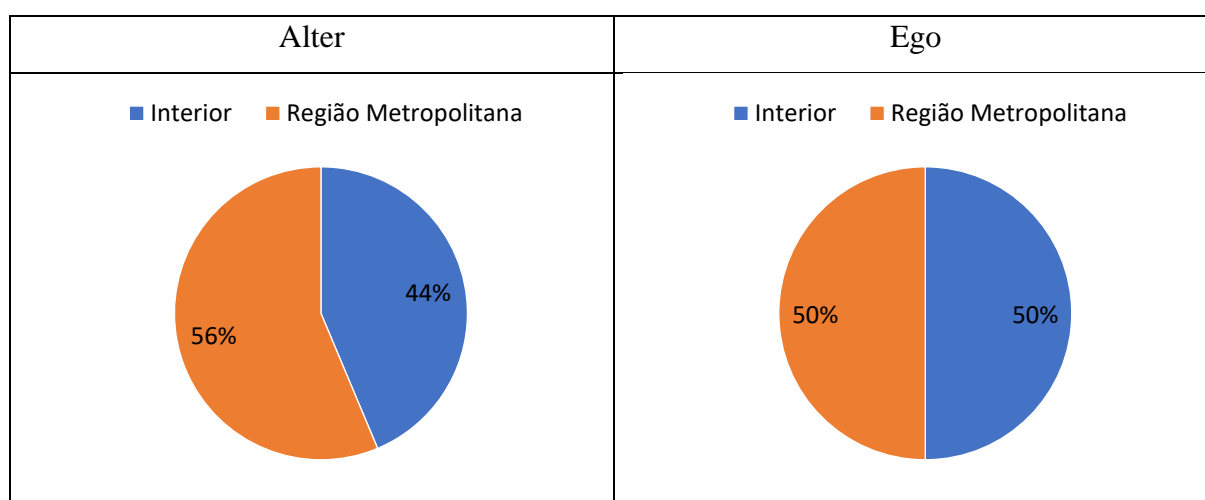
With regard to the evocations of the word "unknown" related to the idea that EGO makes of the other – ALTER – in relation to economic participation, we note that there is a distribution where the majority is totally or partially responsible for the support of their family. Table 71 below can also be seen from a significant number of people who have evoked "unknown, to ALTER, who either work for their own livelihood or work.

Table 71 - Economic Participation - Unknown Agora
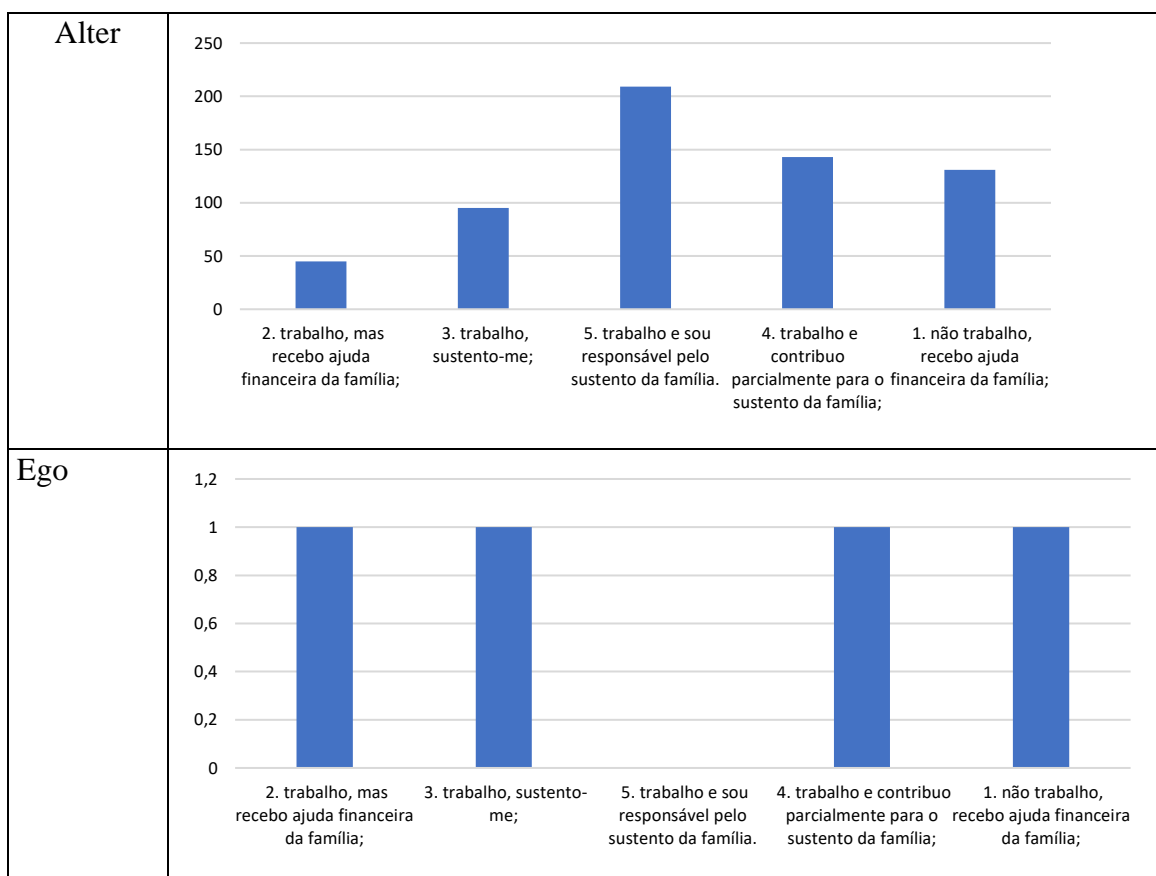
4.2.9 Agora laziness

Evocations related to both EGO and ALTER were made with the word "laziness", suggesting a possible negative social representation regarding THE. As can be seen in Table 72, below the mentions of EGO are 85 times lower than those evoked for ALTER.

Table 72 - Ego and ALTER Evocations - Agora- Agora Laziness

Agora	People
Ego	22
Alter	1909

In relation to the different age groups we can see (Table 74, below) that there is a certain stability in the evocation of the term in relation to ALTER in youth, from 18 to 29 years of age. From this age, the older the word "laziness" was evoked. In EGO, identifying a peak in youth, from 18 to 20 years and from 30 to 32, evocations remaining relatively stable in the different age groups except for a peak of 36 to 38 years of age.

Table 74 - Age variation - Agora Preguiça

Type	Age variation
Alter	
Ego	
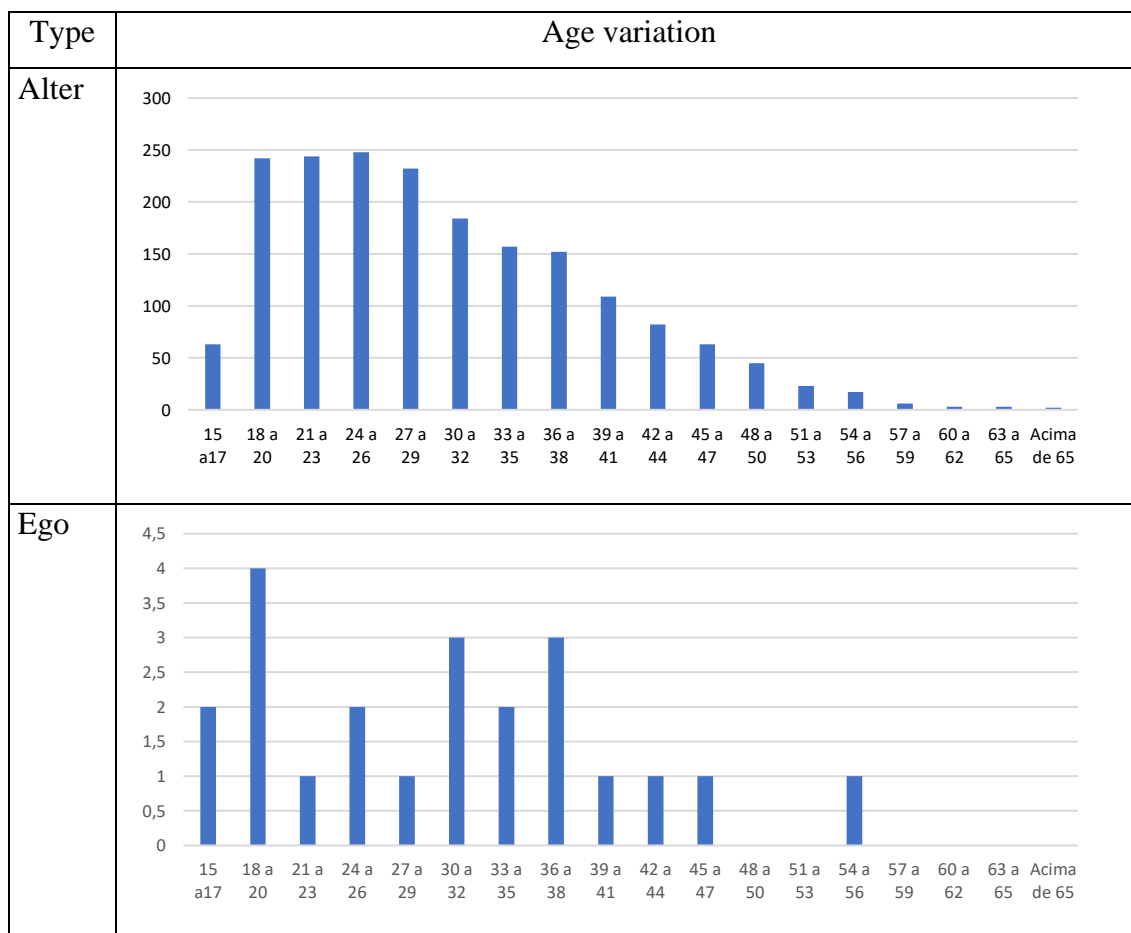
Regarding sex, curiously, we observed an inversion in relation to the evocations of the word "laziness" in EGO and ALTER (table 75, below). We noticed a majority of women without ALTER, with this situation becoming inthe relation to EGO.

Table 75 - Sex - Agora Preguiça

Alter	Ego
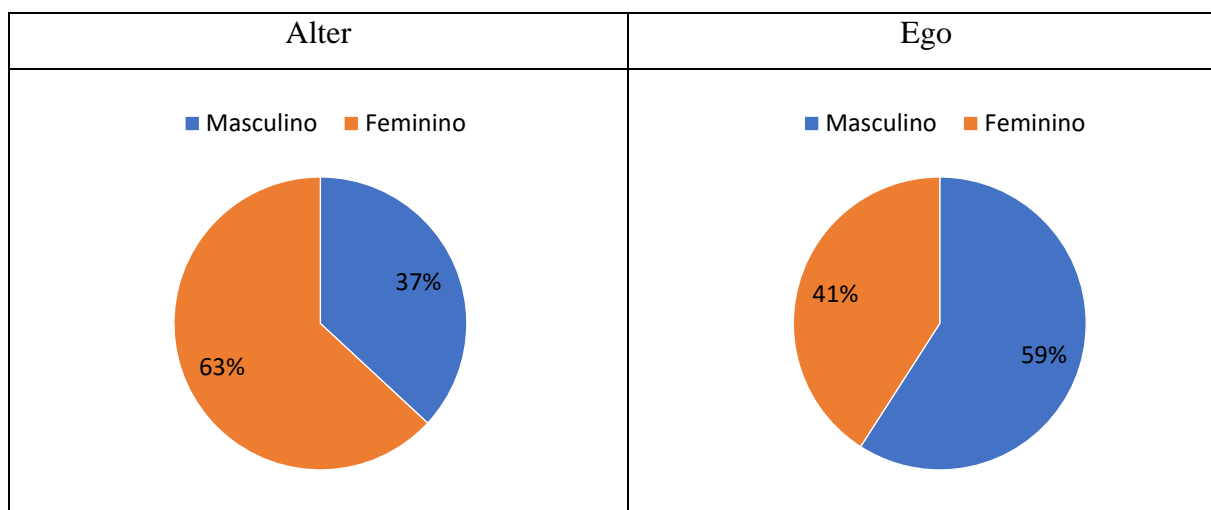
In table 76 below, we noticed that in both EGO and ALTER most people who evoked the word "laziness" have no experience with distance education. 51% of the evocations of "laziness" about ALTER are related to another that has no experience, rising significantly to 75% when EGO finds its own experience.

Table 76 - Experience with EAD - Laziness

Alter	Ego
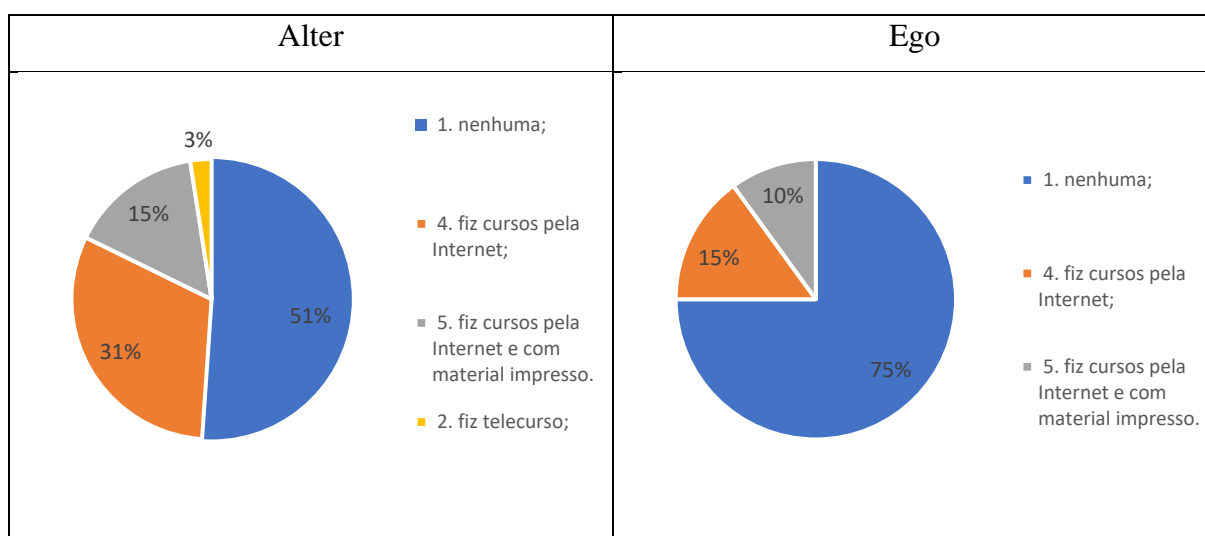
In relation to the cities, it is possible to notice that the evocations of "laziness" of EGO departed from localities mostly from the suburbs of Rio de Janeiro, while in ALTER most of the evocations mix in a more or less homogeneous way localities of the capital, other municipalities of the metropolitan region and the interior (Chart 77, below). The municipality nova iguaçu presents the highest number of evocations suggesting the social representation of "laziness" involving THE, for ALTER. In both cases (EGO and ALTER), according to chart

77, below, we have a prevalence of evocations related to the metropolitan region compared to the interior.

Table 77 - Municipal geographical distribution- Agora Preguiça

Type	City
Alter	
Ego	
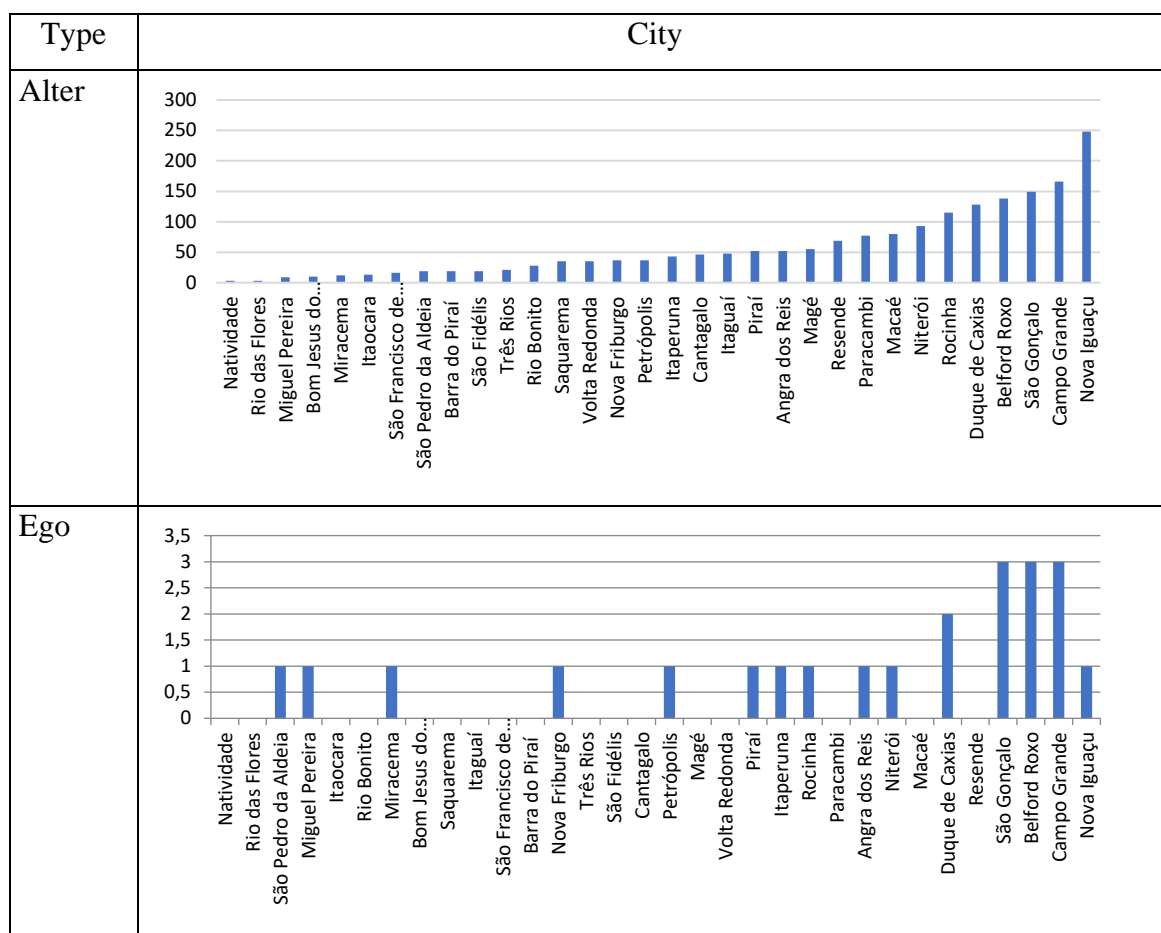
Table 78 -Geographical distribution of regions - Agora Preguiça

Alter	Ego
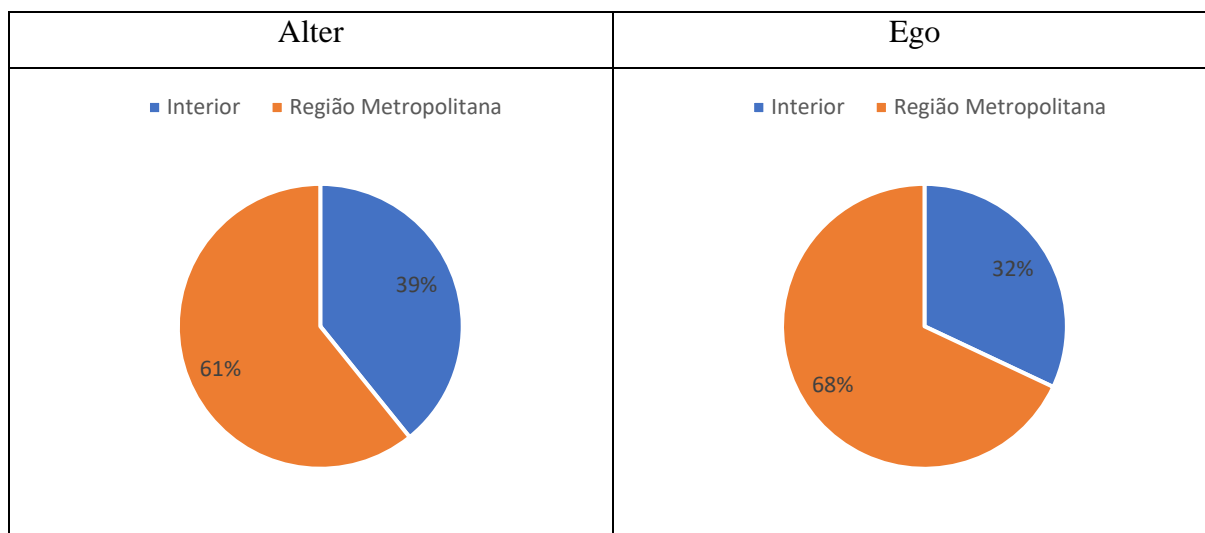
With regard to economic participation, there is a majority of respondents to this agora in both alter and ego said mostly to be family risk, as can be seen in table 79 below.

Table 79 - Economic participation - Agora Preguiça

Type	Answer
Alter	
Ego	
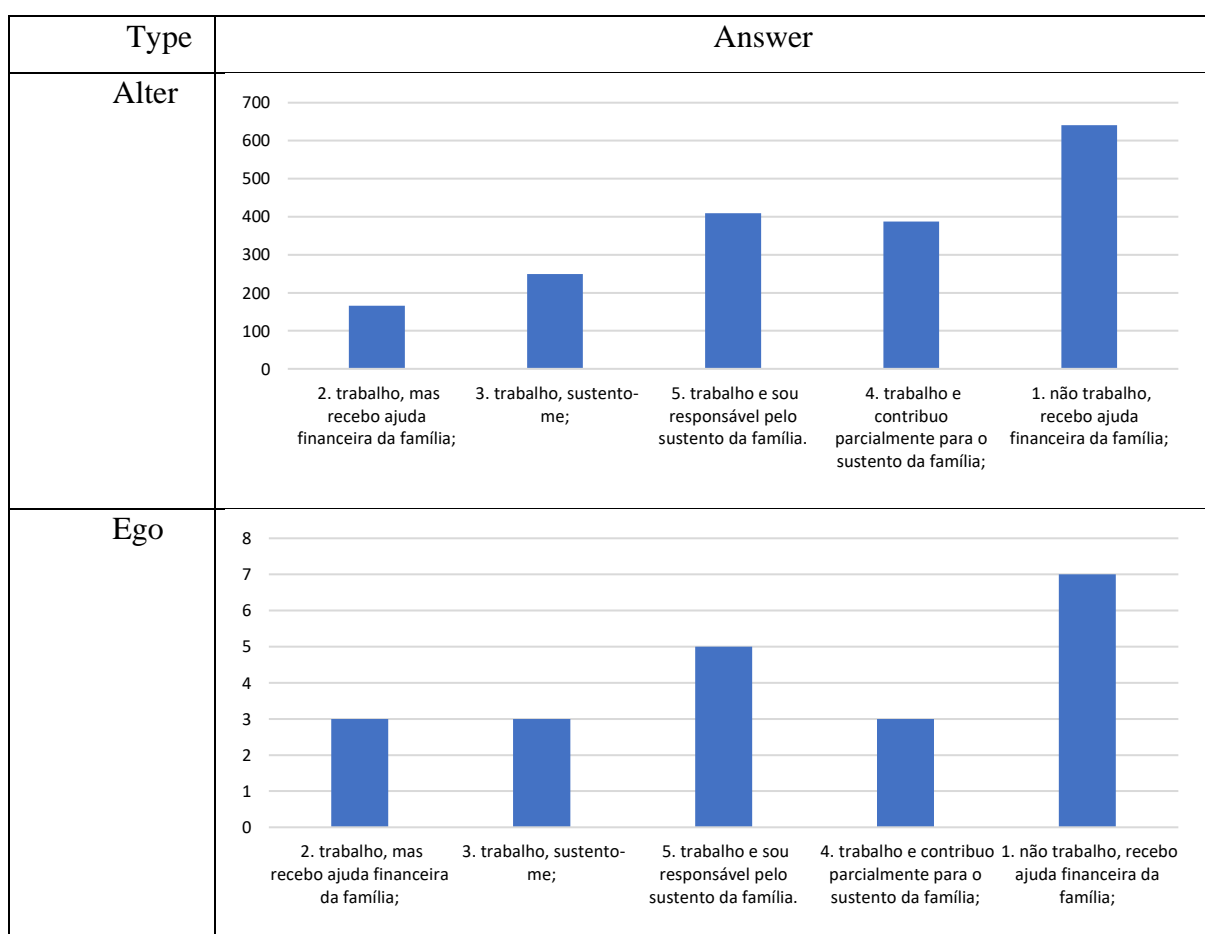
4.2.12 Agoras of dubious words

Of the first 100 most evoked words suggesting social representations about THE, some may lead to both negative and positive interpretations on the part of researchers. In other words, referred to social practices related to common sense, they have a dubious, ambiguous character. We could notice, studying the occurrences and their circumstances, that these evocations do not present significant differences between EGO and ALTER, unlike the previous ones where the field of what is thought to think the other thinks (ALTER) is more negative than what is thought about oneself (EGO).

We present in the following subsections these agoras that we think are ambiguous.

4.2.12.1 Difficult agora

A first agora built from the evocations of the word "difficult" seemed to us to suggest a dubious representation. This ambiguity translates into the following cases. On the one hand, it may be tied to the difficulty of opting for distance education (assuming it seems to be more difficult – more "serious", more "demanding", than the face-to-face modality). On the other hand, the fact that THE is difficult may suggest something is not necessarily negative, because evocations can go in the direction of representation according to which a quality university should not be easy to conclude. That is, the fact that it is "difficult" can prove positive. This word – although relatively less than the evocations that built the agoras of the previous sections – has a smaller number of evocations in EGO, about 5.8 times less than in ALTER, as we see in Table 80 below.

Table 80 - EGO and ALTER Evocations - Agora- Agora Difícil

Agora	People
Ego	435
Alter	2553

In relation to the evocation of "difficult", this possible social representation – without knowing whether more positive or more negative – has a peak of mentions in the age group from 18 to 20 years of age, progressively decreasing according to the older age of people (chart 81, below). This characteristic, which is reflected in both EGO and ALTER, can be observed, because of a certain similarity, in both graphic representations of evocations.

Table 81 -Age variation- Difficult Agora

Type	Age variation
Alter	
Ego	
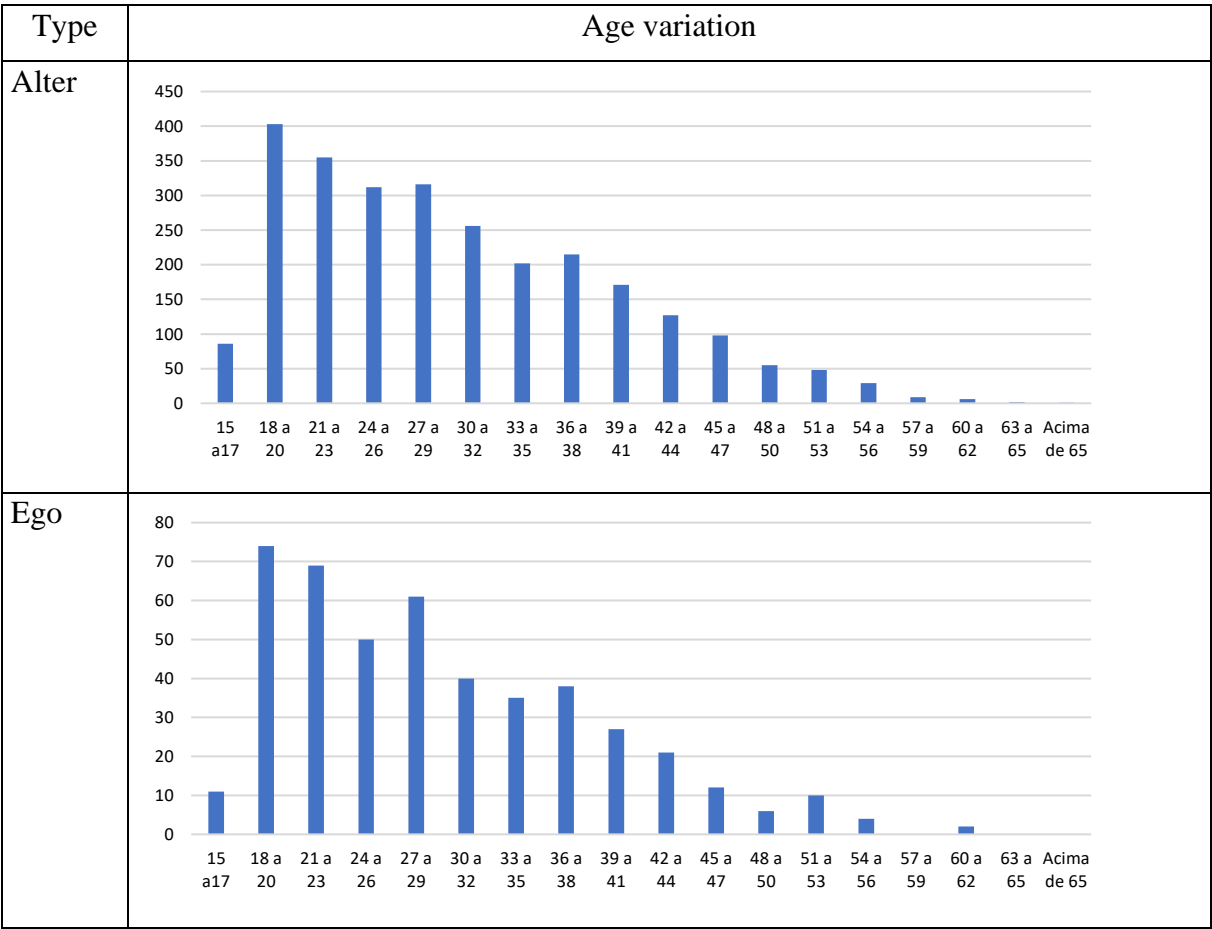
Interestingly, with regard to this evocation, we observed a similarity between EGO and ALTER in relation to sex (chart 82, below). In both possible representations of difficulty (in relation to what EGO thinks of you and what you think about ALTER), evocations are mostly made by women, with about 60%.

Table 82 - Sex- Hard Agora

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
43% 57%	40% 60%
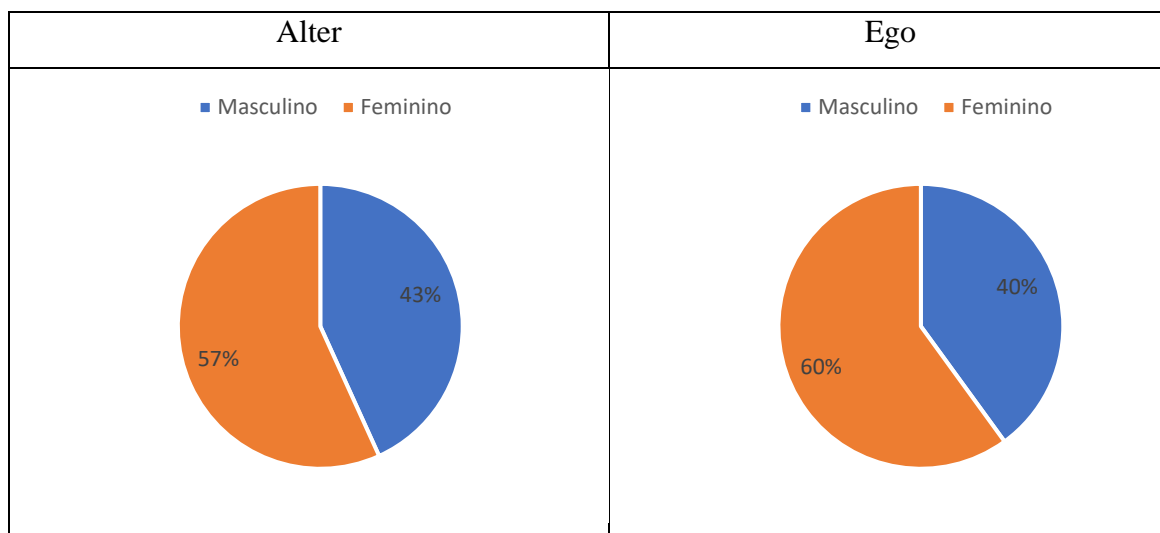
With regard to the evocations of "difficult" we find a variation similar to that of the agora "laziness" that we discussed immediately before this in relation to the experience with ED. The possible representations that EGO makes regarding the difficulty with EAD are greater than in ALTER. In this case (table 83, below) regarding the fact that there is no experience with distance education.

Table 83 - Experience with EAD - Difficult Agora

Alter	Ego
■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
2% 15% 50% 33%	3% 11% 22% 64%
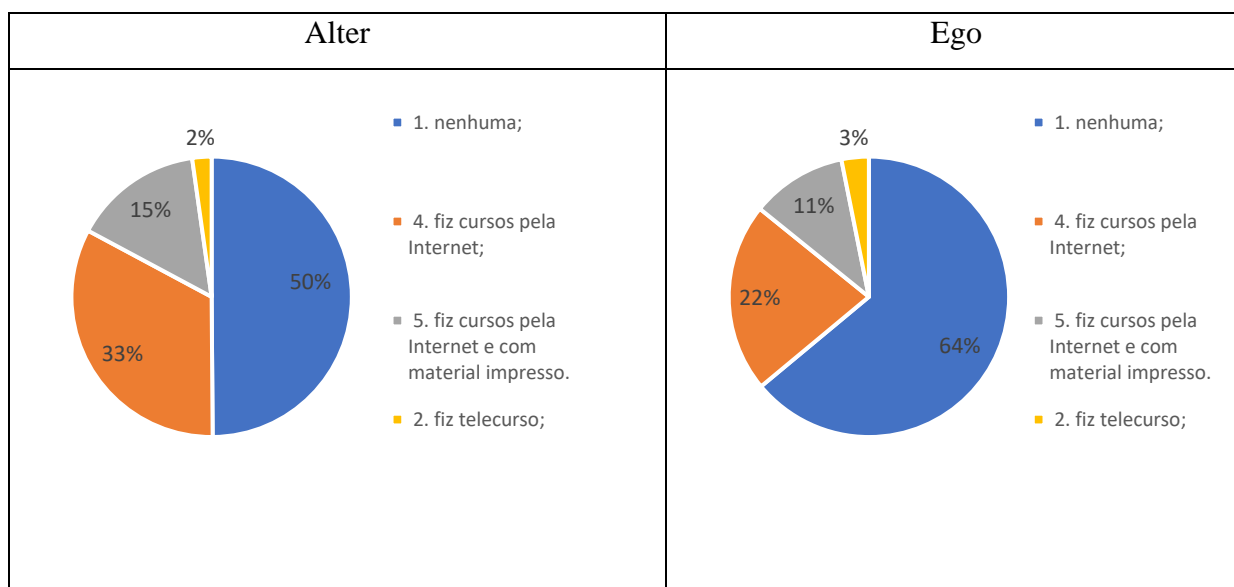
Regarding the geographical distribution of the evocations of the word "difficult" it is possible to notice both in EGO and in ALTER a predominance of the municipalities of the metropolitan region of the State of Rio de Janeiro (see table 84, below). In EGO, among these

municipalities appears also Angra dos Reis (south of the state) and Macaé (north of the state) outside that area. In the evocations of "difficult" relative to ALTER, appears the city of Resende (west of the state). As table 84 suggests, below there is a certain balance between metropolitan and interior region, with a weight mays for the latter.

Table 84 -Municipal geographical distribution- Agora Difícil

Type	City
Alter	
Ego	
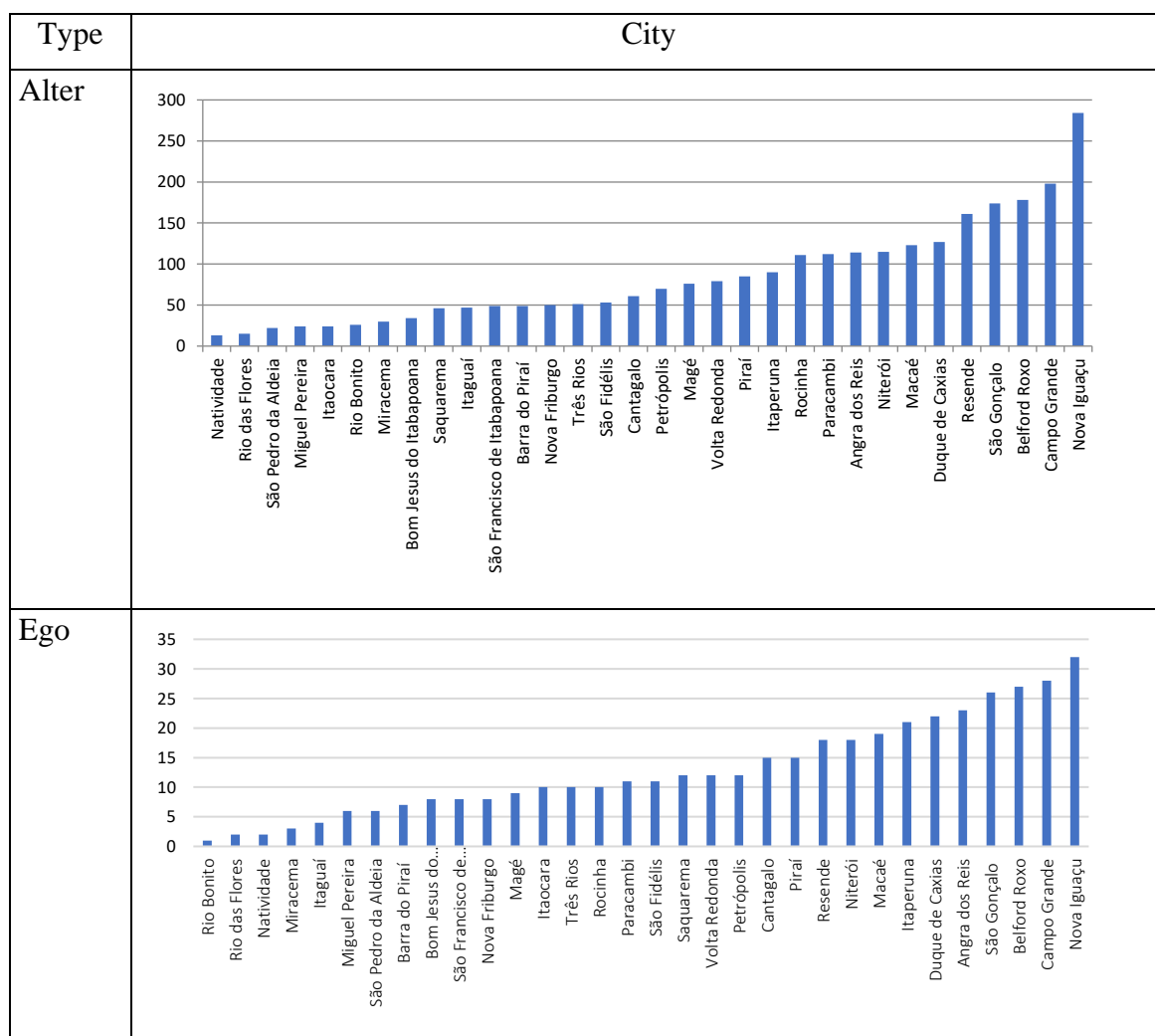
Table 85 -Geographical distribution of regions - Difficult Agora

Alter	Ego
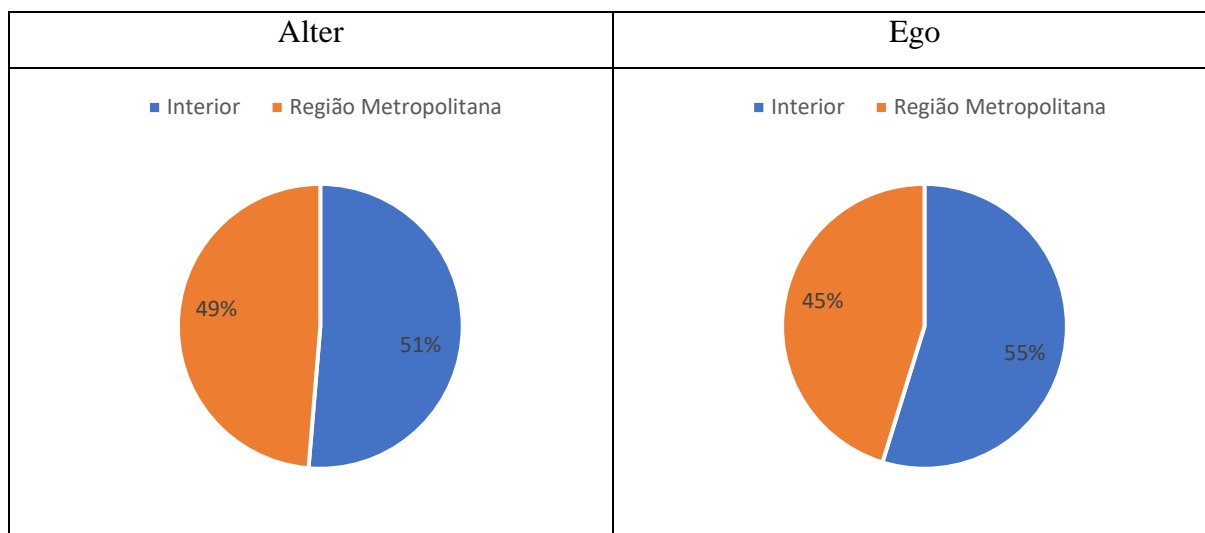
With regard to economic participation in the family correlated with the evocations of "difficult" with regard to what EGO thinks of itself and thinks of ALTER, we observed that in both of them they do not work and receive financial aid, as can be seen in Table 86, below. There is similarity between EGO and ALTER.

Table 86 - Economic Participation - Difficult Agora
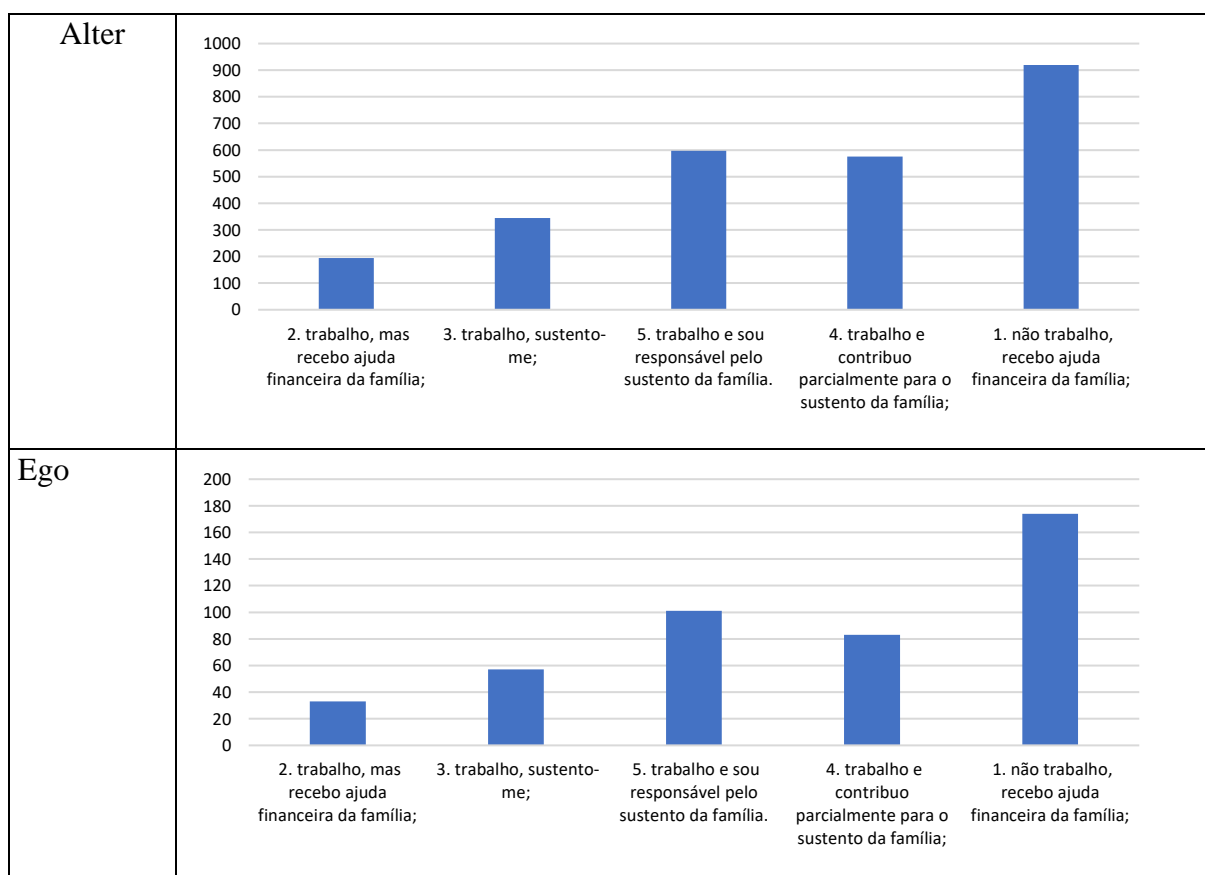
4.2.12.2 Now difficulty

Related to the previous evocation ("difficult"), the word "difficulty" has dubious meanings related to the same questions posed in item 4.2.12.2. In this sense, we will not elaborate beyond what has been explained in it in relation to the possible polarities indicating the positive and negative sides, since they are similar. Still, it is worth mentioning that the general results are not very close. With regard to EGO, the word "difficulty" was mentioned three times that with regard to ALTER, as noted in table 87 below.

Table 88 - Ego and ALTER - Agora- Agora Difficulty

Agora	People
Ego	973
Alter	3417

In the variation of age groups, as we see in table 89 below, the evocation of the word "difficulty" is related, both in EGO and alter, especially with young people. From the age of 18 to 20, there is a progressive decrease in evocations as people get older.

Table 89 -Age variation- Agora Difficulty

Type	Age variation
Alter	
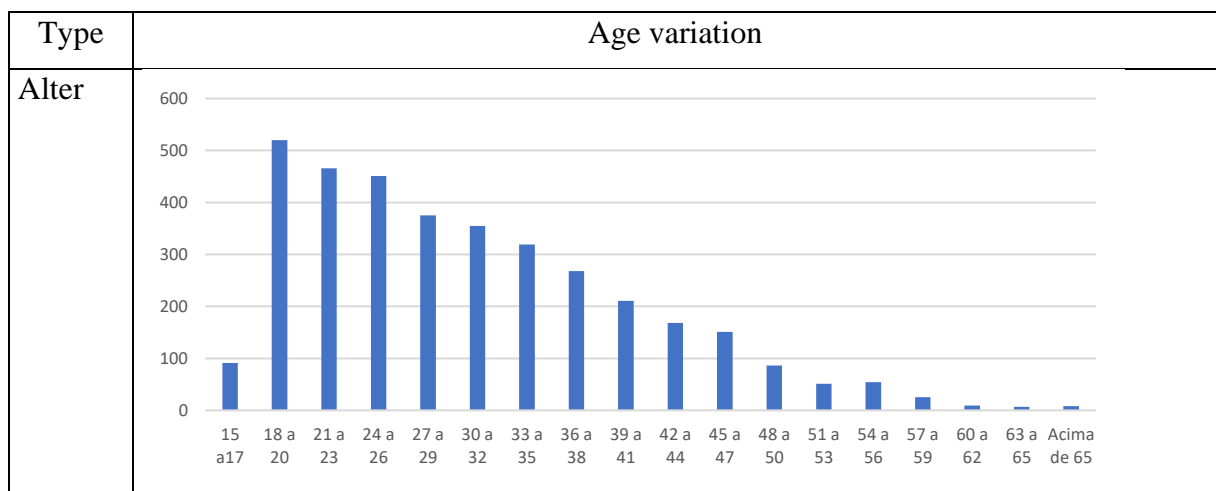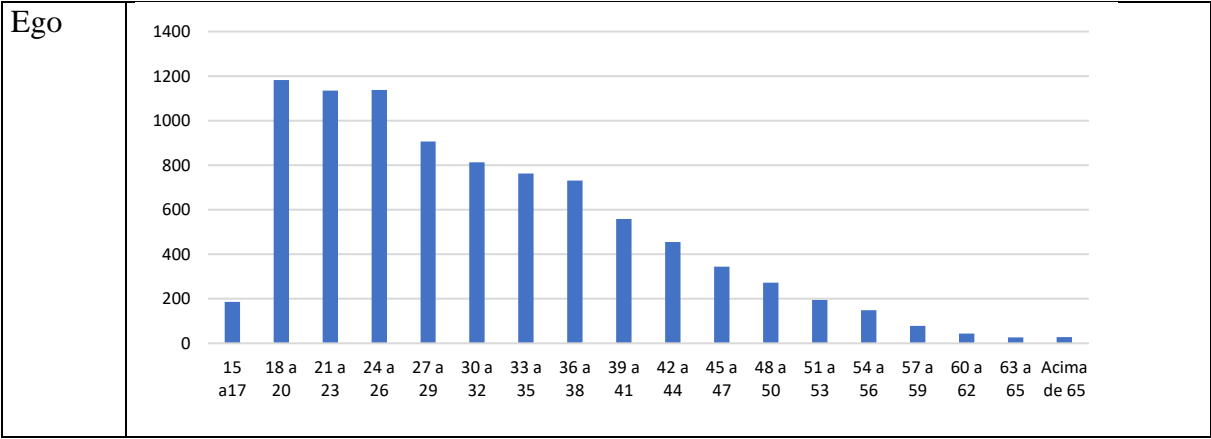
As has occurred in most of the agoras we have studied so far, regarding the evocation of the word "difficulty", as illustrated in table 90 below, there is a prevalence of women. This prevalence is due to both the manifestations of EGO and in the representations that it has of others, of ALTER.

Table 90 -Sex- Agora Difficulty
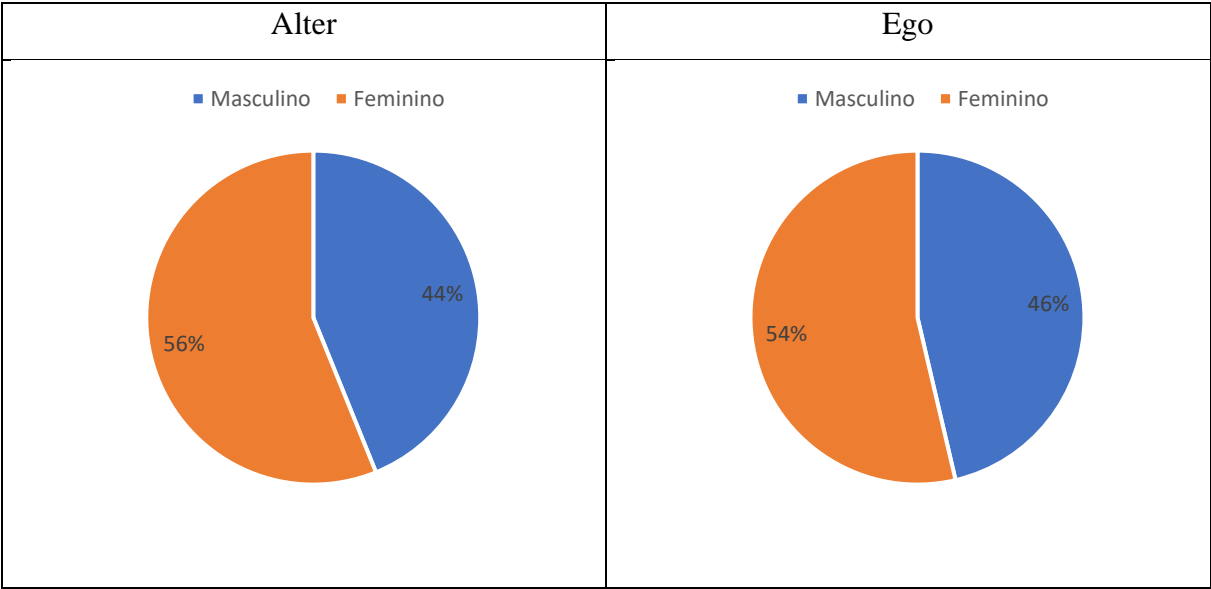
In relation to the experiences in DISTANCE of people who evoked the word "difficulty", as we verified in table 91, below, the absolute majority has no experience with distance education modalities. This characteristic occurs both with regard to ego evocations and that it makes others, ALTER.

Table 91 - Experience with AEd - Agora Dificuldade

Alter	Ego
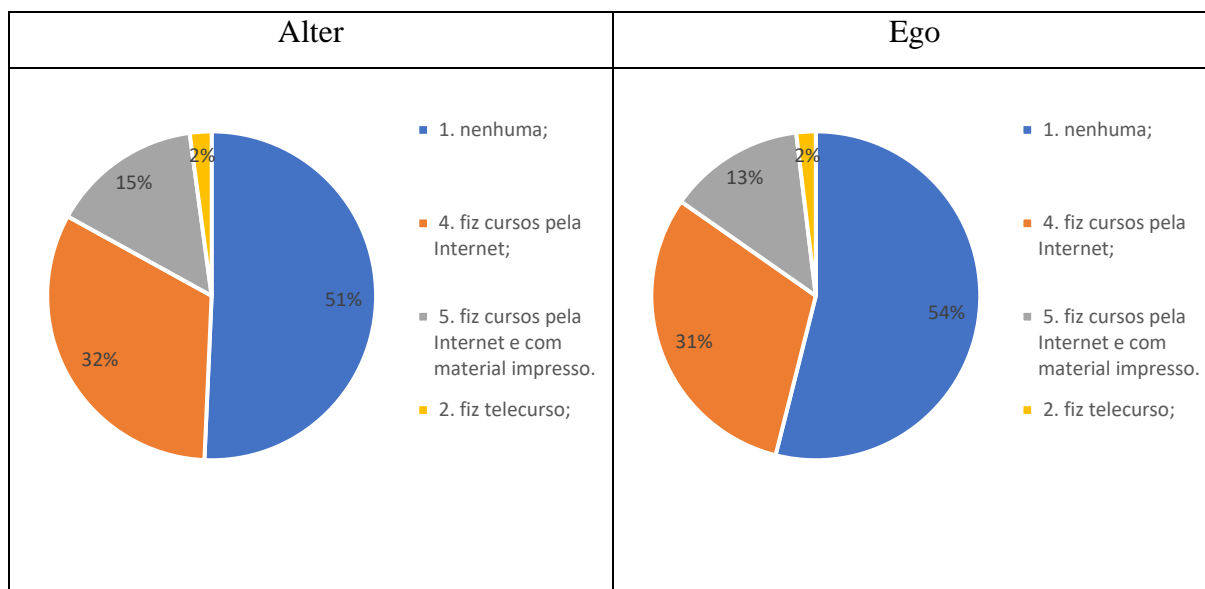
As for the cities where the people who evoked the word "difficulty" live, it can be noted a clear predominance of municipalities in the metropolitan region in both EGO and ALTER. In addition to these, as shown in table 92, below, stand out Resende, a city in the western region of the state, and Macaé, in the northern region.

Table 92 - Municipal geographical distribution- Agora Dificuldade

Type	City
Alter	

Ego	
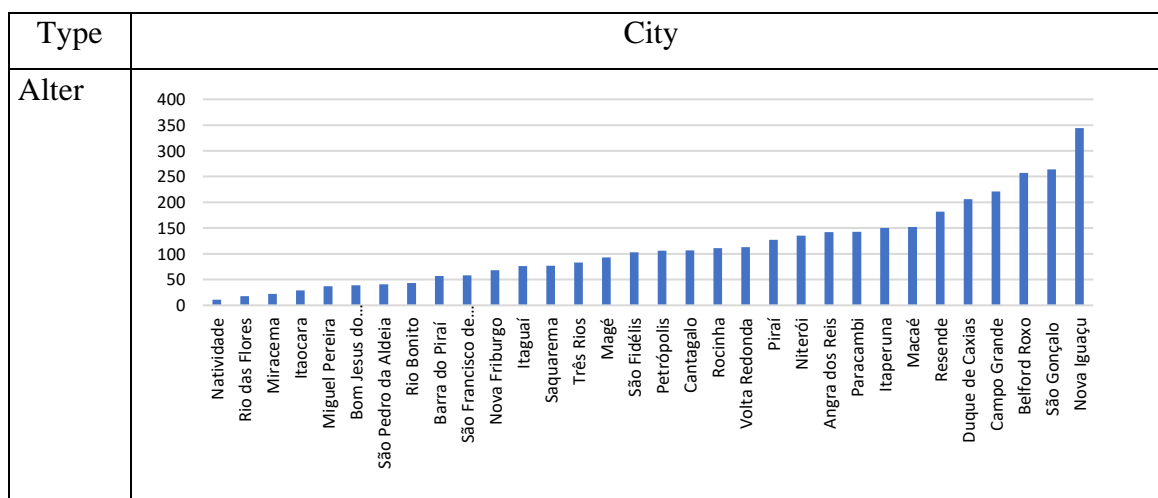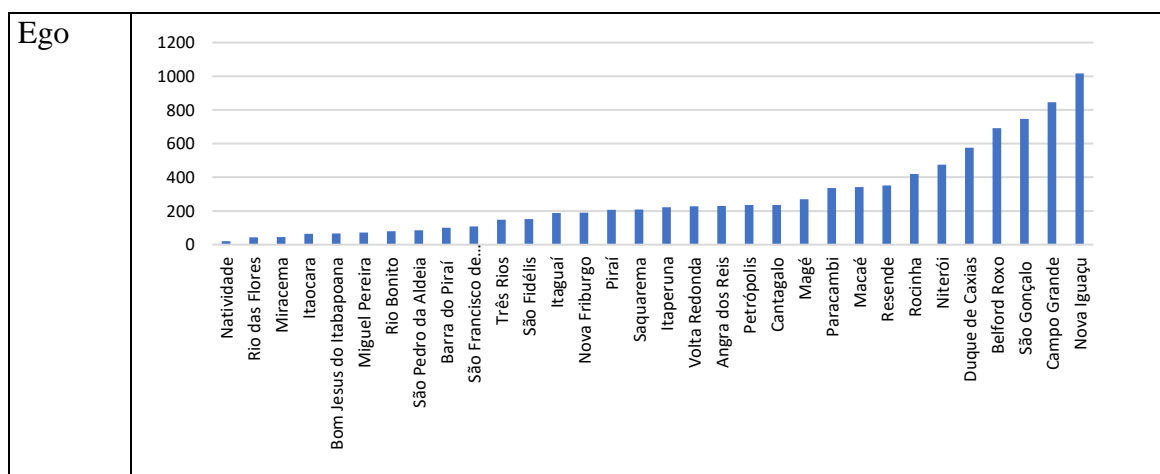
Table 93 -Regional geographical distribution- Agora Difficulty

Alter	Ego
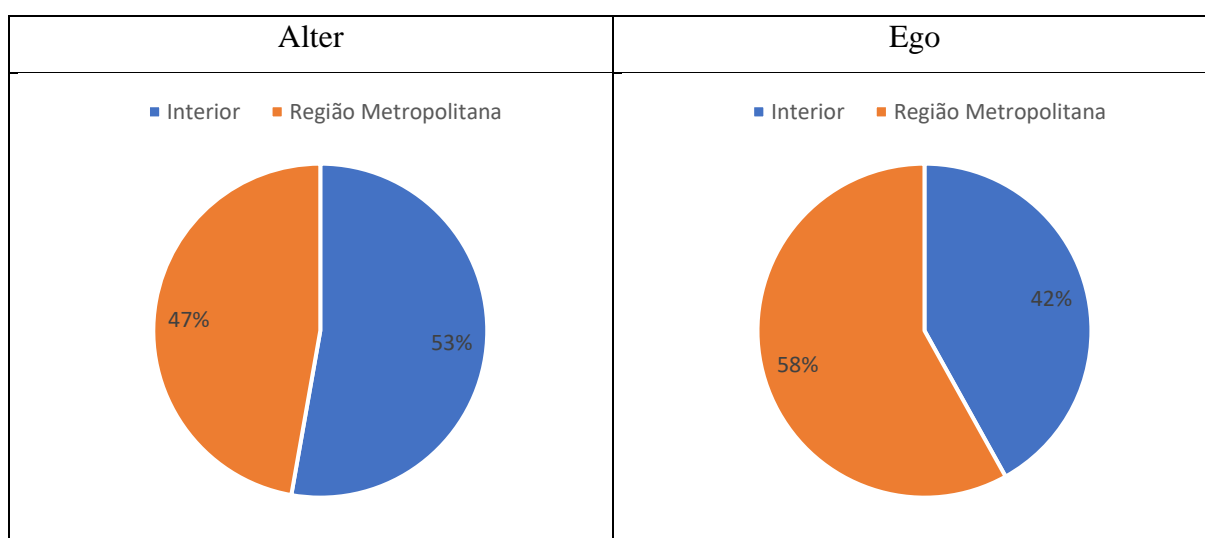
Regarding economic participation in the family, it is observed that people who evoke the word "difficulty", mostly (table 94, below), do not work and are supported by the family. This finding applies to both EGO and ALTER, with emphasis on a significant number of cases of people working partially or totally.

Table 94 - Economic Participation - Agora Dificuldade

Alter	

Ego	
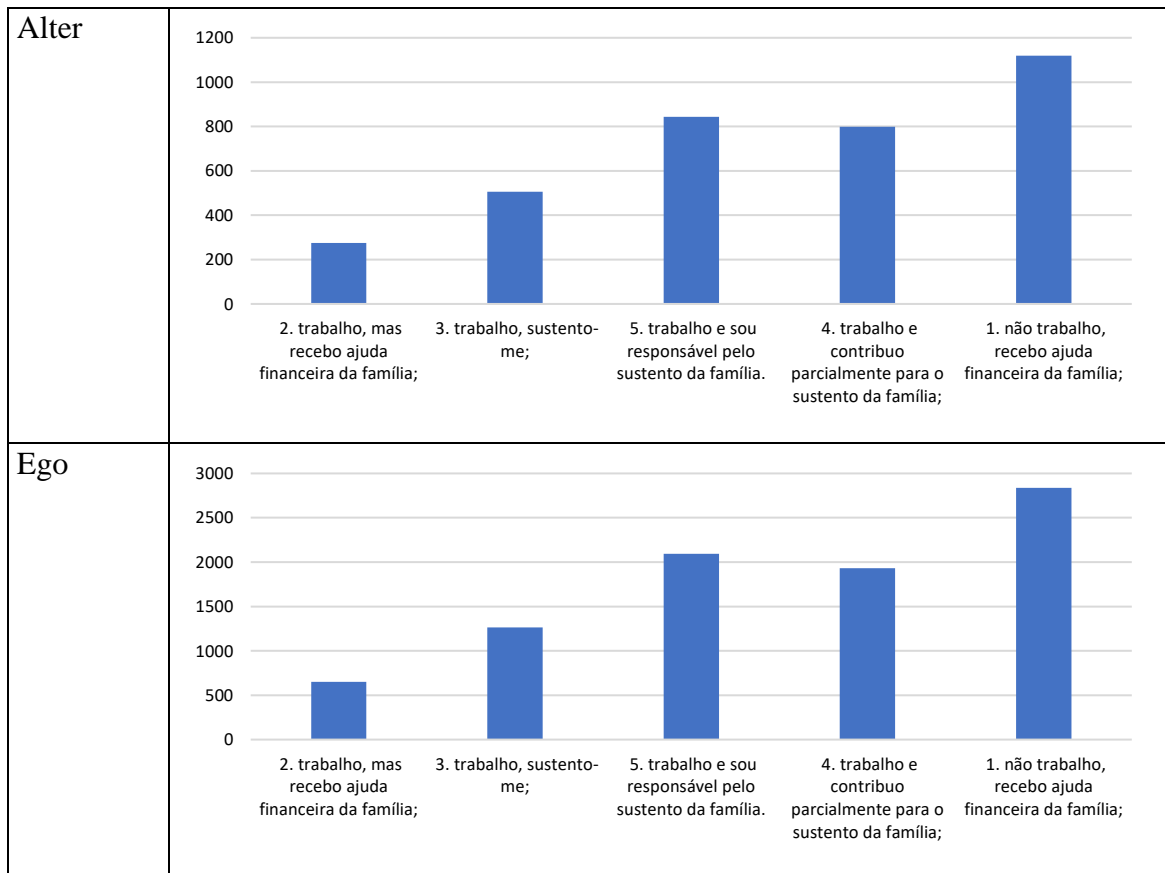
4.2.12.3 Agora facility

We consider the possible social representation resulting from the evocation of the word "ease" also as a dubious word, because it can be seen in a manner analogous to the words "difficult" and "difficulty". On the one hand, that THE is easier than the face-to-face education system in a negative sense (it has lower value, it's crap, it's easy to pass the exams). On the other hand, one can understand it as a system that facilitates people's daily lives, a tool that expands opportunities.

There is a great balance and number of mentions in the evocation of the word "ease" (table 95 below) both with regard to how EGO reflects on THE, as well as what you think about what ALTER thinks.

Table 95 - Ego and ALTER Evocations - Agora- Agora Facilidade

Agora	People
Ego	8551
Alter	8918

As observed in previous agoras, "ease" shows a prevalence of evocations among younger people compared to older people in both EGO and ALTER (table 96, below). There is a predominance of young people between 18 and 26 years of age, with a decrease in occurrences as they become older.

Table 96 -Age variation- Agora Facility

Type	Age variation
Alter	
Ego	
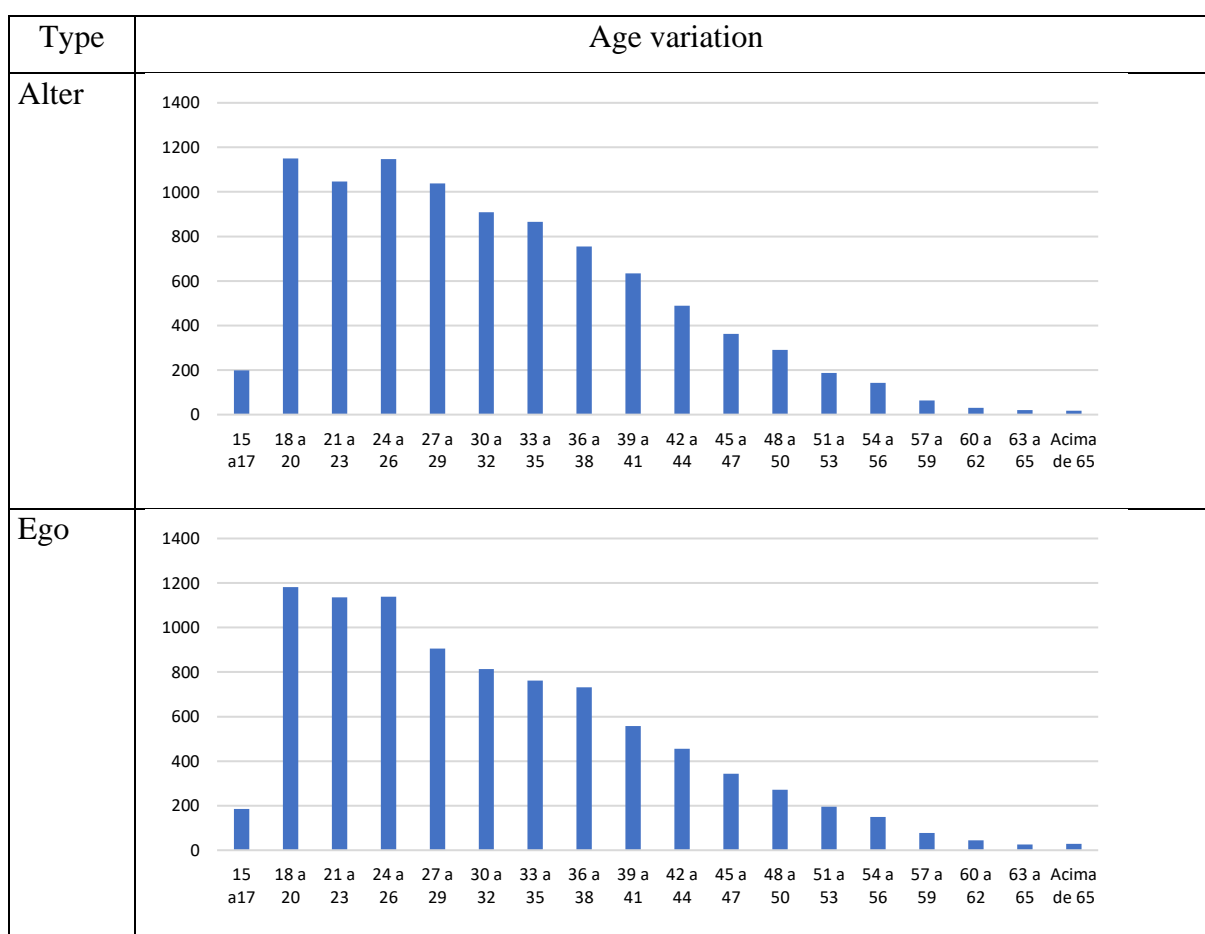
In relation to sex, there is an almost balance between the evocations of "ease", with a greater tendency to those made by women (chart 97, below). In this case, the prevalence is slightly lower in EGO than in ALTER, with evocations of "ease" reaching 54% in EGO and 58% in ALTER.

Table 97 - Sex- Agora Facility

Alter	Ego
Masculino ■ Feminino 42% 58%	Masculino ■ Feminino 46% 54%
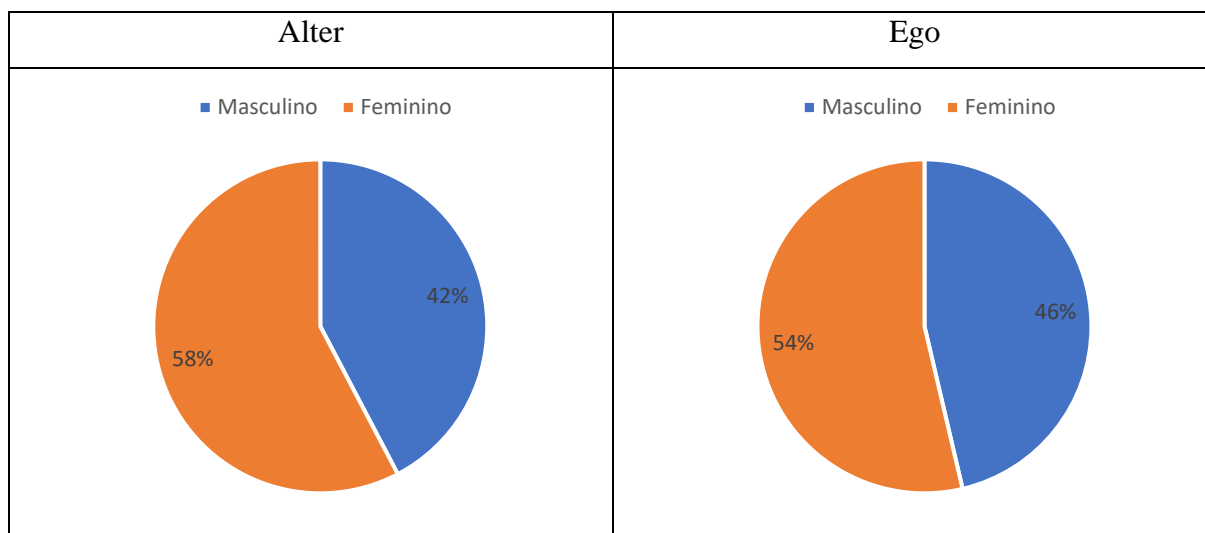
Regarding the experience with EDS, the evocations of "ease" suggest (table 98, below) a majority of mentions of both EGO and ALTER. In both cases, most of them start from the lack of contact with this type of teaching. However, there is a sharper difference in relation to EGO evocations.

Table 98 - Experience with EAD - Agora Facilidade

Alter	Ego
■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso; 2% 15% 50% 33%	■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso; 2% 13% 54% 31%
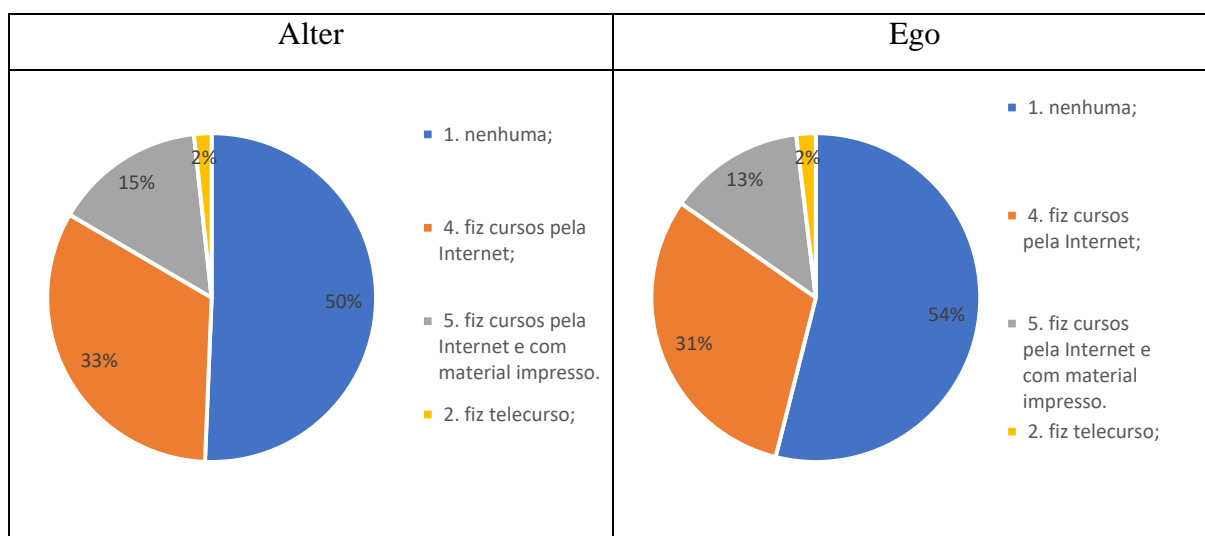
As for the geographical distribution related to the municipalities from which the evocations of "ease" for both EGO and ALTER (table 99, below), it can be affirmed that most of them came from cities in the metropolitan region of the State of Rio de Janeiro in both ALTER and EGO. With regard to the regional geographical distribution of the evocations of

the word "ease" (table 99 below), there is a similar majority in both EGO and ALTER overhanging a prevalence of the metropolitan region over the interior.

Table 100 -Municipal geographical distribution- Agora Facilidade

Type	City
Alter	
Ego	
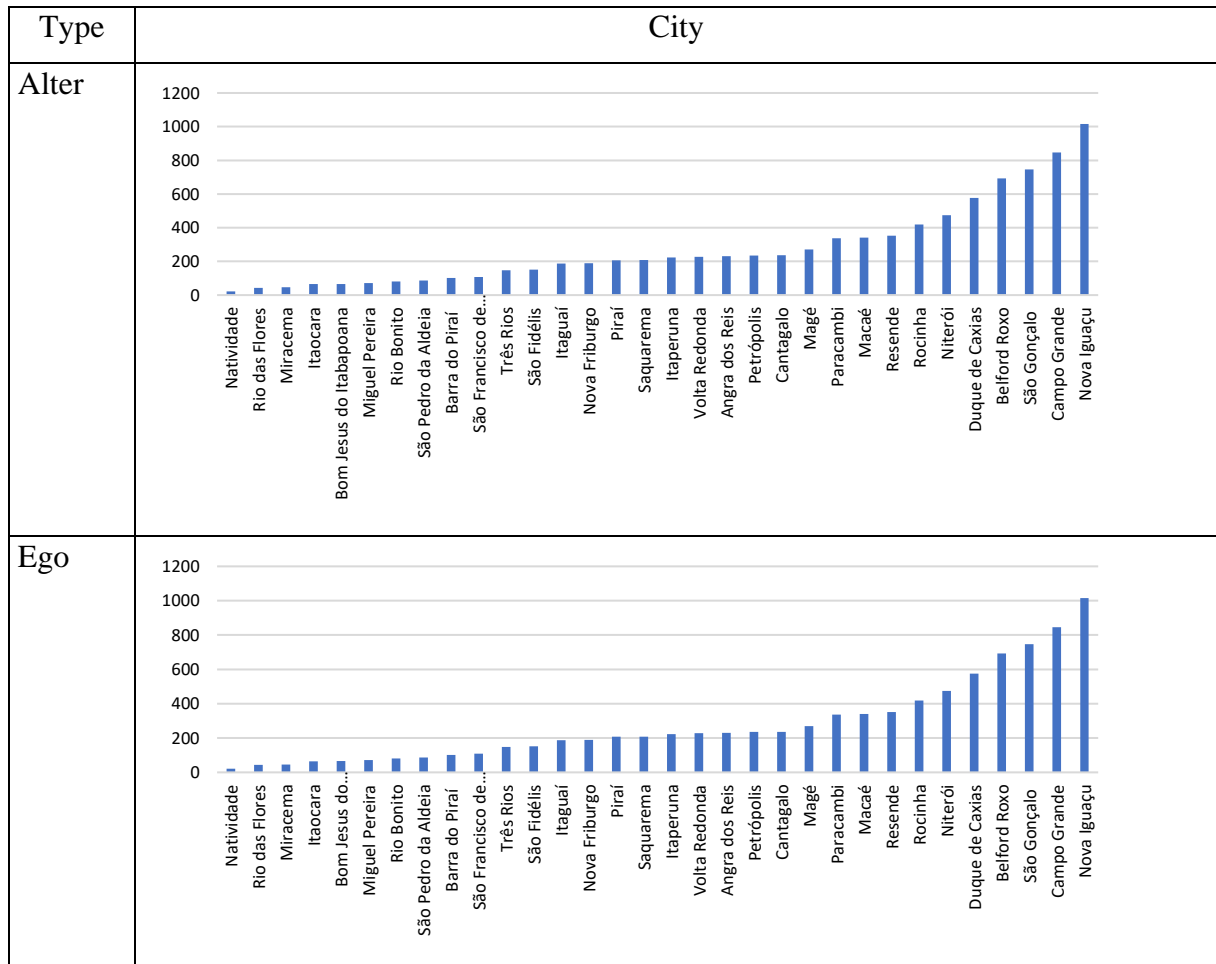
Table 101 - Regional geographical distribution - Agora Facilidade

Alter	Ego
■ Interior ■ Região Metropolitana	■ Interior ■ Região Metropolitana
45% / 55%	42% / 58%
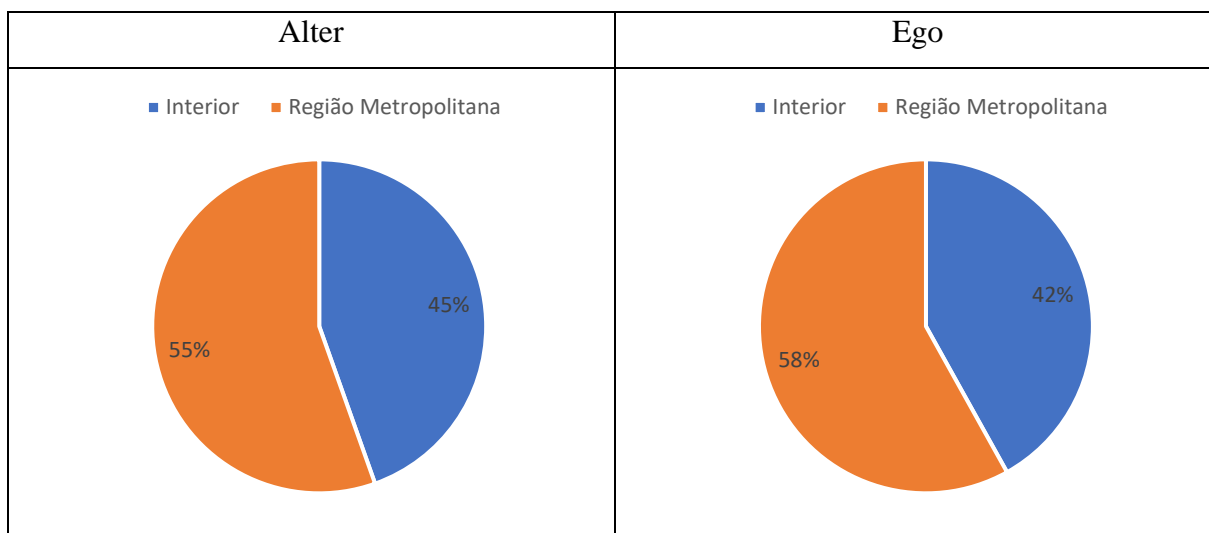
With regard to the evocations of the word "ease" related to the statements made in the sociodemographic questionnaire on economic participation. We also notice a similarity between what EGO thinks of you and what you think about ALTER (table 102). In both there are a majority of these people who do not work and receive financial aid from their families, followed by the full responsibility of granting the needs of families, in whole or in part.

Table 102 - Economic Participation - Agora Facilidade

Alter	

Ego
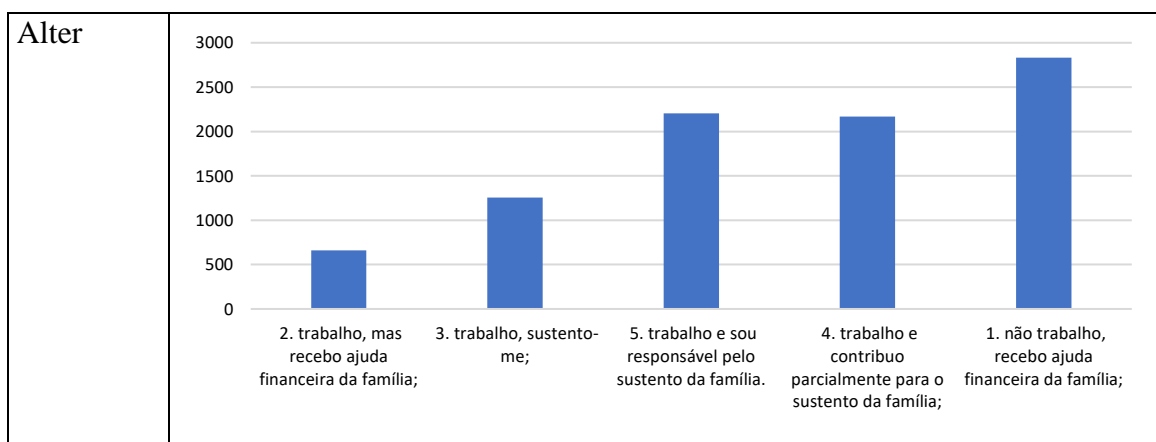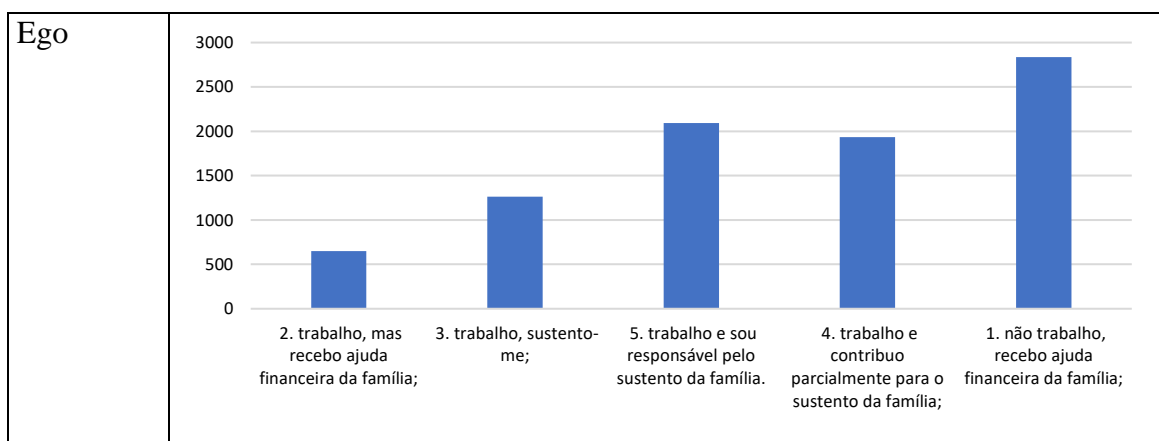
4.2.13 Overall analysis of Axis 1 results - Negative Agoras

After observing the formation of agoras from evocations of words that suggest negative social representations, we reflect, at this moment, on some relevant issues that concern each one of them. In Axis 1 of the analysis of results, with regard to categorizations, we constructed, as we could observe, agoras related to the following evocations: "fear", "prejudice", "weak", "bad", "distrust", "complicated", "doubt", "ignorance", "laziness", "difficult", "difficulty" and "ease".

4.2.13.1 Fear

In the agora "fear", it is notorious that in relation to EGO, cities in the interior of the State of Rio de Janeiro manifest evocations of this feeling related to distance education and, in the perception of the other - ALTER, that it is the metropolitan region. It can be assumed that this picture, combined with the absence of large universities in the interior, that students seek distance education as a way to obtain a higher education degree, even if it nourishes representations of fear to THE. It should be noted that those who express evocations of fear with regard to EGO are women. In addition to these issues, both for EGO and ALTER, it is possible to notice that a majority of young people elaborating possible social representation of fear, even if it also occurs with older groups (but to a lesser extent). The evocation of the word "fear" can also be understood both by a supposed lack of experience in EAD and by an equally supposed reduced recognition of the diploma by the market. These hypotheses (MOORE; KEARSLEY, 2010) relate to findings made by numerous researchers (BELLONI, 1999; AISA; SANTOS, 2009; MOORE, 2007; VIANA, 2011) that facts such as the decentralization of the

teacher figure in the learning process, in addition to the fear of the teacher losing his job or being replaced by tutors, can promote feelings of fear.

4.2.13.2 Prejudice

As for the agora "prejudice", it is possible to notice that there is a great age variation among those who evoke the word, nod. This suggests that this possible social representation is related to the fact that many who seek THE are not of conventional university age. Another important point to highlight is that prejudice, beyond age, is widely associated with attitudes. Having this representation (prejudice in EGO and, but finding that the other- ALTER- may also have) would justify attitudes such as hiding the origin of the diploma in EAD, in an interview, for example. Prejudice may also manifest a type of concern of the individual in relation to fictitious entities such as the labor market (EXAME, 2017; KAHNEMAN, 2011), in addition to also meeting some theories presented in the literature review on prejudices related to AE (BELLONI, 1999; CARLOS, 2007; AISA; SANTOS, 2009; FERREIRA, 2010; MOORE, 2007; SANTOS, 2006; VIANA, 2011)). Another important point to highlight is the situation involving what, in our bibliographic survey, we call "digital natives" (PRENSKY, 2001) : people who were born and grew up in the information age. In relation to this age group, there would be more assumption of prejudices on the part of gold - ALTER-, and less manifested by EGO. However, there are negative prejudices related to THE (which we will also discuss in Axis 5, regarding the analysis of words of the first 500 enrolled in cederj's vestibular).

4.2.13.3 Weak

In relation to the "weak" agora, in general, it can be noted that, as a reason for the supposed prejudice to THE, that the answers would be related to a judgment regarding the modality distance as being weak, as we saw in the evocation related to ALTER. The word "weak" can corroborate, according to our analysis, prejudice (CARLOS, 2007; AISA; SANTOS, 2009; SANTOS, 2006),causing negative feelings about distance education to emerge. It is also important to emphasize that the largest number of possible social representations that distance learning is weak came from the metropolitan region of Rio de Janeiro. It is also notesome in this agora that there are an expressive number of people who have already taken courses over the Internet, including using printed material. The fact that they have already gone through experiences with THE and, still, evoke the word "weak", related to

negative feelings, reinforces the importance of this agora because it is different to judge without knowing and judging after having experienced forms of AEd.

4.2.13.4 Bad

In the composition of the agora, we are in doubt about whether or not to associate "weak" with "bad". Regarding the "bad" agora, astemming was not performed at first because even though the sense of weakness can be considered bad, the characteristics of those who evoked each of these words are different. When evaluating the "weak" agora, we identify evocations from people older than that observed in the "bad" agora. That is, it would not be possible to stem without a general overview about the characteristics of those who make the evocations, because the meanings may be different from one social group to another. As for the "bad" agora itself, we indicate that it was evoked, mostly, by a large number of young people from the metropolitan region who had no contact with THE. The significant burden related to the word "bad" reinforces the theses of several authors (CORRÊA; SANTOS, 2009) who believe that THE still has a negative image. The understanding of prejudice is reinforced when it is observed that the majority of those who evoked the word, both in ALTER and in EGO, never had contact with the modality at a distance. This suggests in fact that "bad" is linked to a prejudice, in view of the little experience with THE. The projection of this possible social representation in ALTER reinforces the concept of discrimination in the opinion of the authors listed above.

4.2.13.5 Mistrust

With regard to the agora "mistrust", it is important to note that it is strongly linked to the idea that older men, mostly over 38 years of age, have the other– ALTER. We also observed that the younger the younger there is, in relation to ALTER, a feeling of distrust about distance education, making clear here a generation effect on the relationship with technologies. We also point out that the financial conditions of people who have evoked "mistrust" are varied. Finally, it is necessary to emphasize that the perception that the subject has that the other distrusts the DA, added to the data that a large majority did not attend distance education, reinforces the idea of prejudice documented in the literature (CARLOS, 2007; AISA; SANTOS, 2009; SANTOS, 2006).

4.2.13.6 Complicated

In relation to the "complicated" agora, we found a majority belonging to larger groups of young people who depend on the family's financial help. This happens in relation to ALTER and is more recurrent in the metropolitan region of the city of Rio de Janeiro. Regarding EGO, it is the interior of the state with emphasis on the south and north of Rio de Janeiro. There are two possible interpretations here: the representation related to the "complicated" evocation would indicate "difficult" sinonymia; another possible representation would be linked to the meaning we give to something bad, which suggested, in this case, prejudice. If we take the age variation we see similarity of this with the agora "bad". There is no record of the word "complicated" in the scientific literature, as far as we could see. It is not possible, in this sense, therefore, to make a discussion confronting our results and the bibliography in the area.

4.2.13.7 Doubt

In the agora "doubt", we can observe little variation in age, associated with age groups such as people from 27 to 41 years who are the main providers of the family, with regard to the representation that is made of the other, ALTER. However, in relation to EGO himself, few are those who fully support their homes, even though the majority work and contribute to the partial support of the family. Having "doubt" regarding THE, as a possible social representation, may suggest a certain prejudice in relation to the modality, which confirms research conducted in the area. We noticed that there was a significant difference in the experience in AD in that, in ALTER, more than 40% of the people who evoked the word did not experience it, even though some had some experience in courses on the Internet. The same did not occur in relation to EGO, considering that more than 70% of people reported having never had contact with distance education. If they have doubts without experience, the most plausible hypotheses are those of resistance and/or prejudice.

4.2.13.8 Ignorance

In the agora "ignorance", the evocations are related to a significant majority of people financially responsible for families who have a full university education or have left university

at some point in their lives. This finding corroborates the research in the area that indicates that distance education is a way to save, besides being an instrument for a second education (MOORE; KEARSLEY, 2010; SANTOS, 2006) . It is also interesting to note that the evocation of the word "ignorance" with regard to what is thought to think the other thinks - ALTER - predominates those who have already had some contact with THE, which suggests a possible contradiction. In any case, the agora "ignorance" seems to be more related to resistance than to prejudice with THE.

4.2.13.9 Laziness

As for the agora "laziness", it is important to note that this evocation, indicative of a possible negative representation, mirrors a behavior related to what Campos (2017) attributes as "will and morality". Related to ALTER, the subject's judgment of distance education is that this is the thing of lazy people, who want something easy for their life. In the bibliographic survey we conducted for this research, it was not possible to find mentions of the word "laziness". However, we can relate it to the fact that the modality of distance education is pointed out by some authors, with regard to common sense, as an easier form of teaching than the face-to-face (CORRÊA; SANTOS, 2009) . The evocations of laziness, mostly tied to ALTER, can be considered, in this investigation, as a sign of prejudice to the extent that they disbelieve those who adopt it.

Double-acting agoras

4.2.13.10 Difficult

As previously clarified, we evaluated the difficult agora as double interpretation for the following reason: the respondent may have attributed the difficulty to the university (in the sense of being rigorous and serious) or to the ED course (in the sense of being complicated to complete). There is an expressive number in both the alter and the ego of people who evoked the difficult representation, being almost six times more of this agora linked to the alter. The people who evoked this representation are young people from 18 to 20 years both in the alter and ego and most of them belong to a female audience, which has its majority composed of people from the interior of the state of Rio de Janeiro. Several hypotheses can be made about

this last characteristic, but one of them is that the Cederj Consortium has been within the interior cities for a long time and this may have an influence on this theme.

In relation to the intersection of the level of experience in EAD with the difficult judgment that is made of it, we can see an interesting fact. While in the alter we have an average equivalent to other agoras already mentioned, around 45% to 50%; for the ego, the statistic escapes the average, rising to 64%, that is, those who have never taken a distance course find it more difficult than those who have had some contact. We can understand from the ecology of the senses that the notion of difficulty in THE may have been passed through interaction with other people, because it is not possible to know if it is difficult without the subject's own experience, this could reveal a pre-conceived for distance education (CAMPOS, 2017).

4.2.13.11 Difficulty

There are several similarities between the difficult agoras and difficulty. This can also refer to difficulty by university or EAD course. The age group here is formed by young people from 18 to 20 years of age mostly and formed by people who do not work and are supported by the family, with a higher incidence of women. In addition, this grouping concentrates more than 50% of people who have never taken a distance course, both in the ego and in the alter.

Despite the similarities with the now difficult, there is a difference in the geographical issue. While in the difficult agora both the ego and the alter were formed mostly by people from the interior, in this agora difficulty, there is a predominance of people from the metropolitan region in the ego and, from the interior, in the alter. We return to the point where in the ecology of the senses (CAMPOS, 2017), we would have different analyses between the material conditions of existence (in this case, between the capital and the interior) and consciousness, will and morality (in this case, judgment).

4.2.13.12 Ease

The same considerations about the agora difficulty, also raised in page 112, on positivity and negativity, make this agora (ease) also appear in this Axis 1 and Axis 2.

As previously described, we consider social representation ease also as a word of more than one interpretation, because it can be understood that it is easy to access higher education or to deal with studies while noting everyday tasks, or ease in passing university exams; which would set up, curiously, even a triple interpretation. We emphasize that these considerations are intune with one of the theoretical bases of this research, to the extent that we can draw parallel with the ecology of the senses (CAMPOS, 2017) :studying EAD as a facility for daily life would constitute a material condition of existence (one of the layers of the configuration of the author's senses), as well as the ease in attending the modality, raised by study respondents , would represent consciousness, will and morality (another layer of ecology).

This agora – ease – both in the alter and in the ego has balance in evocations, with more than eight thousand representations each. We can notice that the age variation between alter and ego are similar with a higher level in the 18 years and remaining high until 26, consisting mainly of women from the metropolitan region of Rio de Janeiro, who are mostly supported by their relatives.

The condition ease, when interpreted for the daily life of the subject, can have direct connection with the functional aspects of THE, as well as many other agoras, especially those related to the literature review that will be seen in a next chapter. If the interpretation of the agora facility is that of how easy it is to graduate in the course, it can also be seen in the bibliographic survey, which for many authors is considered as a prejudice.

Observations - Axis 1 - Negative Agoras

If we think about the ecology of meanings that circulate in society about THE, we could, regarding Axis 1, say that negative words are largely related to affective feelings based on cognitions that, in many cases, are consolidated as ethical-moral judgments. If these judgments – in this case the negative ones – are in accordance with reality, this should not be discussed in this thesis, which focuses only on possible social representations that, even if they have causes, are not studied in this research. It is possible that many of these judgments are related to the material conditions of life, as we have seen in the observations about the economic conditions of the people who participated in the process of evocation of words (both in the difficulties of life and in the perception that a diploma obtained by AE could, hypothetically, hinder access to the labor market) and also in the fact that technologies, to function well, require greater income to acquire better equipment and Internet signal. In this regard, we also have the effect of a generation that produces in young people greater ease in dealing with digital technologies.

Authors such as Santos (2006) and Viana (2011)speak of resistance to AEd relatedto problems with technology, although this aspect did not appear in this thesis, in a forceful but possibly indirect way, since people evoked, for example, words such as "fear", which may or may not be associated with fear about technology.

In order to have greater clarity of information and trends in relation to the ecology of the senses, we will use in axis 1 and 2 a chart form called radar, which is a method that can present multivariate data from three or more quantitative sources and can aid trend observations. It is considered in it that the internal numbers are the evocations performed and each end of the graph one of the strands of the ecology configurations of the senses. And conform can be observed below in Figure 23, the evocations of a global form were mainly linked to consciousness, will and morality and cognitive and affective structures, not related to the material circuit involving THE. This is important to observe so that we have a notion of the type of perception that the subjects have in relation to THE, that is, the negative side in this research did not have to do with the material side directly but with the symbolic or abstract side. (CARLOS, 2007).

Figure 23 - Ecology of negative agora senses
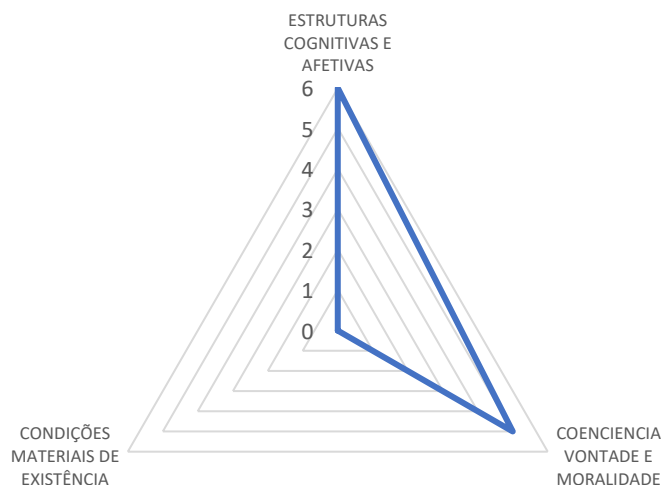
4.3 Axis 2 - Analysis of the agoras of the most evoked representations compared to the literature review

4.3.1 Introduction

To do a national validation work of studies on social representations of THE (BARRETO; MENESES; MOSCON, 2016; CONCEPTION; SILVA, U.S.; EUZEBIO, 2011; MARCHISOTTI et al., 2017; SANTOS, 2006), we identified evoked words mentioned in the literature, related to the theme and discovered from research conducted based on abric's theory of SS (1997). In the present case, all evocations come from the central nuclei identified by the authors who investigated the social representations of distance education in Brazil. We created, from the mentioned evocations, an organizational system presented in table 103 below, indicating on the left side the evocations of the national literature that also emerged in our research (left side: number of these occurrences of representations in the researches). In the results, we present social representations, such as convenience, which has four occurrences in our study, facility that has three occurrences, future that has two occurrences and so on.

Table 103 – Evocations of supposed social representations of THE in Brazil in AEs taken from the literature

SOCIAL REPRESENTATIONS	Occurrences

Convenience	4
Ease	3
Future	2
Internet	2
Quickly	2
Time	2
Autonomy	1
Cheap	1
Cost	1
Difficulty	1
Discipline	1
Economy	1
Flexibility	1
Flexible	1
Time	1
FLEXIBLE HOURS	1
Freedom	1
Opportunity	1
Practicality	1
Preparation	1
Teacher	1
Recognition	1
Lonely	1
Superficiality	1

We exercised to seek to understand these evocations seen as social representations, which were presented in the literature in a watertight and fixed way, in a fluid way according to the dynamics of the ecology of the senses (CAMPOS, 2017). To this end, we chose a set of evoked words presented in table 104 below, related to negative feelings. As can be inferred from the classification we made, there is only one evoked word related, according to our interpretation, to the cognitive and affective structures of the subject ("solitary"). In this solitude, evocations related to the consciousness we have of our will, which is revealed as ethical-moral judgments, were inferred, as well as those that refer to the material conditions of existence of the people who chose the words.

Table 104 – Evocations related to possible social representations organized according to our interpretation of the Ecology of the senses in the literature review

REPRESENTATIONS (WORLD IMAGES)

COGNITIVE AND AFFECTIVE STRUCTURES	COENCIENCIA WILL AND MORALITY	MATERIAL CONDITIONS OF EXISTENCE
Lonely	Future	Convenience
	Autonomy	Ease
	Freedom	Internet
	Opportunity	Quickly
	Recognition	Time
	Superficiality	Cheap
	Preparation	Cost
	Discipline	Economy
	Difficulty	Flexibility
		Flexible
		Time
		FLEXIBLE HOURS
		Practicality
		Teacher

Our agora proposition, as a theoretical construct, does not work with the notion of central core. Still, the use we make in this thesis for the purpose of illustration and comparison of results reported in the literature, with those we obtained in our research process, aimed to use the only parameter we had available for discussion. Although different processes based on the method of evocation, related to distance education, lead to different results (not least because they are performed in other times, with other subjects, etc.), they still give us interesting parameters to reflect on the resistance and prejudice to this modality of teaching-learning. That is, the ecology of meanings are different depending on the historical-cultural moment in which they are "photographed" by the researcher. In the present case, although it was not essential, we present this interpretive brushstroke in an indicative way, before moving on to the analysis of EGO and ALTER related to its occurrence among the first 100 most evoked words that we obtained from our database.

F hi with the objective, therefore, of establishing criteria that could be comparable, which we elaborated in table 105, below. It included the first most quoted words that coincided with the words of the central nuclei extracted from the literature review. We checked whether these representations appeared in both ALTER and EGO. Where we put "yes", we indicate that the appearance of said representation of the bibliographic survey coincides with the evocation of the word in our research, in the midst of the first 100 most cited words.

Table 105 – Words evoked in the literature versus the first 100 words evoked in our research, in relation to EGO and ALTER

Social representations present in the literature review	Ego	Alter
Autonomy	Yes	
Cheap		Yes
Convenience	Yes	Yes
Cost	Yes	Yes
Difficulty	Yes	Yes
Discipline	Yes	Yes
Economy	Yes	Yes
Ease	Yes	Yes
Flexibility	Yes	Yes
Flexible		
Future	Yes	
Time		
Flexible Hours		
Internet	Yes	Yes
Freedom	Yes	
Opportunity	Yes	Yes
Practicality	Yes	Yes
Preparation		
Teacher		
Quickly		Yes
Recognition		
Lonely		
Superficiality		
Time	Yes	Yes

Therefore, we found eleven evocations of the most cited words of both our research, coincident with those reported in the national scientific literature. This, among those pointed out by "yes" in ALTER and "yes" in EGO. With the selection of these eleven evoked words, suggestive of social representations related to THE, we have built agoras referring to each of them. The agoras that emerged are those related to the words "convenience", "cost", "difficulty", "discipline", "economy", "ease", "flexibility", "Internet", "opportunity", "practicality" and "time".

4.3.2 Agora convenience

Unlike most agoras studied so far, we have a greater amount of evocations of the word "convenience" in EGO than in ALTER, as we can see in table 106 below.

Table 106 - EGO and ALTER Evocations - Agora Convenience

Agora	People
Ego	3718
Alter	2718

Regarding the age variation, it is possible to notice both in EGO and in ALTER a certain stability of evocations among younger people, in the 18 to 35 years of age (chart 107, below). In EGO, the peak is from 24 to 26 years of age and from 27 to 38 years and, in ALTER, from 30 to 32 years. We can infer that, for youth, distance education seems to be comfortable.

Table 107 - Age variation - Agora Convenience

Type	Age variation
Alter	
Ego	
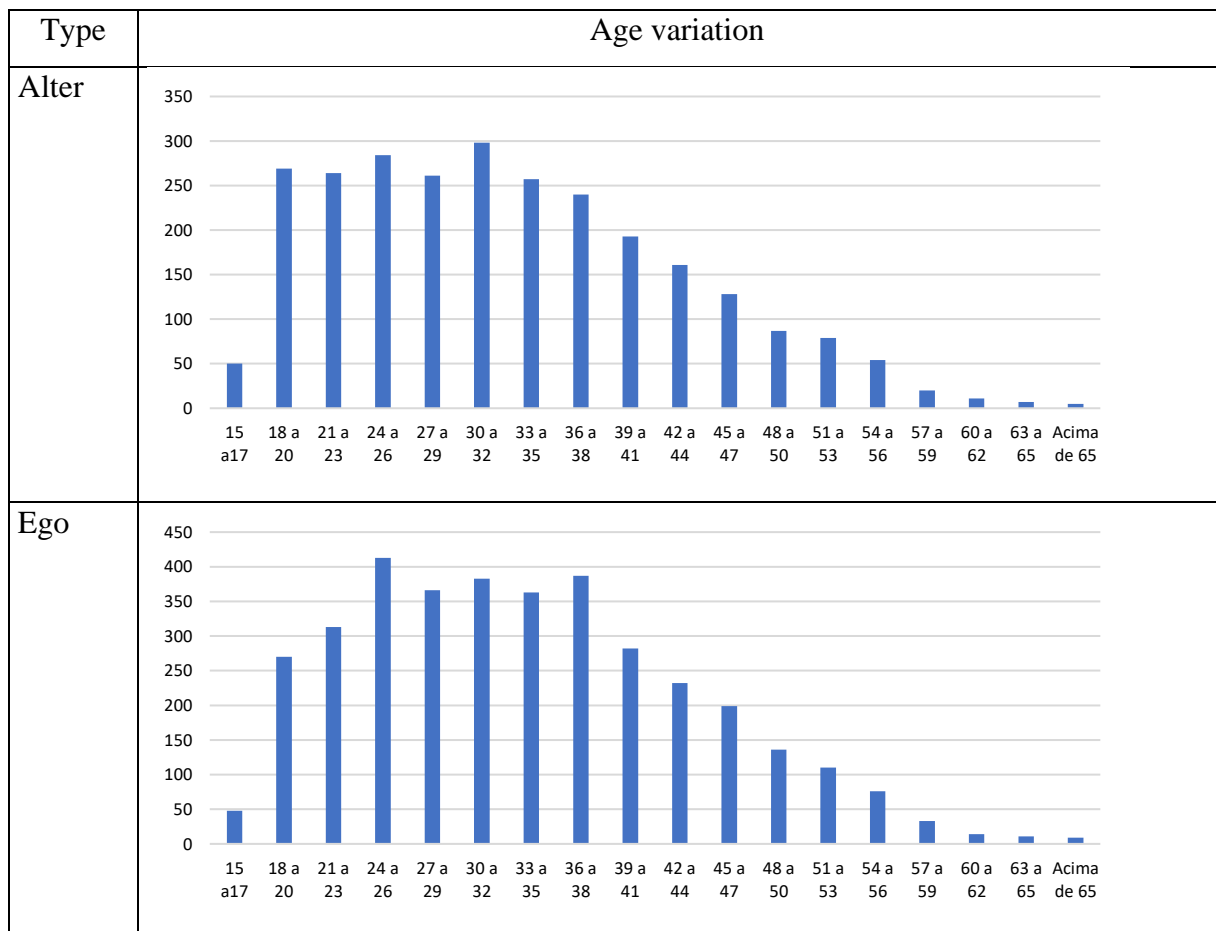
With regard to sex, we can note in table 108, below that a majority of women judge the EAD comfortable, both in EGO and ALTER. It is therefore more pronounced in what I think about another than you think of yourself.

Table 108 - Sex - Agora Convenience

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
40% 60%	48% 52%
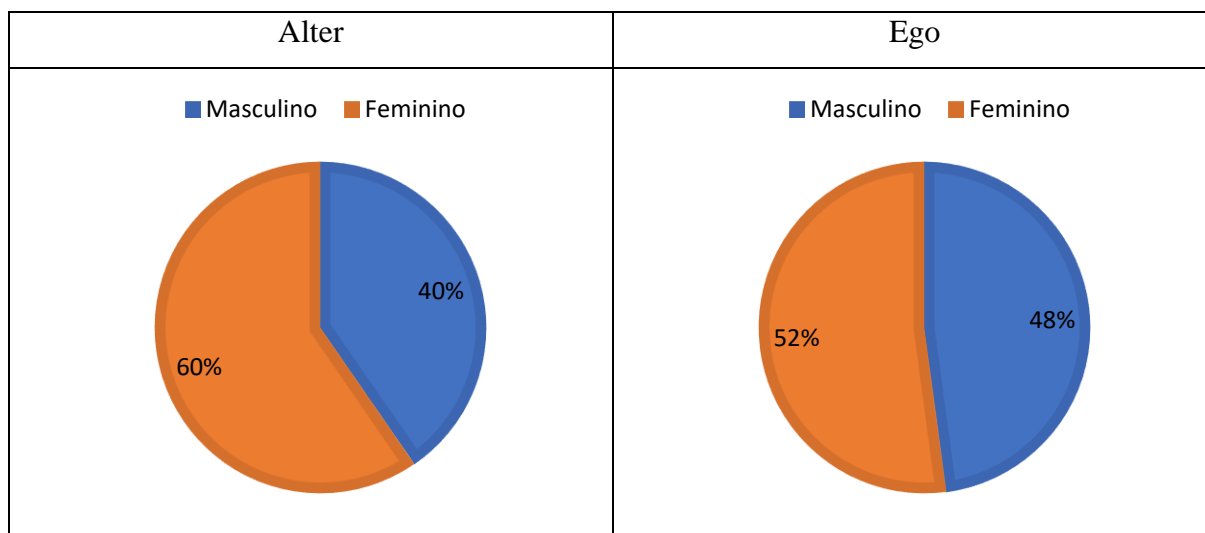
Among those who evoked the word "convenience", we found that, in relation to the experience in DISTANCE, there is a mirroring, with similarity between EGO and ALTER, as we see in table 109, below. The total lack of experience is shared with experience over the Internet.

Table 109 - Experience in EAD - Agora Convenience

Alter	Ego
■ 1. nenhuma; 2% 15% 51% 32% ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	■ 1. nenhuma; 2% 17% 44% 37% ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
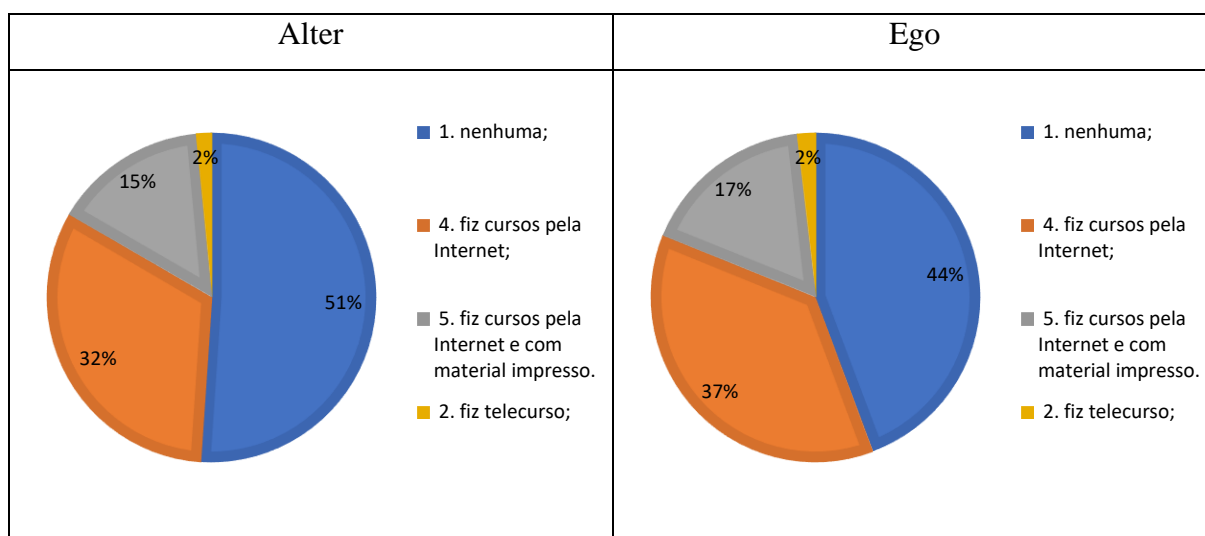
The geographical distribution of the origin of evocations in municipalities in the State of Rio de Janeiro shows a predominance from the metropolitan region. We observed this phenomenon in chart 110, below both in EGO and ALTER, with just over 60% of this audience with the representation convenience.

Table 110 - Municipal geographical distribution- Agora Convenience

Type	City
Alter	
Ego	
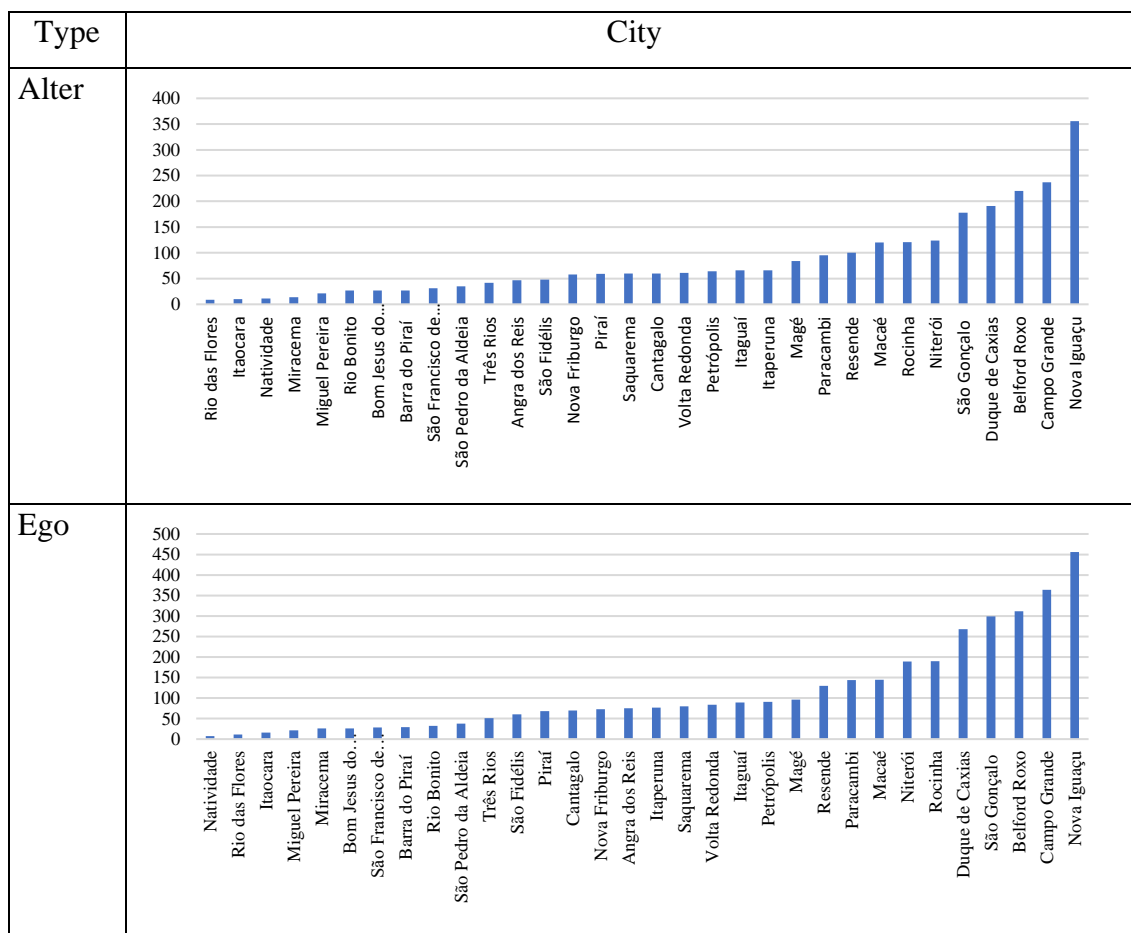
Table 111 - Regional geographical distribution- Agora Convenience

Alter	Ego
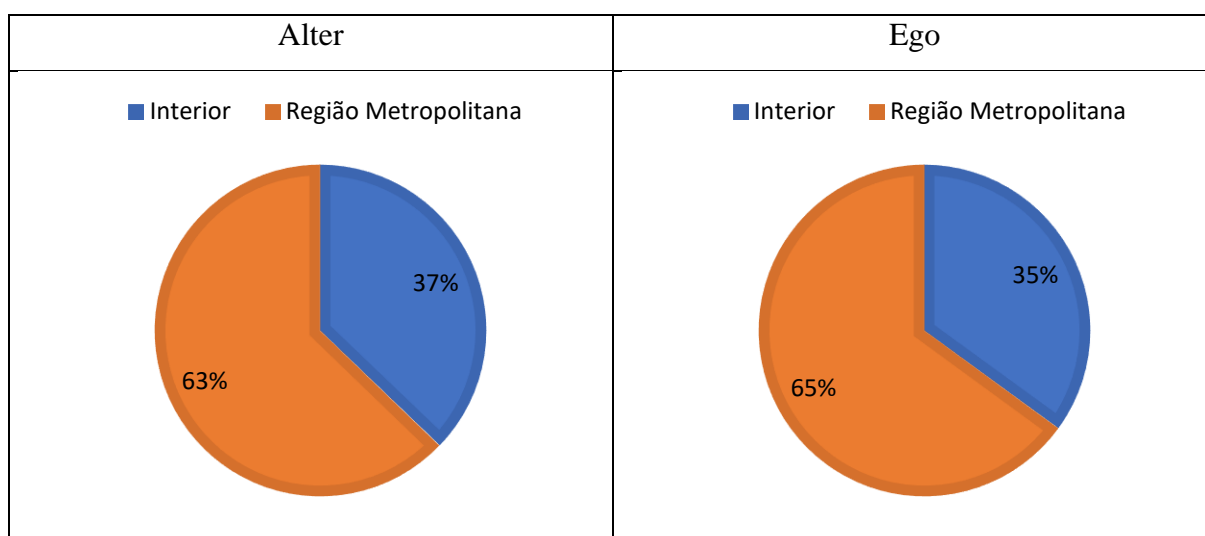
Regarding economic participation in the family, we observed that both in EGO and ALTER people who evoked the word "convenience" are the main providers. As we see in table

112 below, there is a close mirroring, with a certain equivalence with the other forms of economic situation.

Table 112 - Economic Participation - Agora Convenience
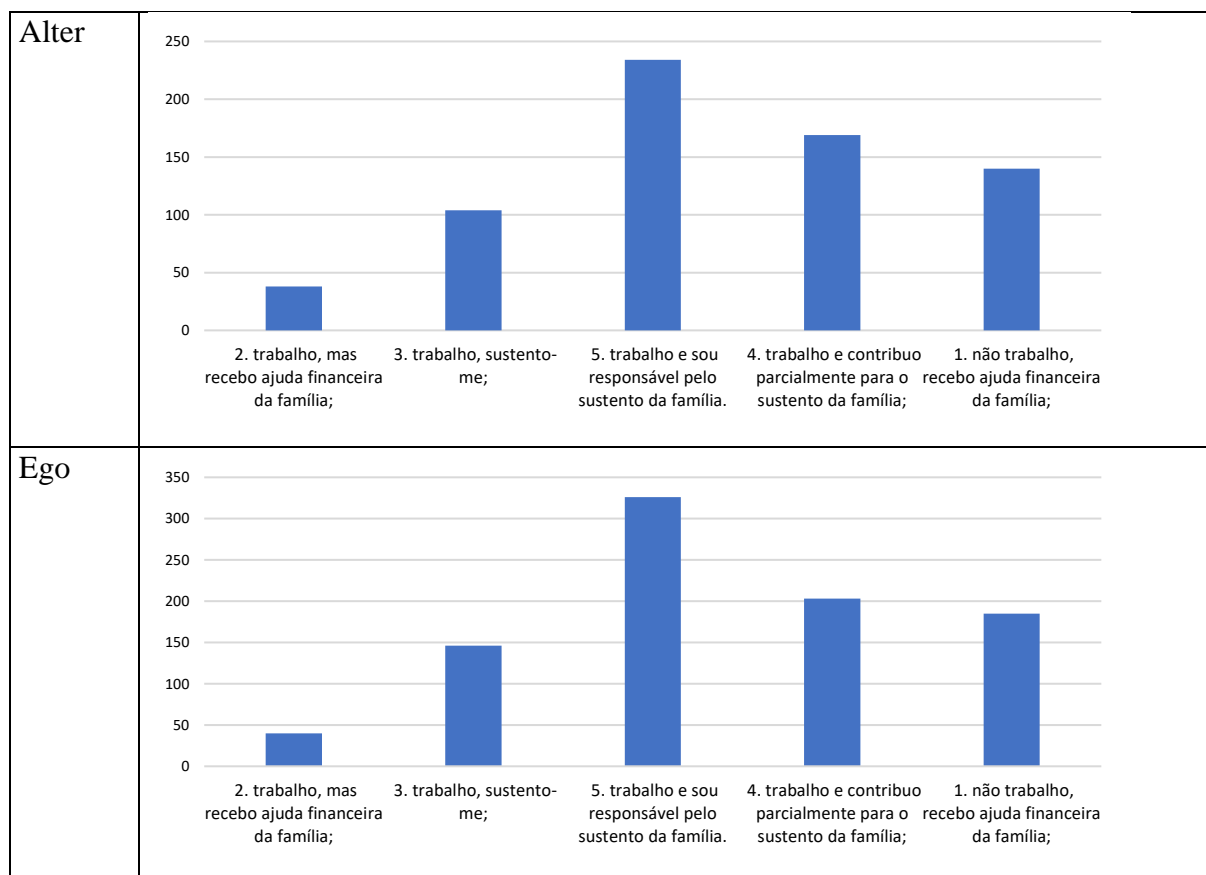
4.3.3 Agora cost

The evocations of the word "cost" seemed particularly significant to us, given the frequent association with THE that provides cheaper education. Among the evocations, which were not very large in numerical terms when compared to those presented in other words that consolidated other agoras, we see in chart 113, below), that most were mentioned by EGO.

Table 113 - EGO and ALTER Evocations -Agora Cost

Agora	People
Ego	938
Alter	713

Regarding age variation, we observed that the cost is more significant for middle-aged people, with a peak of around 36 to 38 years of age for both EGO-related evocations and ALTER. As can be seen in table 114 below, there is a rise in concern about the cost to the peak in middle age, with a more or less abrupt drop among older age groups. The resulting curve is therefore similar in both EGO and ALTER.

Table 114 - Age variation - Agora Cost

Type	Age variation
Alter	
Ego	
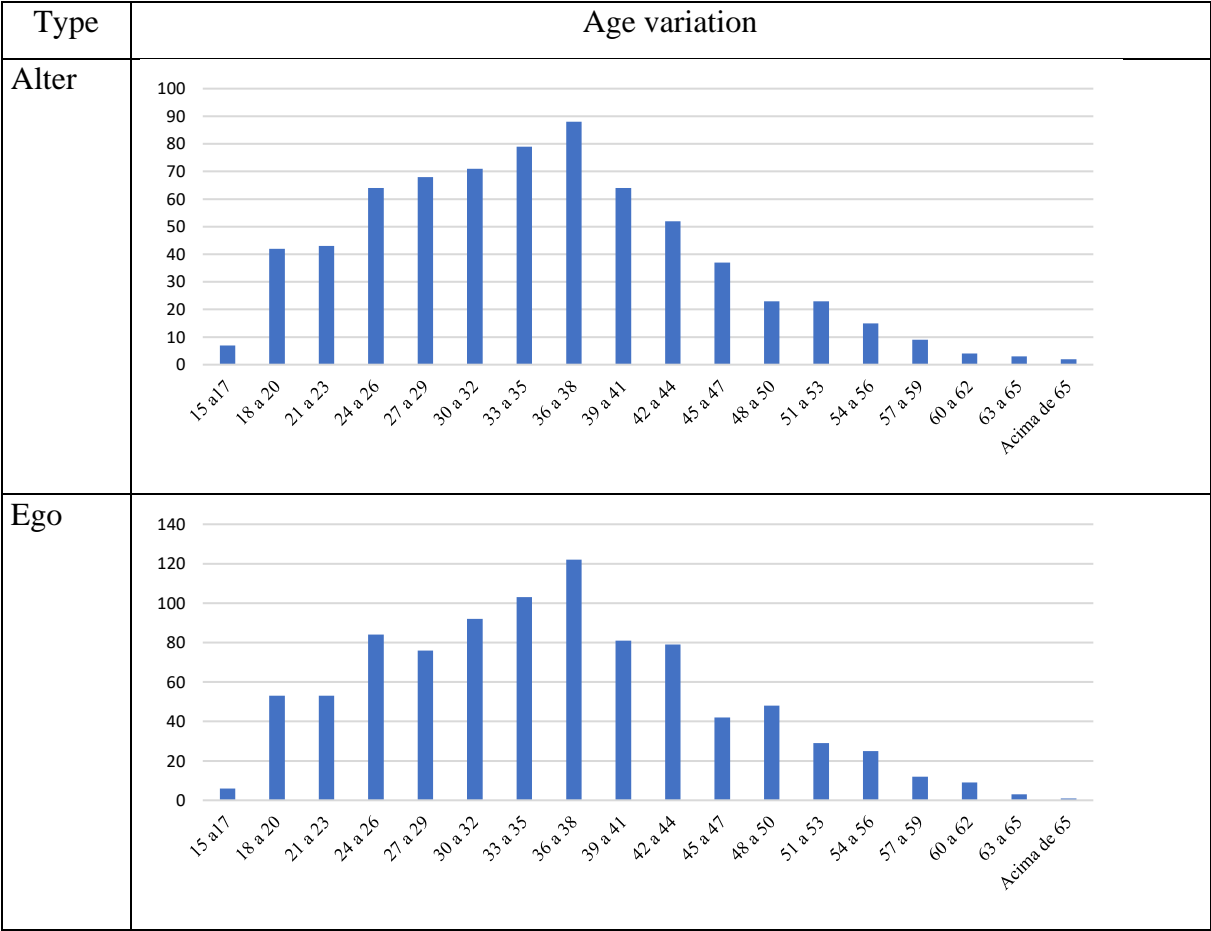
In the case of cost evocation, we find an agora where, unlike most of the previous ones, most of those who mentioned the word are men, as we see in table 115 below. The formation of the cost agora, from the point of view of sex, eid6entica in EGO and ALTER.

Table 115 - Sex - Agora Cost

Alter	Ego
■Masculino ■Feminino	■Masculino ■Feminino
42% 58%	42% 58%
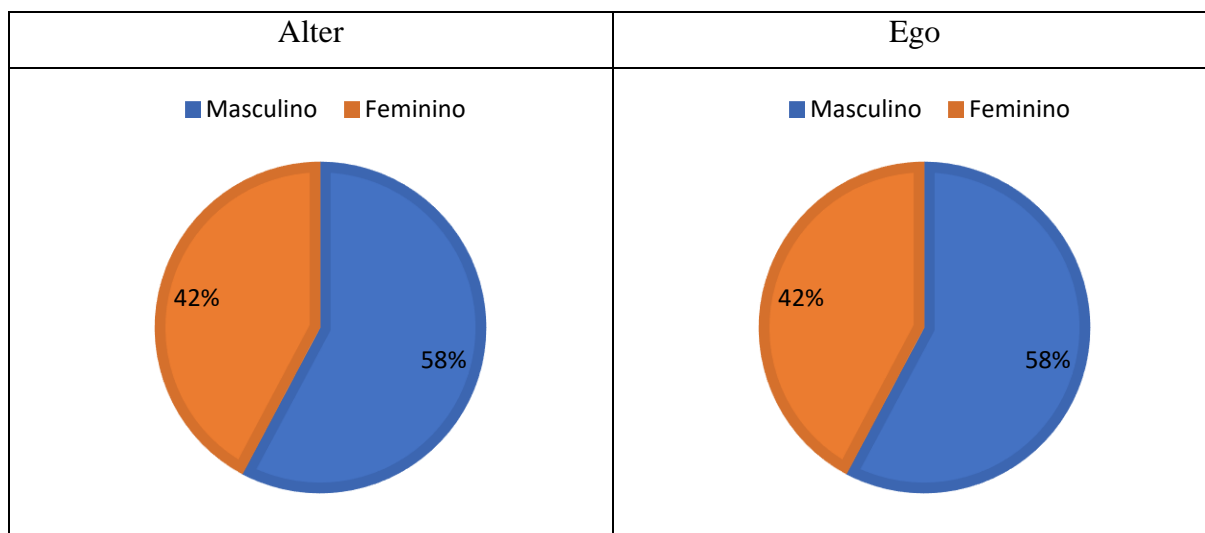
Also with regard to the evocation of the word "cost", in relation to the experience with AEd, we noticed, as in other cases, similarity of EGO with ALTER, as we see in table 116, below. The majority are divided, both in EGO and ALTER, between those who do not know THE and those who already have experience with courses over the Internet.

Table 117 - Experience with EAD -Agora Cost

Alter	Ego
1% 17% 44% 38%	2% 17% 44% 37%
■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
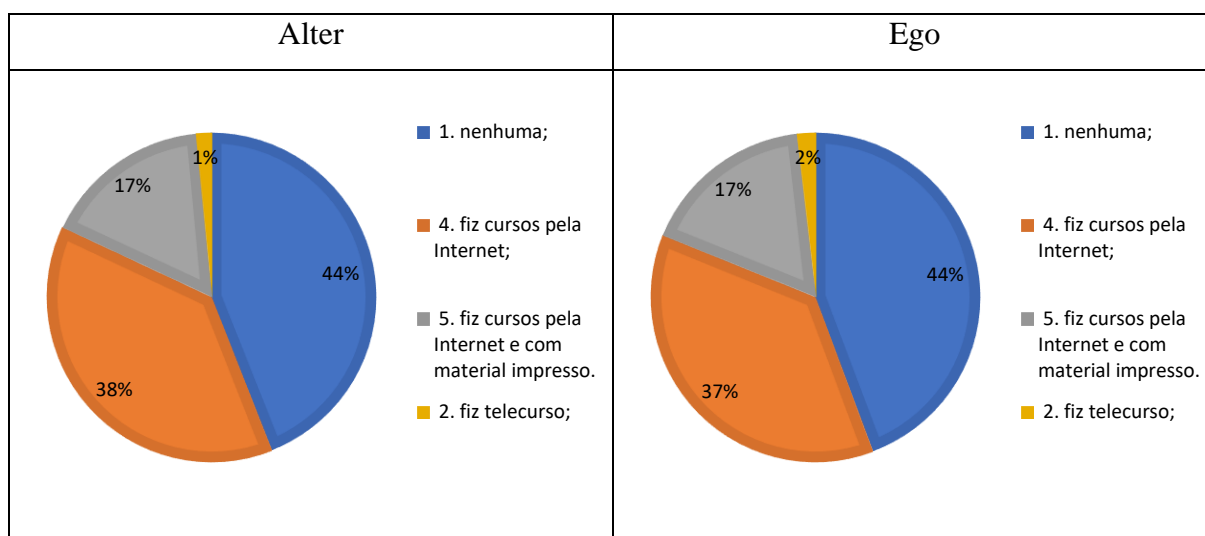
The geographical distribution of the evocation of the word "cost", in the municipalities of the State of Rio de Janeiro, was concentrated, as we can see in table 118, below, in the cities of the metropolitan region, as a focus for the municipalities of Nova Iguaçu, Campo Grande and Belford Roxo in both fields, EGO and ALTER. The only difference is in the constitution

of EGO that, in its first cities, evoked São Gonçalo. There is also a prevalence, as can be seen in table 118, below, of mentions from the metropolitan region compared to the interior.

Table 118 - Municipal geographical distribution- Agora Cost

Type	City
Alter	
Ego	
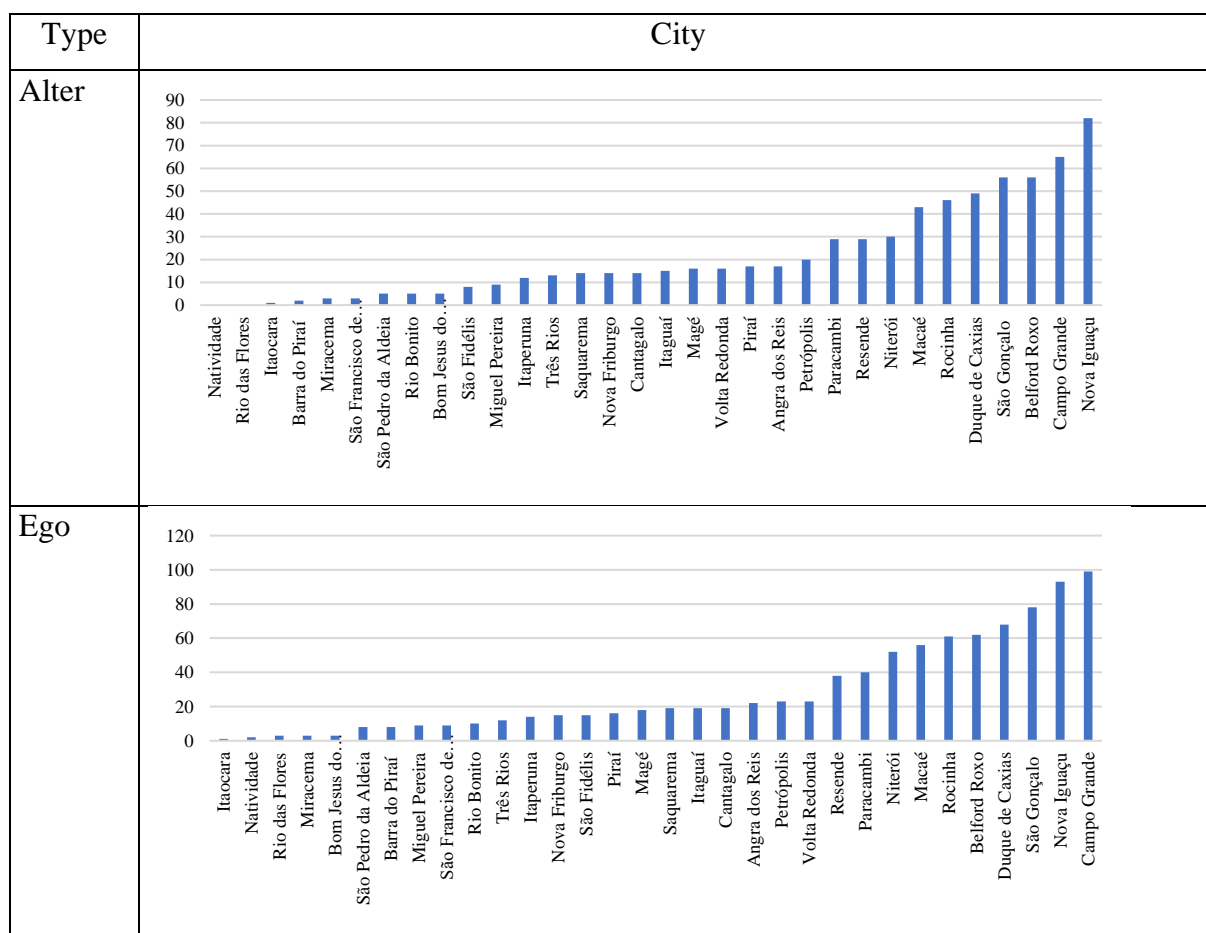
Table 119 - Regional geographical distribution- Agora Cost

Alter	Ego
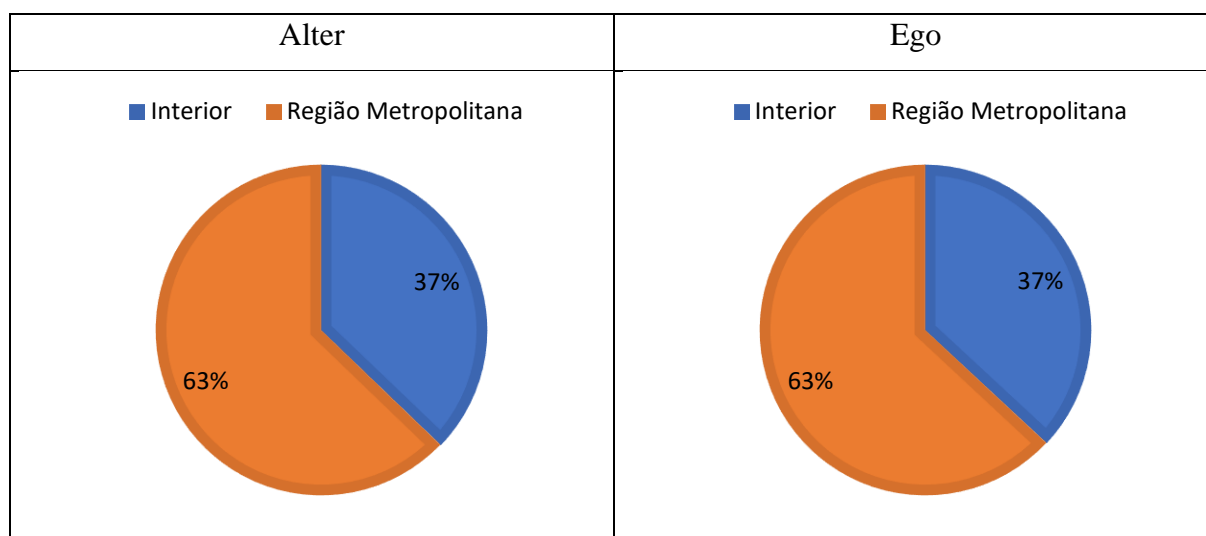
Cost evocation is particularly relevant with regard to economic participation. In this case, as shown in table 120 below, there is an equivalence between EGO and ALTER. The majority of respondents who mentioned "cost" reported being the main responsible for the support of the family. The following mentions were that of partial provider and person without financial conditions, dependent on the family.

Table 120 - Economic Participation - Agora Custo
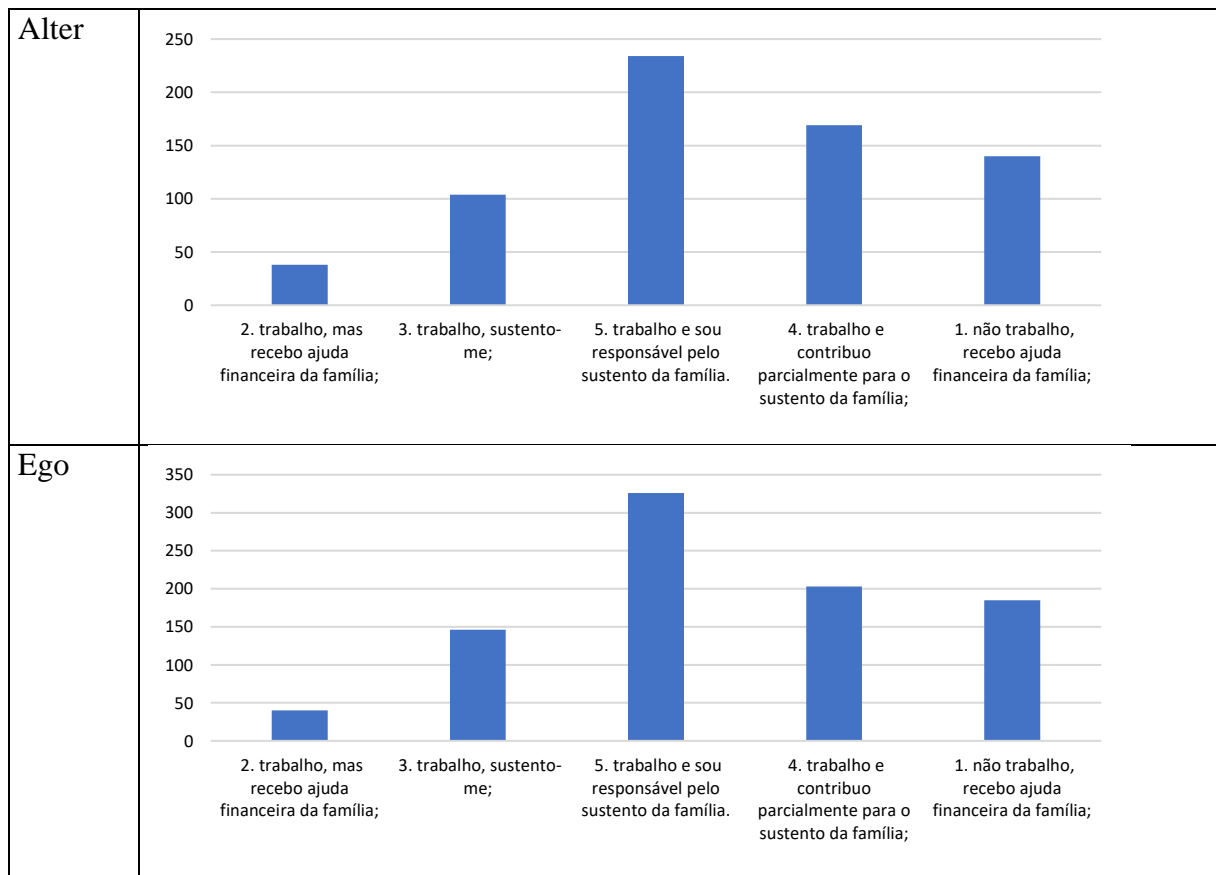
4.3.4 Agora difficulty

In the case of this agora, we refer the reader to the analysis we present in Axis 1, in relation to dubious words.

4.3.5 Agora discipline

The agora discipline is much more prevalent in EGO than in ALTER, as we can see in table 121, below. The proportion is almost 8 times more favoring the first compared to the second.

Table 121 - EGO and ALTER Evocations - Agora Discipline

Agora	People
Ego	6553
Alter	2406

In both EGO and ALTER it is possible to note that youth is prevalent in the evocation of the word "discipline". The age group from 24 to 26 years of age occupies the apex in the number of evocations, as illustrated in chart 122, below.

Table 122 - Age Variation - Agora Discipline

Type	Age variation
Alter	
Ego	
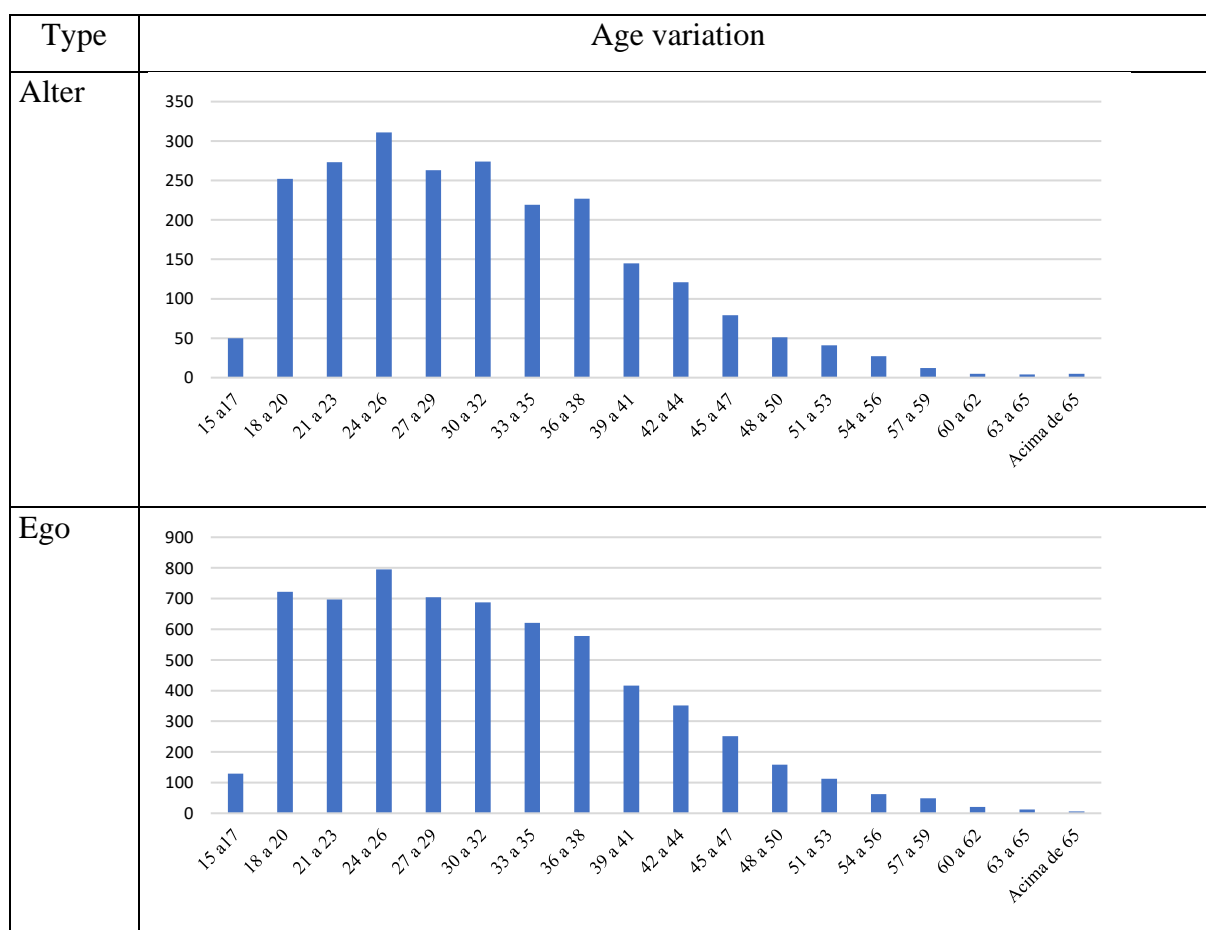
With regard to sex, the significant majority of evocations of discipline are women, as shown in chart 113 below. Both in EGO and ALTER the percentages of mentions are very close.

Table 123 - Sex -Agora Discipline

Alter	Ego
Masculino Feminino 41% 59%	Masculino Feminino 40% 60%
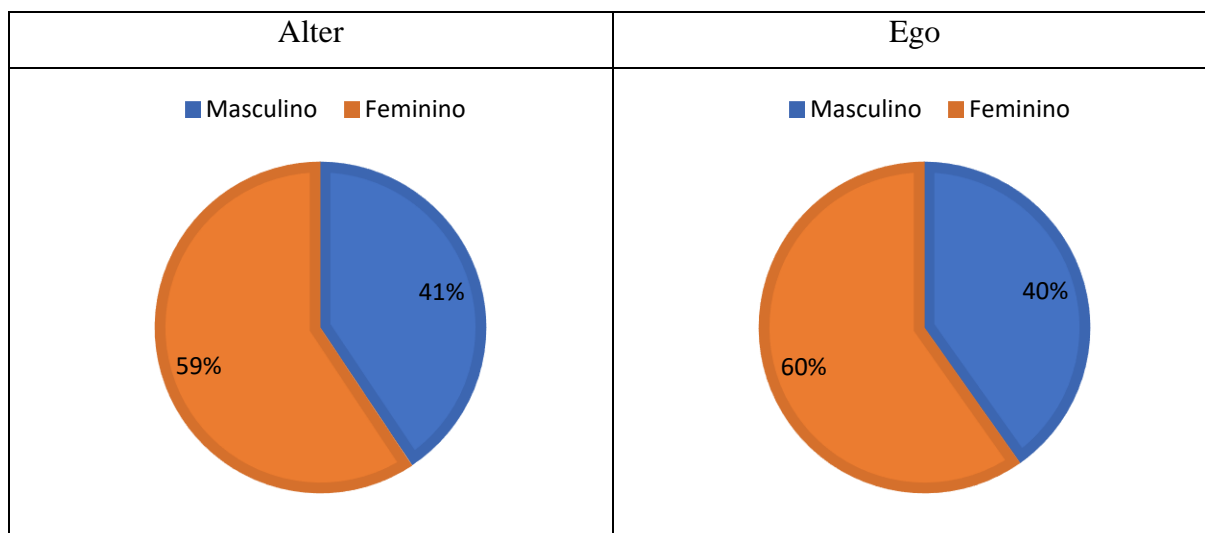
In relation to the experience with AEd, illustrated in table 124 below, we found a balance between ego and alter regarding the evocations of the word "discipline". In both, around 40% of people have no experience with distance education processes or have experience in courses over the Internet.

Table 124 - Experience with EAD - Agora Discipline

Alter	Ego
2% 16% 43% 39%	2% 19% 41% 38%
1. nenhuma; 4. fiz cursos pela Internet; 5. fiz cursos pela Internet e com material impresso. 2. fiz telecurso;	1. nenhuma; 4. fiz cursos pela Internet; 5. fiz cursos pela Internet e com material impresso. 2. fiz telecurso;
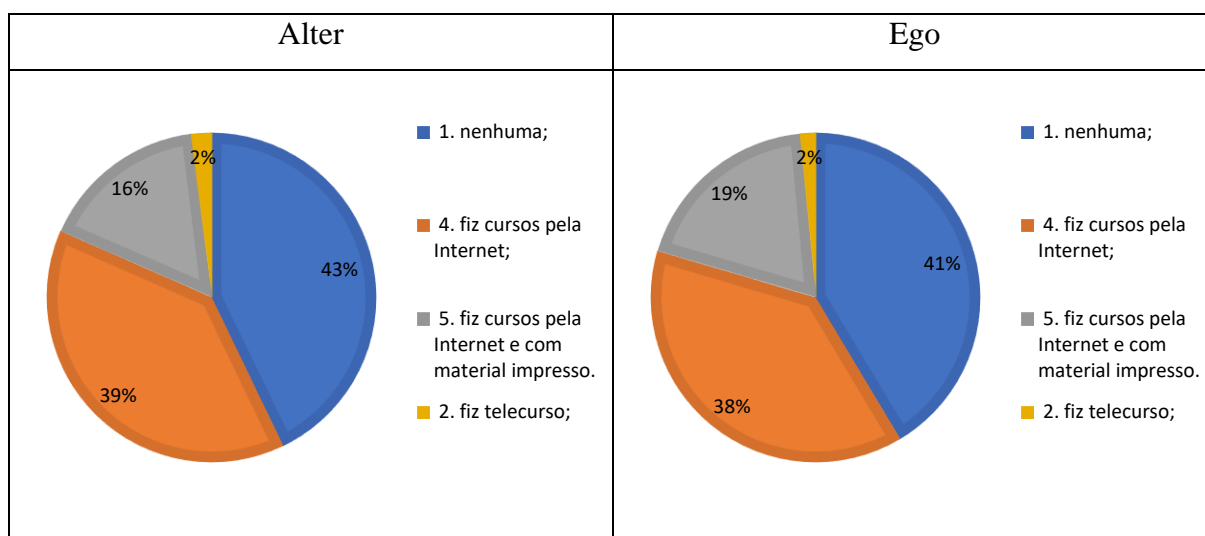
Regarding the municipal geographical distribution, it is also possible to notice a balance between EGO and ALTER in the evocations of "discipline", focusing on the cities of the metropolitan region of Rio de Janeiro, including the city of Macaé, in the north of the state, both in EGO and ALTER (table 125, below). In the case of this agora we also have, as shown

in table 125, below, a prevalence of the metropolitan region vis-à-vis the interior in both EGO and ALTER.

Table 125 - Municipal geographical distribution- Agora Discipline

Type	City
Alter	
Ego	
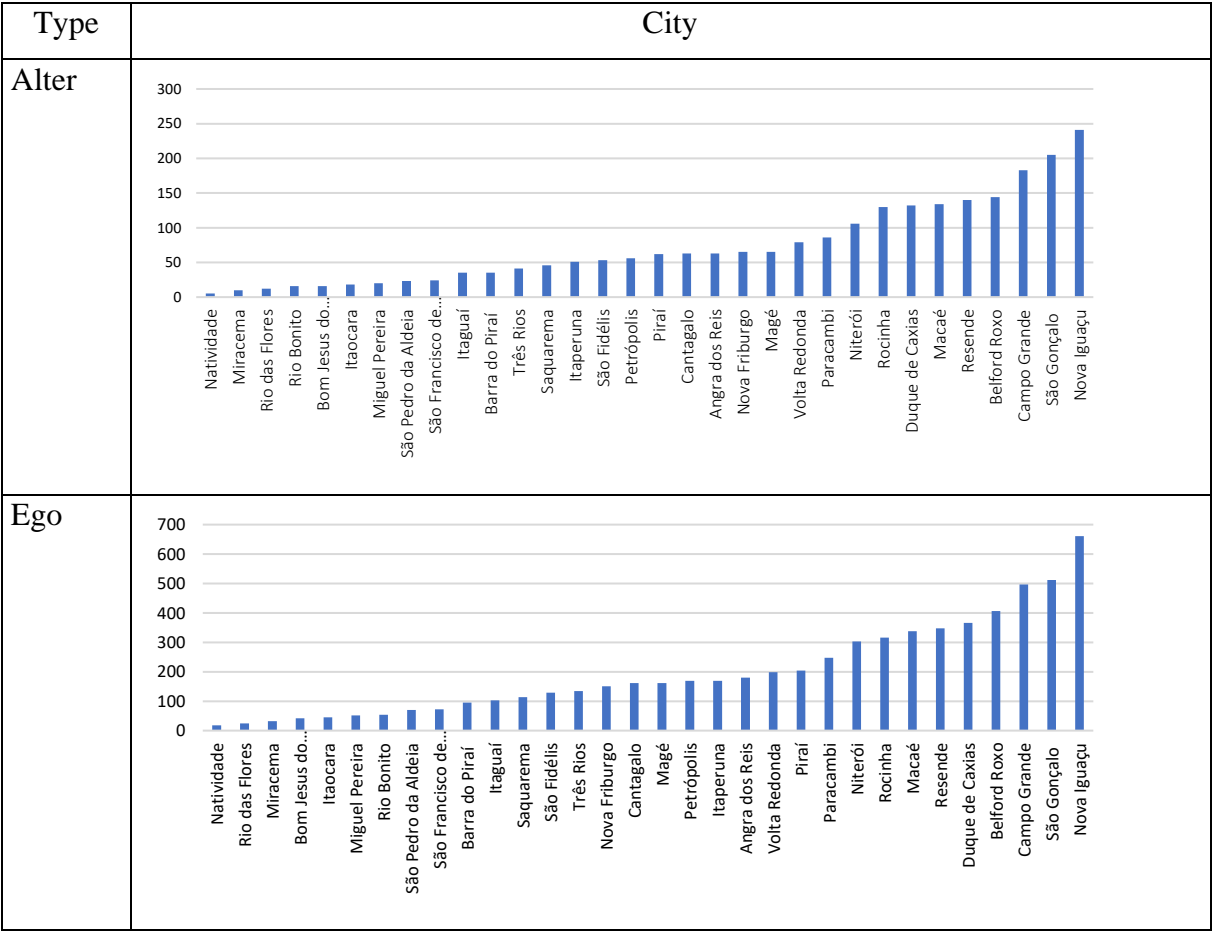
Table 126 - Regional geographical distribution- Agora Disciplina

Alter	Ego
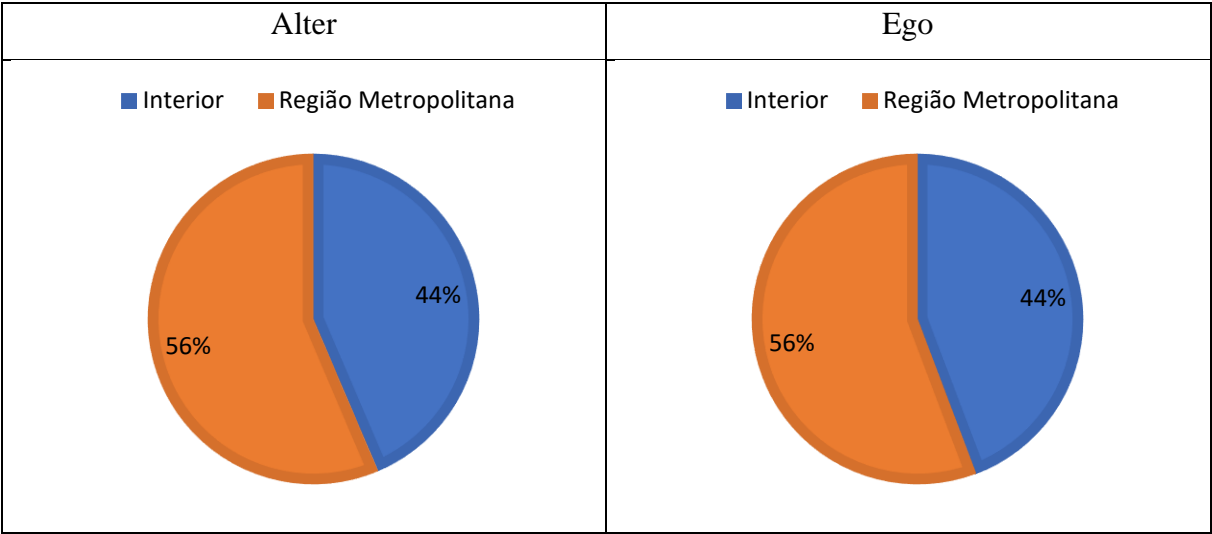
Most people who have evoked the word "discipline", curiously do not work, have no income and are supported by the family in both the ego and alter manifestations, as observed in chart 127, below. Although it is a majority, this condition is closely followed by people who partially or totally support their families.

Table 127 - Economic Participation - Agora Discipline

Type	City
Alter	
Ego	
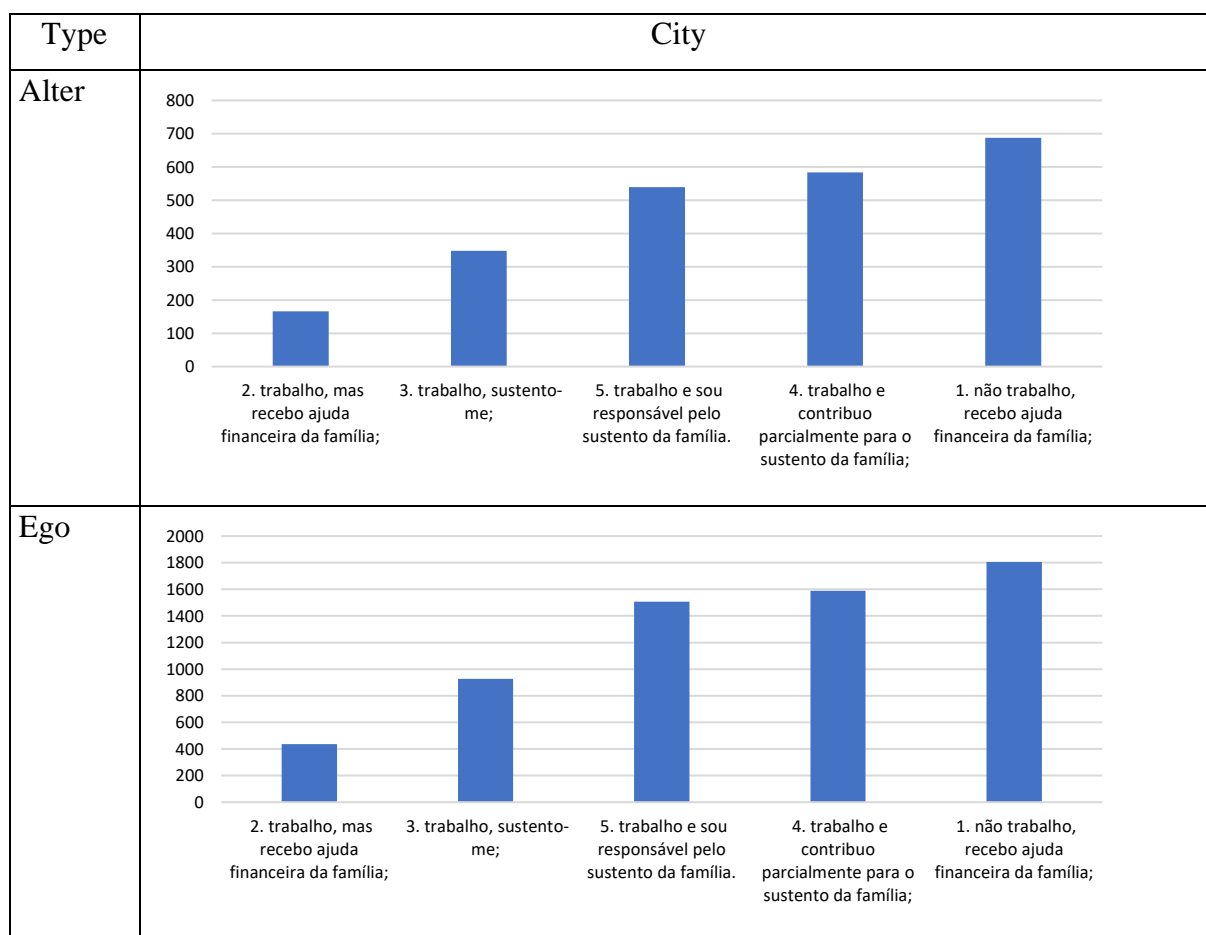
4.3.6 Agora economy

Regarding the evocation of the word "economy", most of the mentions came from EGO, as can be seen in Table 129 below.

Table 129 - EGO and ALTER Evocations - Agora Economia

Agora	People
Ego	5061
Alter	3146

As in the vast majority of agoras studied so far, in this agora youth is responsible for most of the evocations of the word "economy" (Table 130 below). The apex is around the age group from 24 to 26 years of age in both EGO and ALTER, decreasing according to the older age of the respondents.

Table 130 - Age variation - Agora Economia

Type	Age variation
Alter	
Ego	
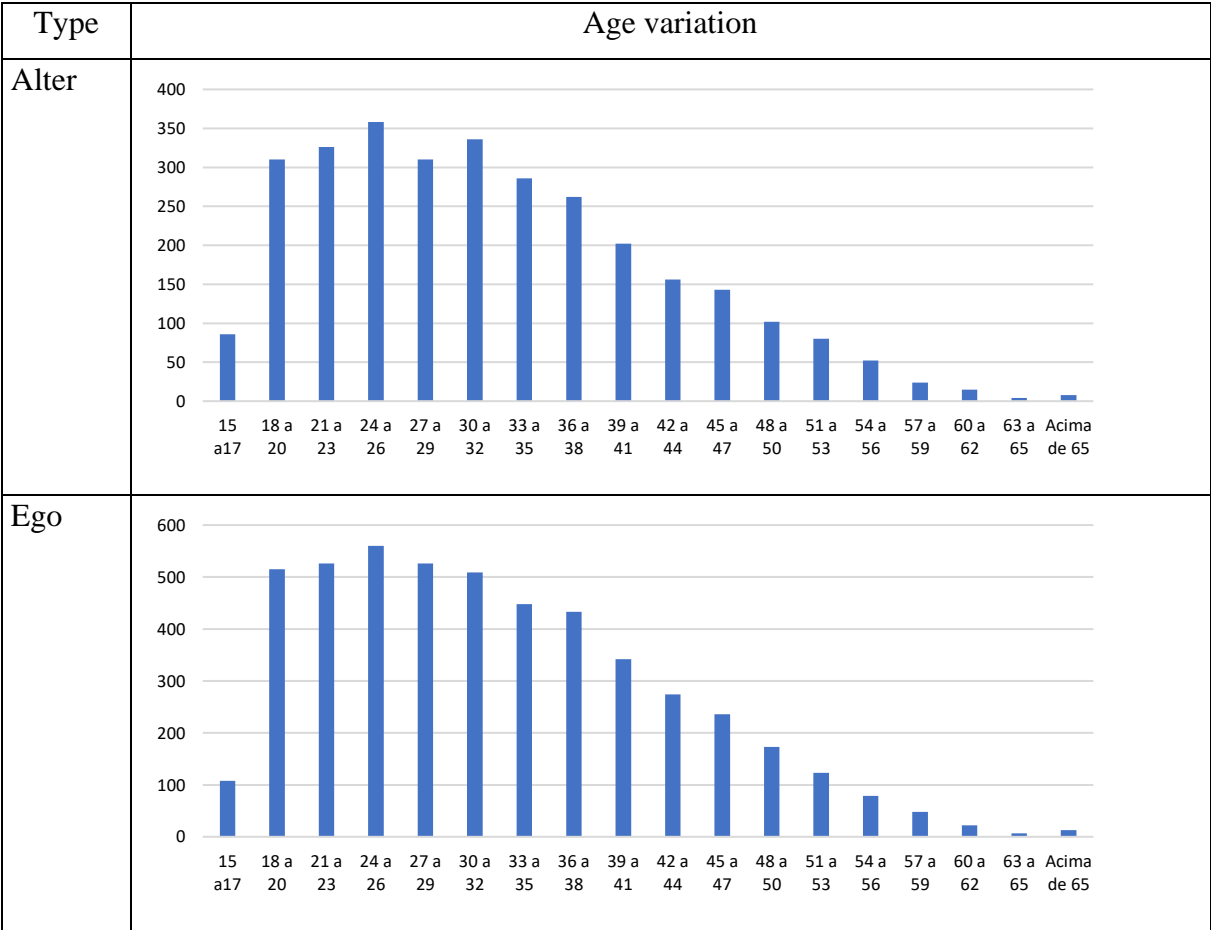
Regarding the sex of the people who evoked the word "economy, it is possible to verify that it was mentioned mainly by women, as illustrated in table 131, below. Both in EGO and ALTER the amount of evocations approaches percentage.

Table 131 - Sex -Agora Economia

Alter	Ego
■Masculino ■Feminino	■Masculino ■Feminino
43% / 57%	45% / 55%
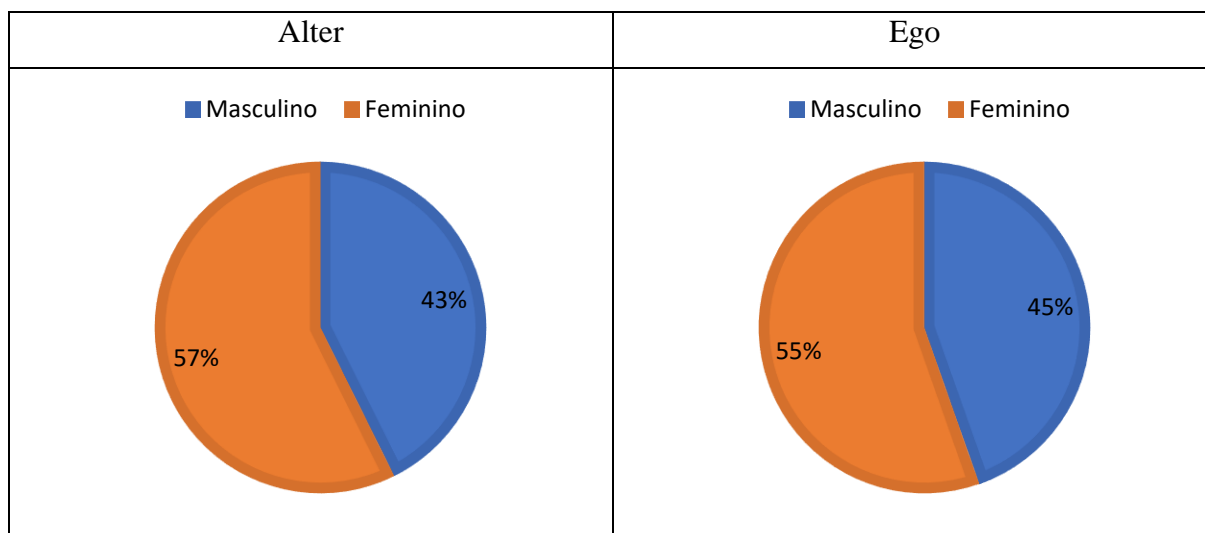
With regard to experience with processes in the modality of distance education, we have an identical mirrorin EGO and ALTER, regarding the evocation of the word "economy", as we see in Table 132, below. In both cases, the almost absolute majority never had experience with distance education processes, followed by groups that have already taken courses over the Internet, with or without the support of printed materials

Table 132 - Experience with EAD - Agora Economia

Alter	Ego
■ 1. nenhuma; 49%, 35%, 14%, 2% ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	■ 1. nenhuma; 49%, 35%, 14%, 2% ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
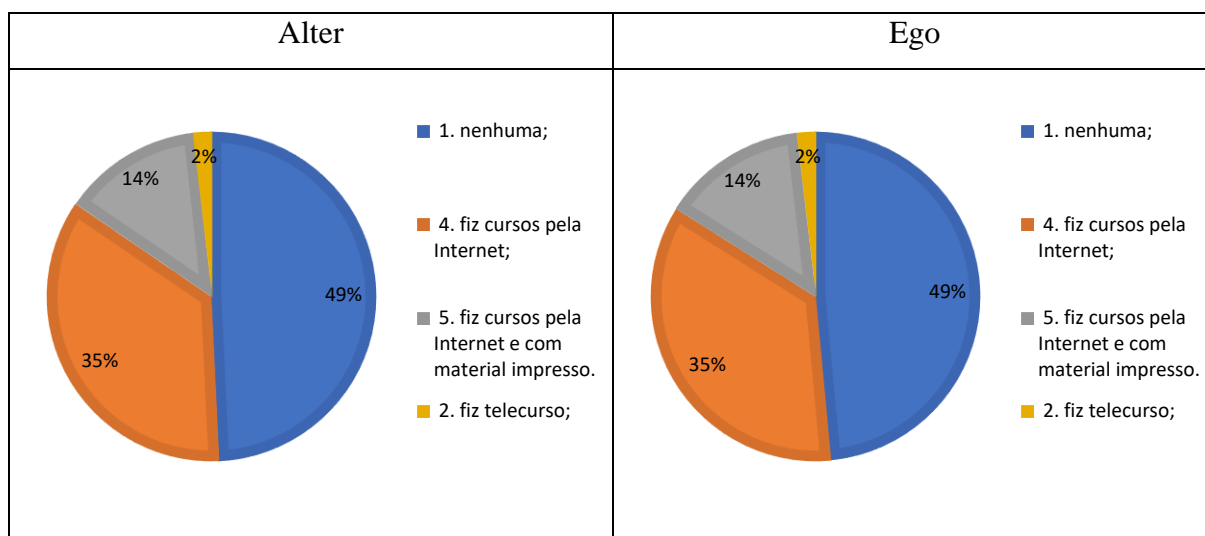
Regarding the municipal geographic distribution, chart 133 below suggests a prevalence of cities in the metropolitan region of Rio de Janeiro in EGO and ALTER. In the regional geographical distribution (table 133, below), we observed an average of 65% in EGO and

ALTER, of evocations of the word "economy" coming from the metropolitan region compared to an average of 35% of the interior.

Table 133 - Municipal geographical distribution- Agora Economia

Type	City
Alter	
Ego	
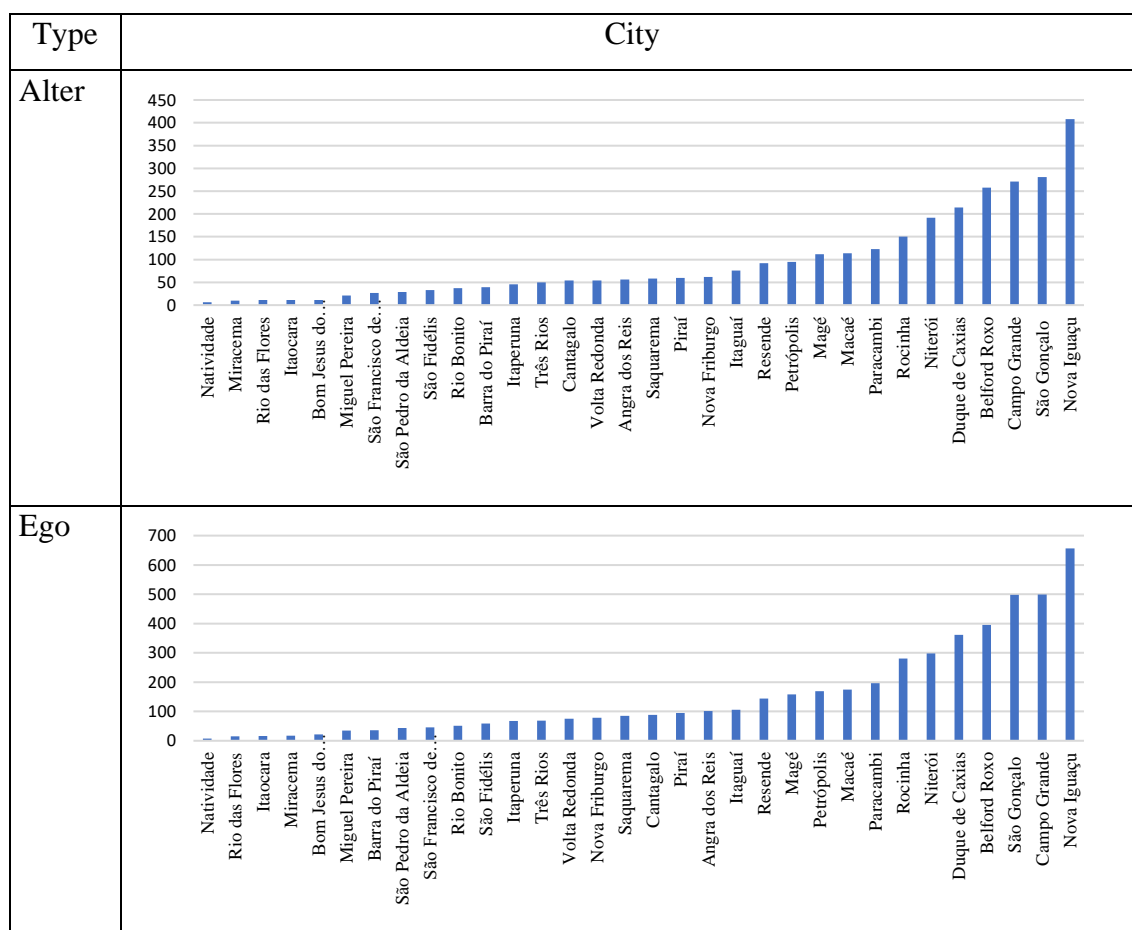
Table 134 - Regional geographical distribution- Agora Economia

Alter	Ego
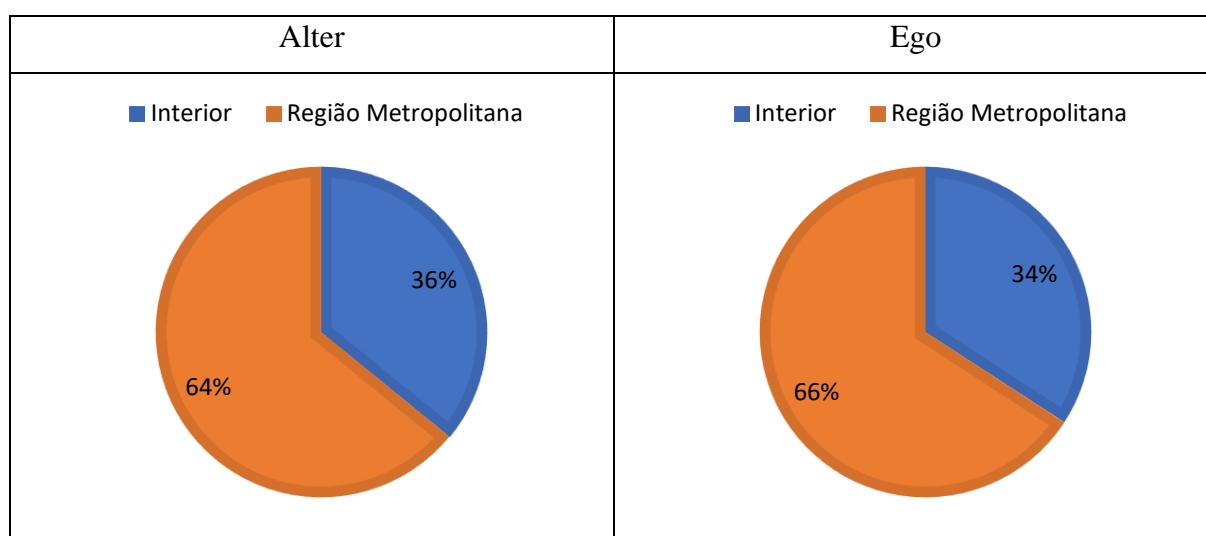
The people who evoked the word "economy", with regard to participation in the grant or not of the needs of their families, depend mostly on both EGO and ALTER (table 135, below), suggesting a strong reason for concern about financial issues. The following are evocations of people who are total or partial providers.

Table 135 - Economic Participation - Agora Economia

Type	City
Alter	
Ego	
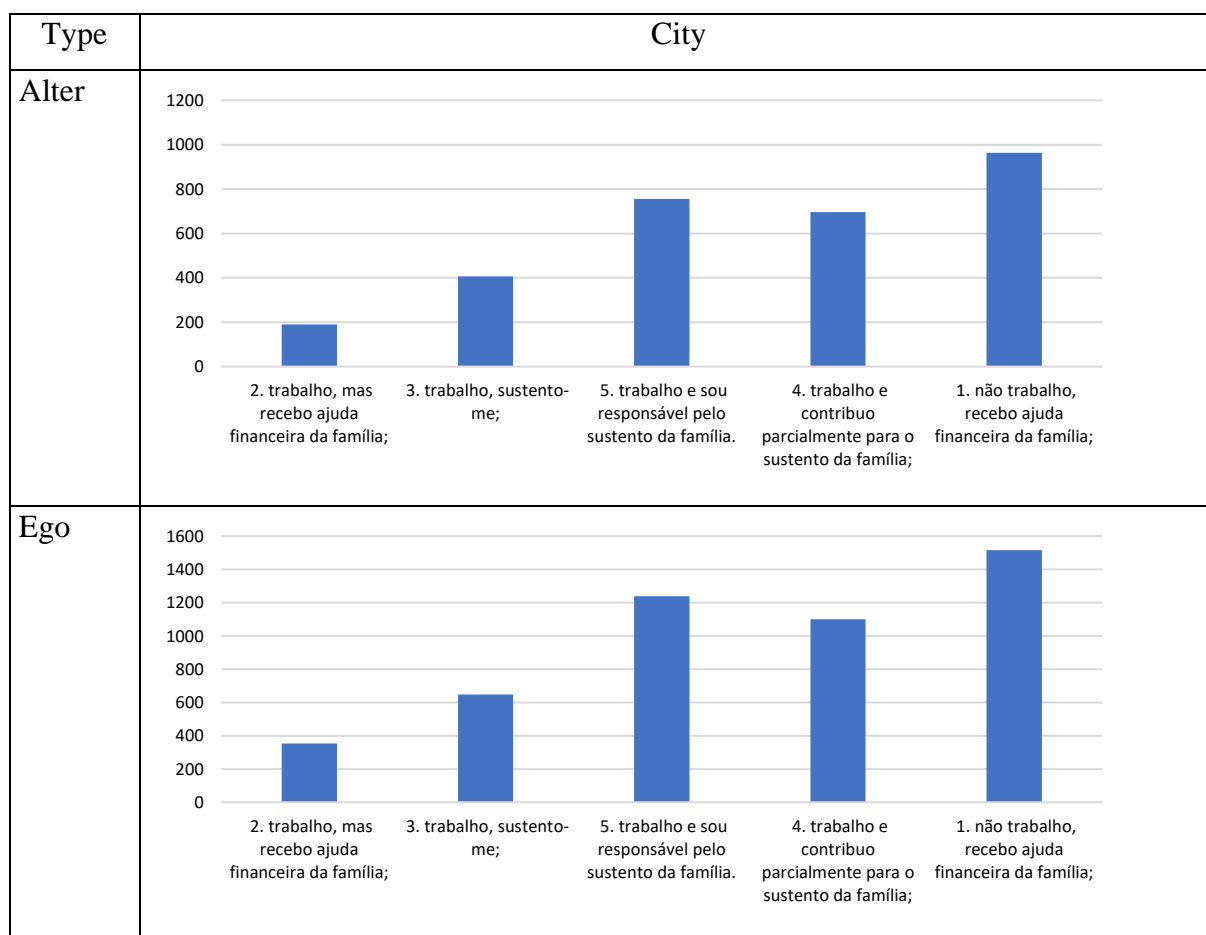
4.3.7 Agora facility

The analysis of this agora can be seen within the list of agoras presented in the discussion of Axis1, which deals with the evocations of words understood as dubious or ambiguous meaning.

4.3.8 Agora flexibility

The construction of the agora founded on the evocation of the word "flexibility" shows that this possible quality of THE is perceived mainly by EGO and less attributed to ALTER, as

we can see in table 136 below. The number of evocations in EGO is more than double that of ALTER.

Table 136 - EGO and ALTER Evocations - Agora Flexibility

Agora	People
Ego	6667
Alter	3126

These evocations of "flexibility" were made by a majority of young people, both from EGO and ALTER, as seen in table 137 below. In both cases the similarity is evident, with a peak in the range that ranges from 24 to 26 years of age, declining according to the older age of the respondents.

Table 137 - Age variation - Agora Flexibility

Type	Age variation
Alter	
Ego	
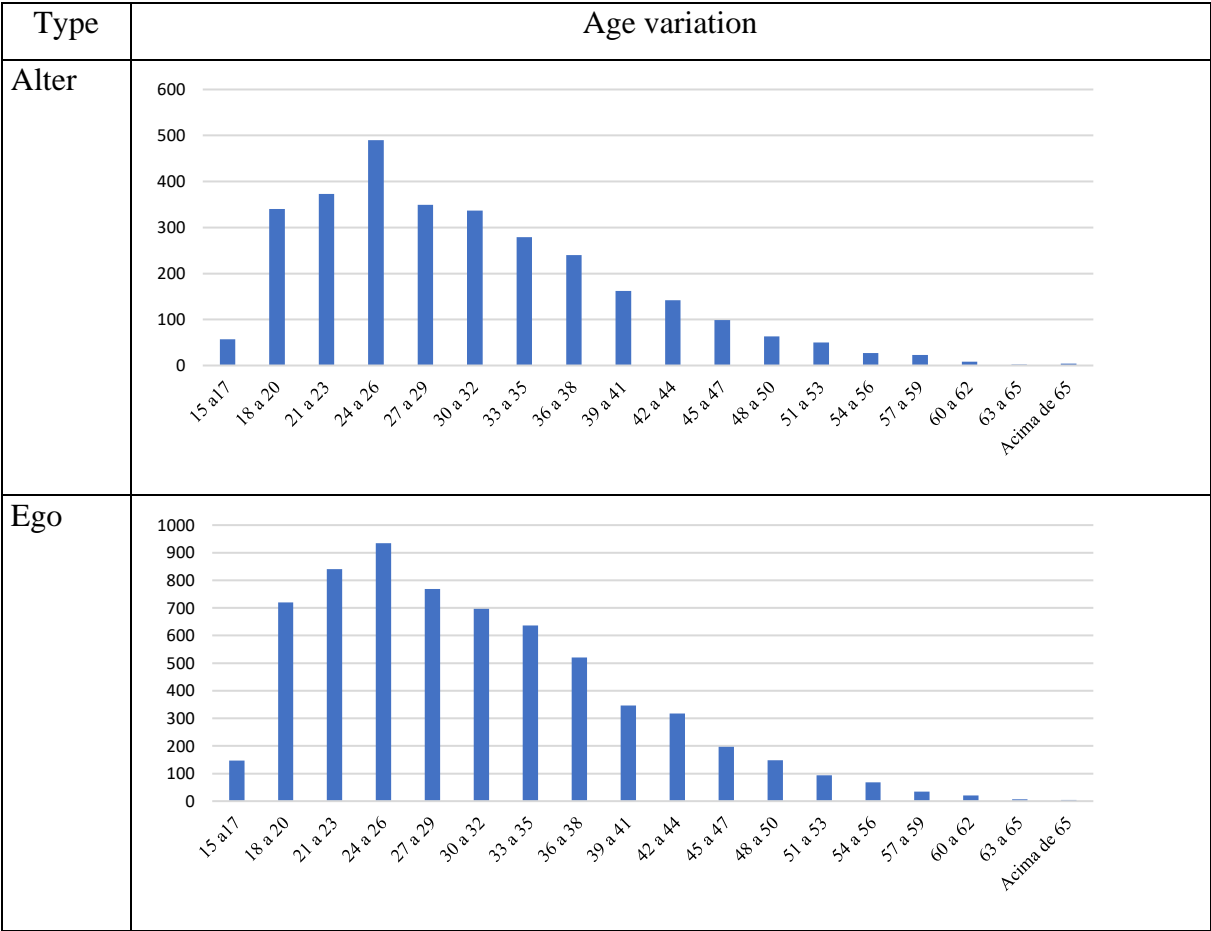
Regarding the gender of the respondents who evoked the word "flexibility", we observed, as we can see in table 138, below, that the majority are women in both EGO and ALTER.

Table 138 - Sex - Agora Flexibility

Alter	Ego
Masculino ■ Feminino ■	Masculino ■ Feminino ■
43% / 57%	45% / 55%
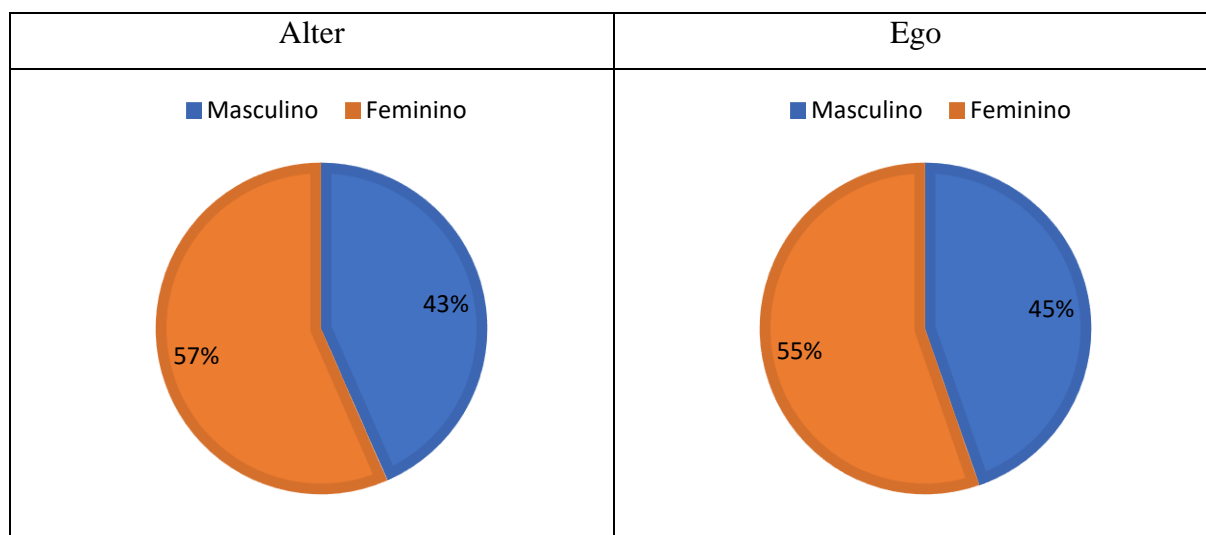
44% of the people who evoked the word never had contact with a distance education, both in the mentions related to EGO and alter, as seen in chart 139 below). But there is a significant group of people who have had contact with EAD through courses on the Internet.

Table 139 - Experience with EAD - Agora Flexibility

Alter	Ego
44% / 38% / 16% / 2%	44% / 38% / 16% / 2%

Legend:
- 1. nenhuma;
- 4. fiz cursos pela Internet;
- 5. fiz cursos pela Internet e com material impresso.
- 2. fiz telecurso;
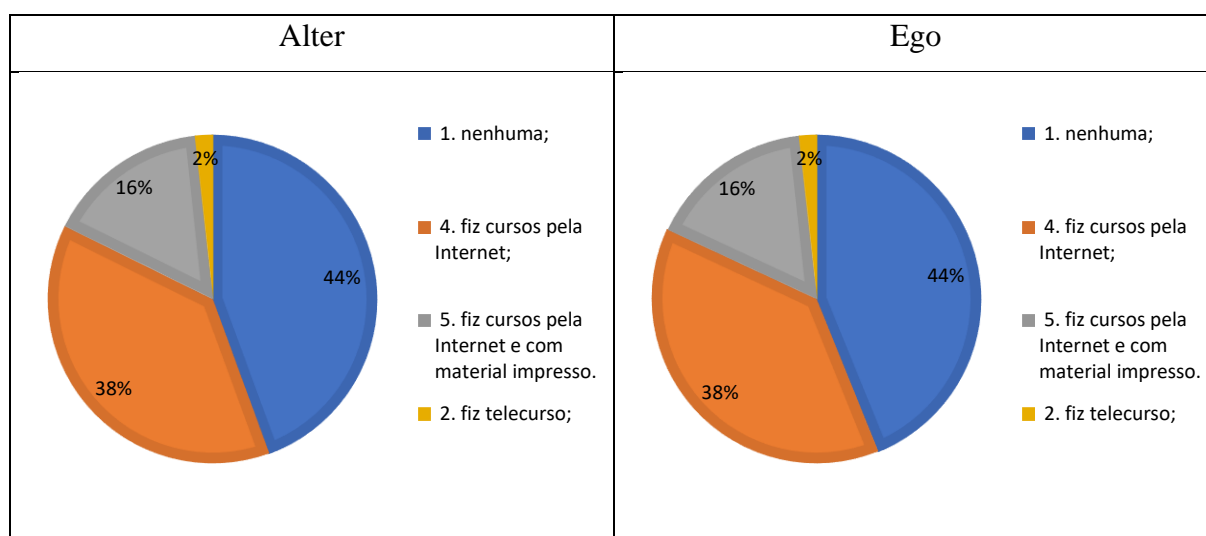
Regarding municipal geographic distribution, both for EGO and ALTER, the people who evoked the word "flexibility" are linked to municipalities in the metropolitan region of the city of Rio de Janeiro, as can be seen in table 140 below, with the smaller appearance of the cities of Macaé, on the north coast, and Resende, in the western region of the state. Regarding the regional distribution, we have a prevalence, as shown in table 140 below, of the metropolitan region compared to the interior.

Table 140 - Municipal geographical distribution- Agora Flexibility

Type	City
Alter	
Ego	
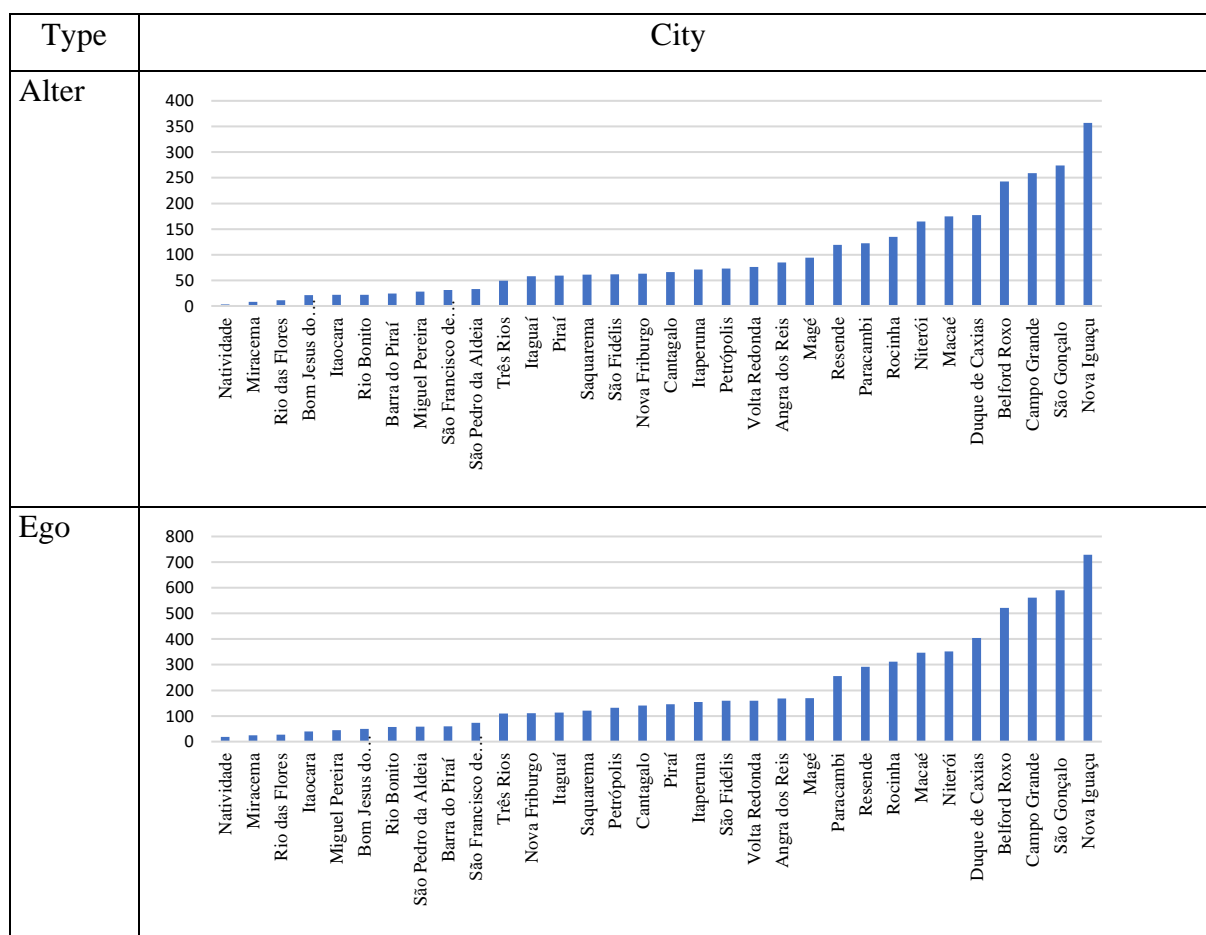
Table 141 - Regional geographical distribution- Agora Flexibility
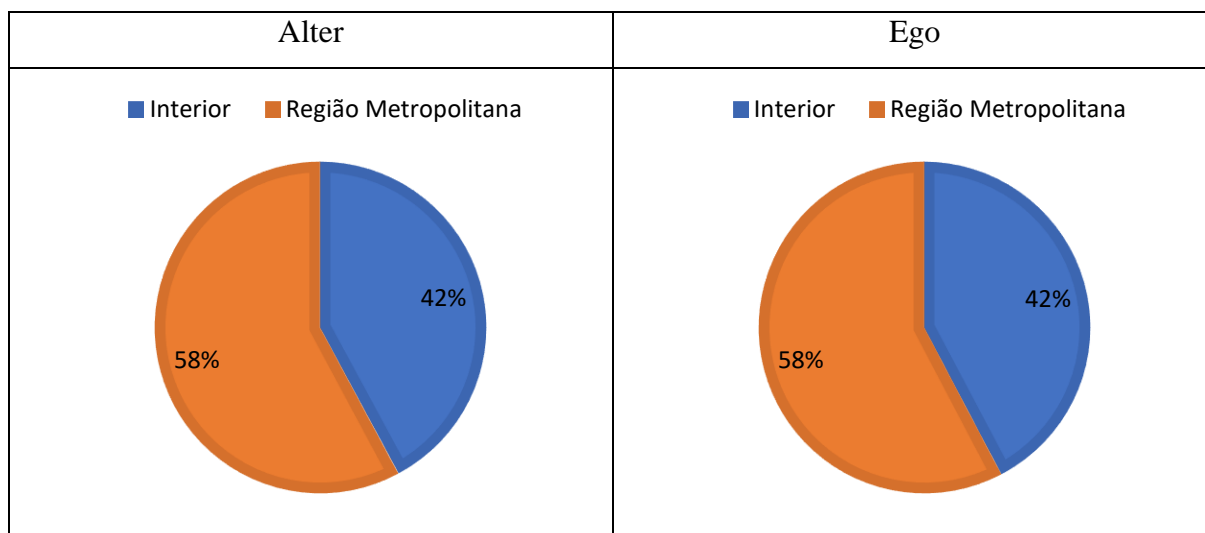
This majority of young people prevalent in the metropolitan region who mentioned the word "flexibility" consists of a mostly unemployed population, which depends on the family for their livelihood, both in ego evocations and ALTER, as seen in Chart 142 below. Still, there are significant groups of people who are providers in whole or in part of their families.

Table 142 - Economic Participation - Agora Flexibility
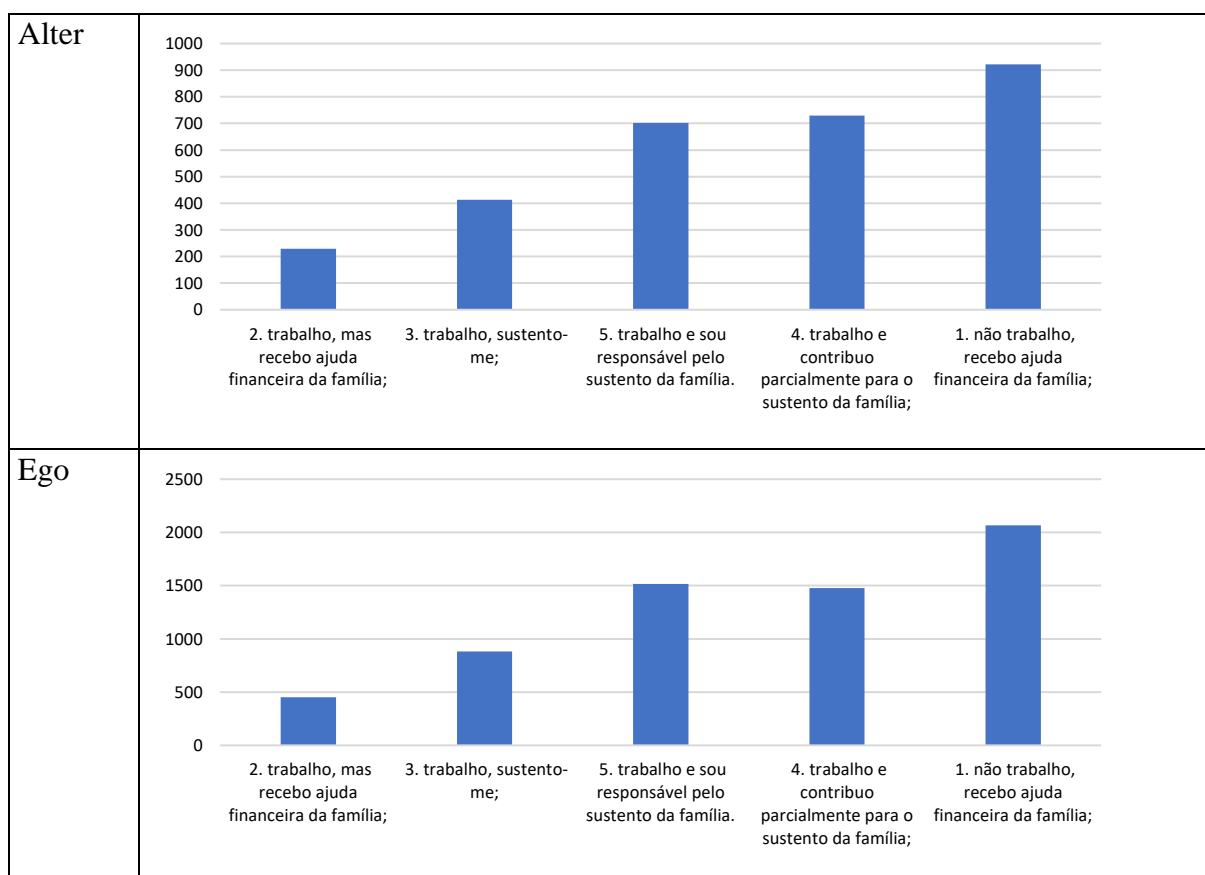
4.3.9 Internet Agora

The word "Internet", curiously, when compared to the others that were evoked, presents a modest number of occurrences in both EGO and ALTER, although they appear more in the first case (table 143, below). As can be observed, there is a greater number of people who evoke, in EGO, a supposed social representation of the Internet, than in ALTER.

Table 143 - EGO and ALTER - Agora Internet

Agora	People
Ego	858
Alter	722

Once the adolescents were removed, the evocations of "Internet" appear with strength among the younger ones, with a significant peak in the 18 to 20 years, both in relation to EGO and ALTER, as we can see in chart 144, below. There is a tendency to decrease age from this age, with peaks in the ranges of 21 to 23 and from 27 to 29 years.

Table 144 - Age variation - Agora Internet

Type	Age variation
Alter	
Ego	
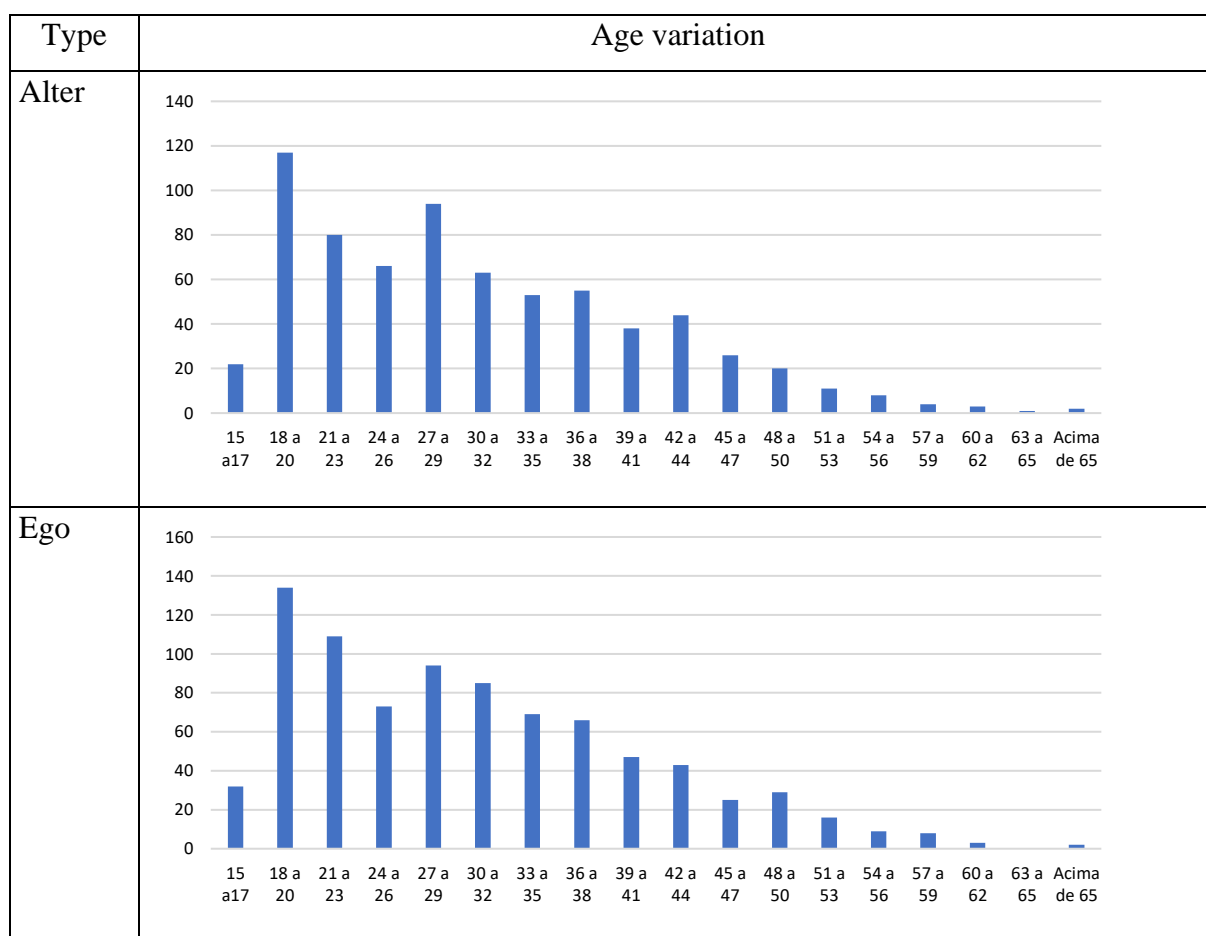
With regard to the sex of the people who evoked the Internet, there is a reverse balance, as can be seen in table 145 below. There are a small majority of men in the evocations that have departed from EGO. However, this situation is reversed in relation to ALTER, where there is a predominance of a small majority of women.

Table 145- Sex - Agora Internet

Alter	Ego
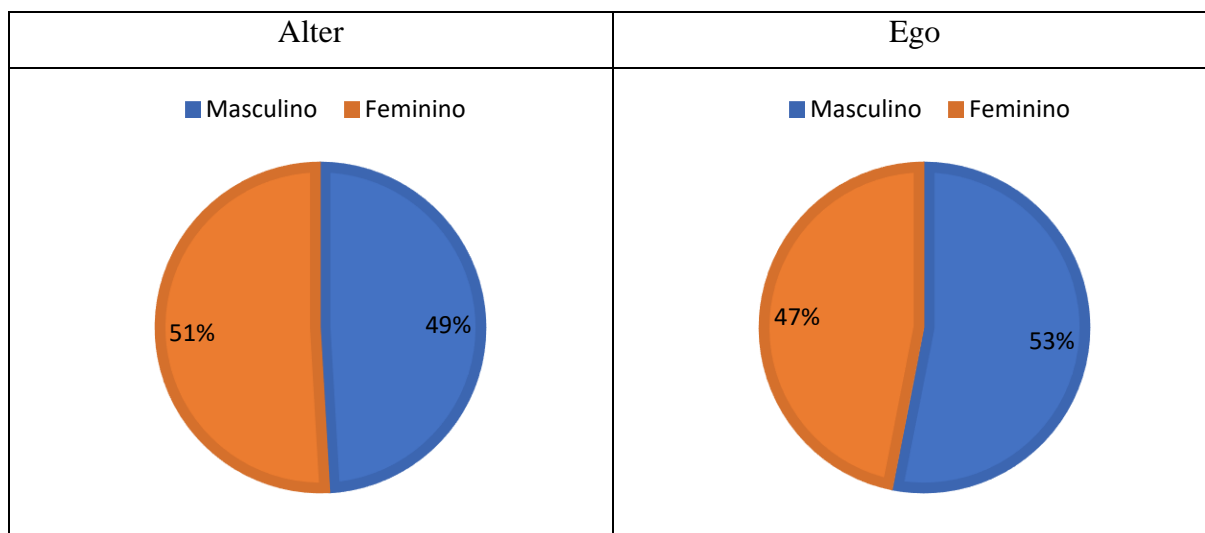
In relation to the experience with distance education, the evocations of the word "Internet", both in EGO and ALTER, present similarity and proximity, as we see in table 146, below. In this case, a trend already verified in the previous agoras of a prevalence of people without any experience with AE, followed by people who had contact with distance education over the Internet, through courses, is repeated.

Table 146 - Experience with EAD - Agora Internet

Alter	Ego
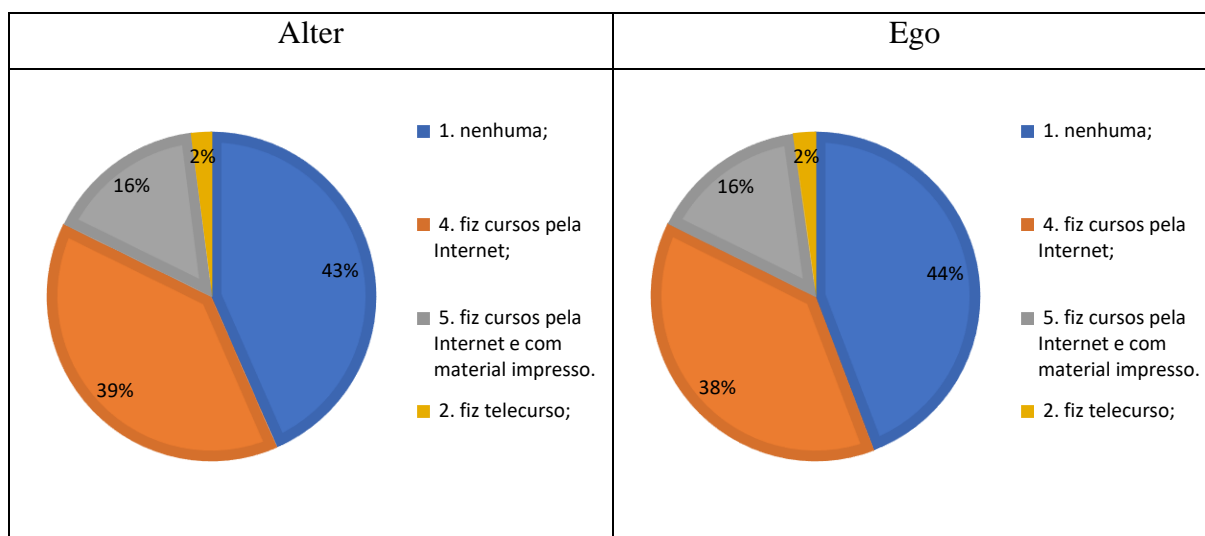
With regard to municipal geographic distribution, we see a predominance in EGO and ALTER of cities in the metropolitan region of Rio de Janeiro, with Macaé, on the northern coast of the state appearing with fewer occurrences of evocation of the word "Internet" (table 147, below). In addition, we can see in table 147, below, in relation to the regional geographic

distribution, a higher occurrence of evocations, both in EGO and ALTER, coming from the metropolitan region compared to the interior.

Table 147 - Municipal geographical distribution- Agora Internet

| Type	City
Alter	
Ego	
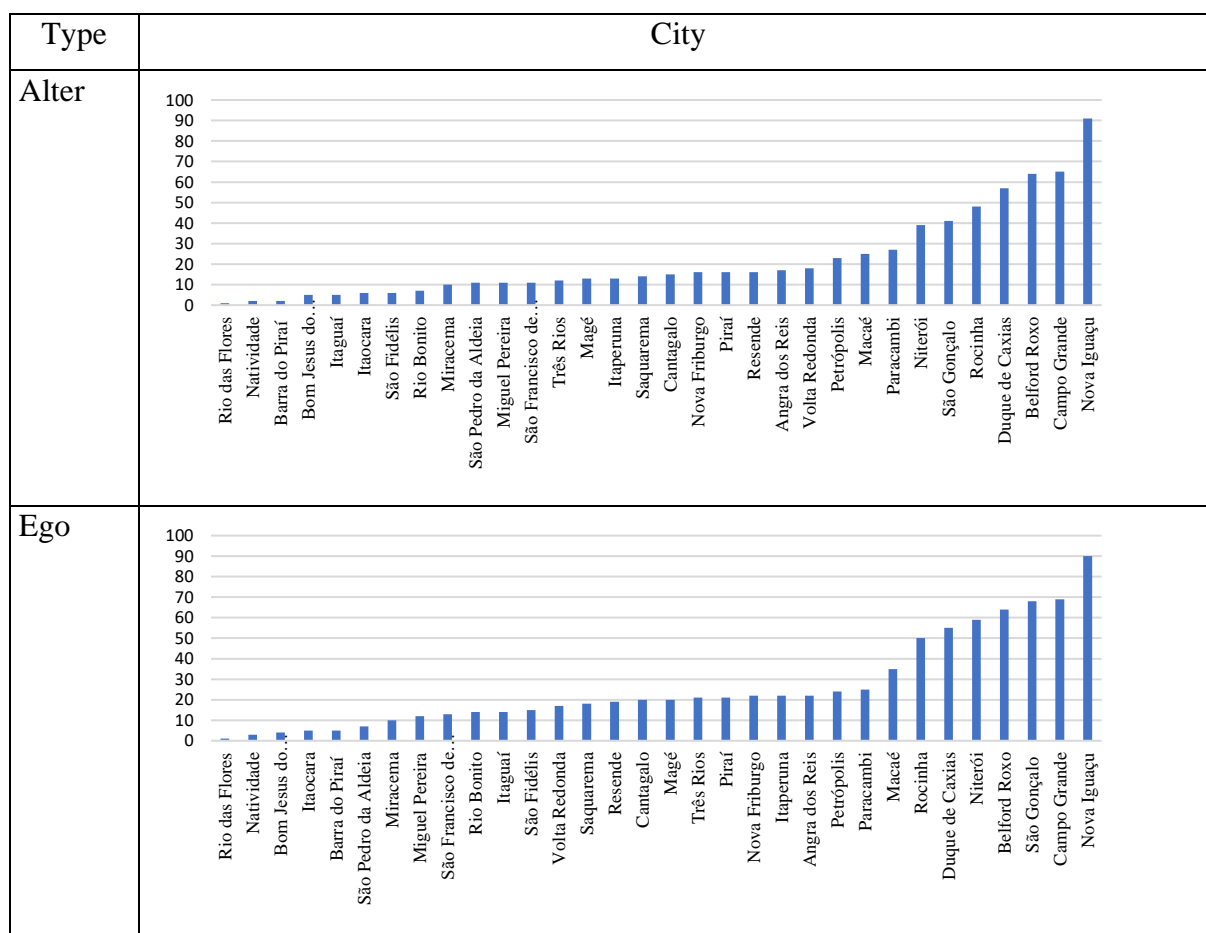
Table 148 - Regional geographical distribution- Agora Internet
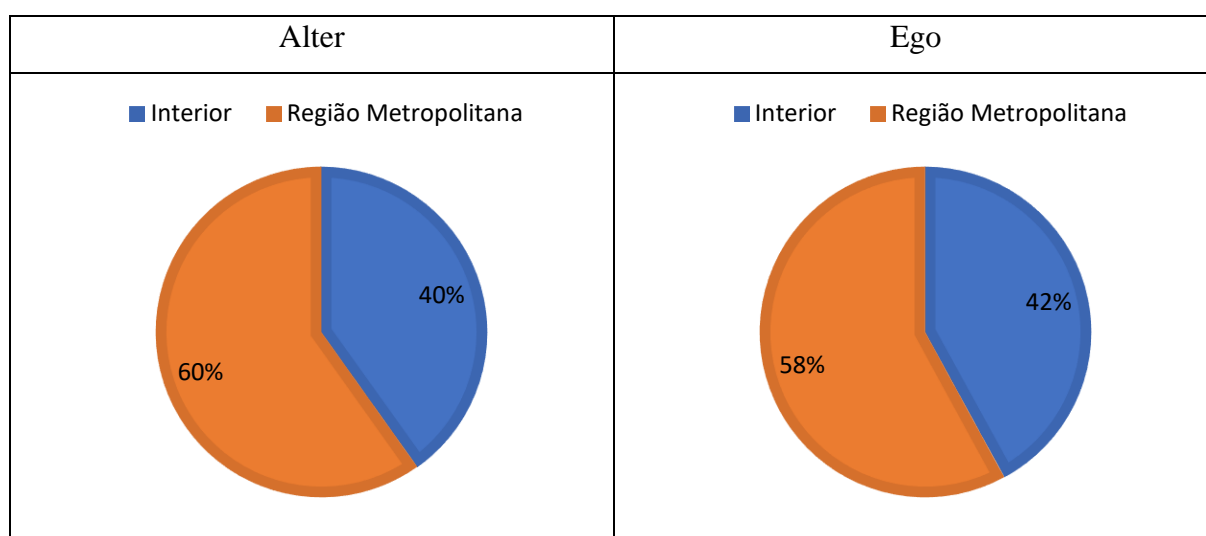
Alter	Ego

Something similar to the previous agora, the one related to the word "Internet" is related to people who depend on the family, both in ego and ALTER evocations (table 149, below), followed by evocations of people who are fully or partially responsible for their families.

Table 149 - Economic Participation - Agora Internet

Alter

Ego
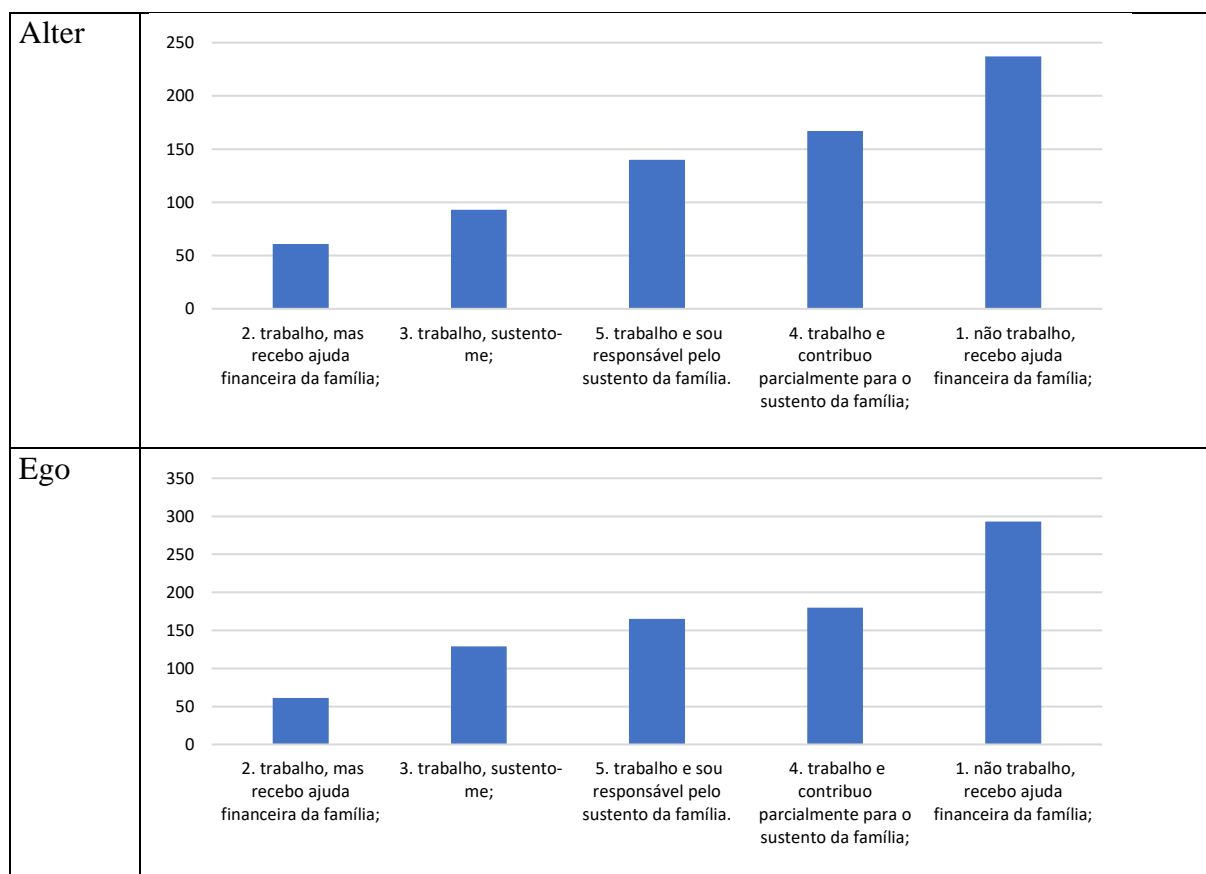
4.3.10 Agora theportunity

The agora formed by the evocations of the word "opportunity" is undoubtedly the most cited among more than ten thousand respondents of our research who related it to EGO, as we highlight in chart 150 below. For ALTER, it also affects a significant number of evocations. It should also be noted that in ALTER, although it was not the most cited, it is among the top 50.

Table 150 - EGO and ALTER Evocations - Agora Opportunity

Agora	People
Ego	10539
Alter	6238

Regarding the age variation, we can affirm that both in EGO and ALTER there is a distribution of the evocations of the word "opportunity" in what we could call "broad youth", covering two decades, from 18 to 38 years, decreasing next. As we see in table 151 below, in EGO there is a peak of 27 to 29 years of age, while in ALTER from 24 to 26.

Table 151 - Age variation - Agora Opportunity

Type	Age variation
Alter	
Ego	
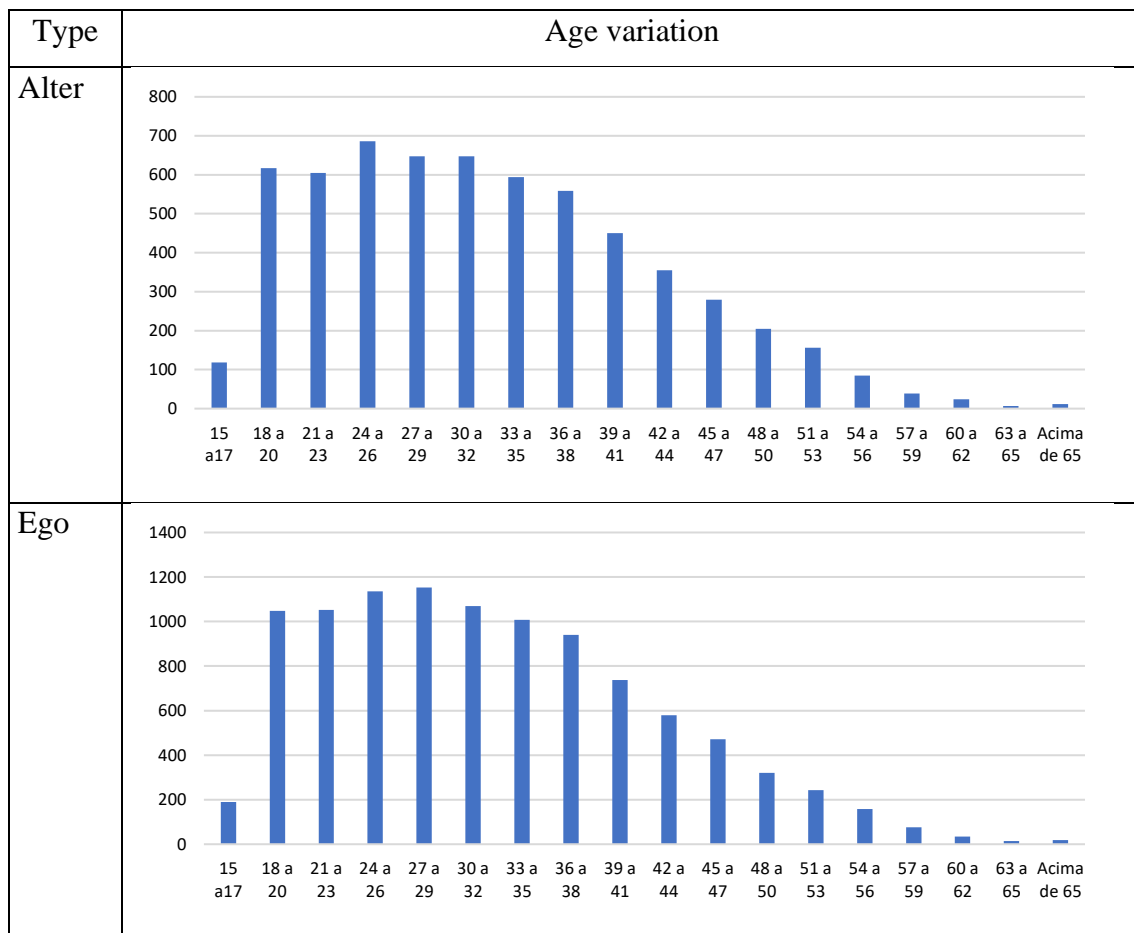
In relation to sex it is possible to notice a balance between EGO and ALTER in the evocation of the word "opportunity", with a majority of women, as we see in chart 152 below.

Table 152 - Sex - Agora Opportunity

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
43% / 57%	44% / 56%
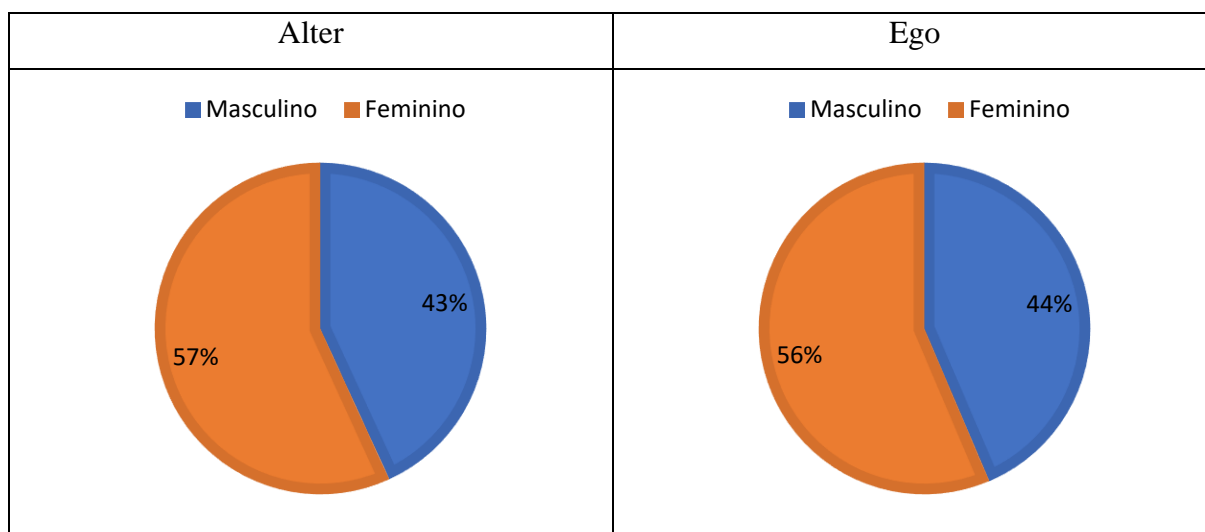
In the set of evocations of the word "opportunity" in relation to experience with distance education, we again have a similarity effect (table 153, below), already observed earlier. There is a prevalence of people without previous experience with AEd, even though we find significant cases of people participating in distance education processes over the Internet.

Table 153 - Experience with EAD - Agora Opportunity

Alter	Ego
1. nenhuma; 4. fiz cursos pela Internet; 5. fiz cursos pela Internet e com material impresso. 2. fiz telecurso; — 54%, 31%, 13%, 2%	1. nenhuma; 4. fiz cursos pela Internet; 5. fiz cursos pela Internet e com material impresso. 2. fiz telecurso; — 54%, 31%, 13%, 2%
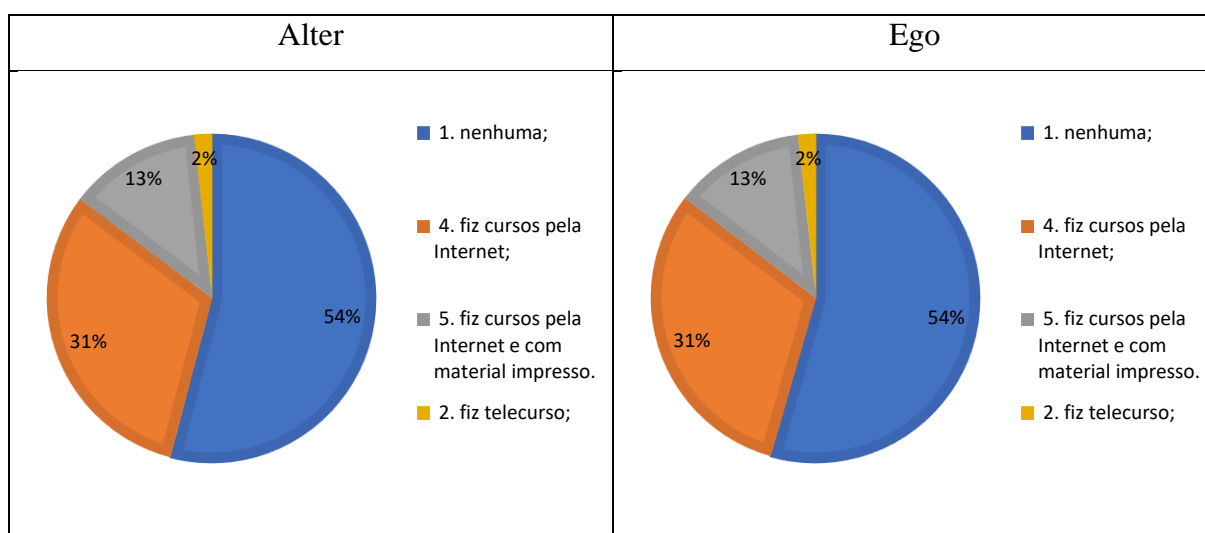
In relation to the evocations of the word "opportunity" in the context of municipal geographical distribution, both in EGO and ALTER, the previous trend is repeated, with predominance of cities in the metropolitan region of Rio de Janeiro (table 154, below). There is also, in this case, as illustrated in Chart 154, below is a prevalence of evocations of people from the metropolitan region in relation to the interior, both in EGO and ALTER.

Table 154 - Municipal geographical distribution- Agora Opportunity

Type	City
Alter	
Ego	
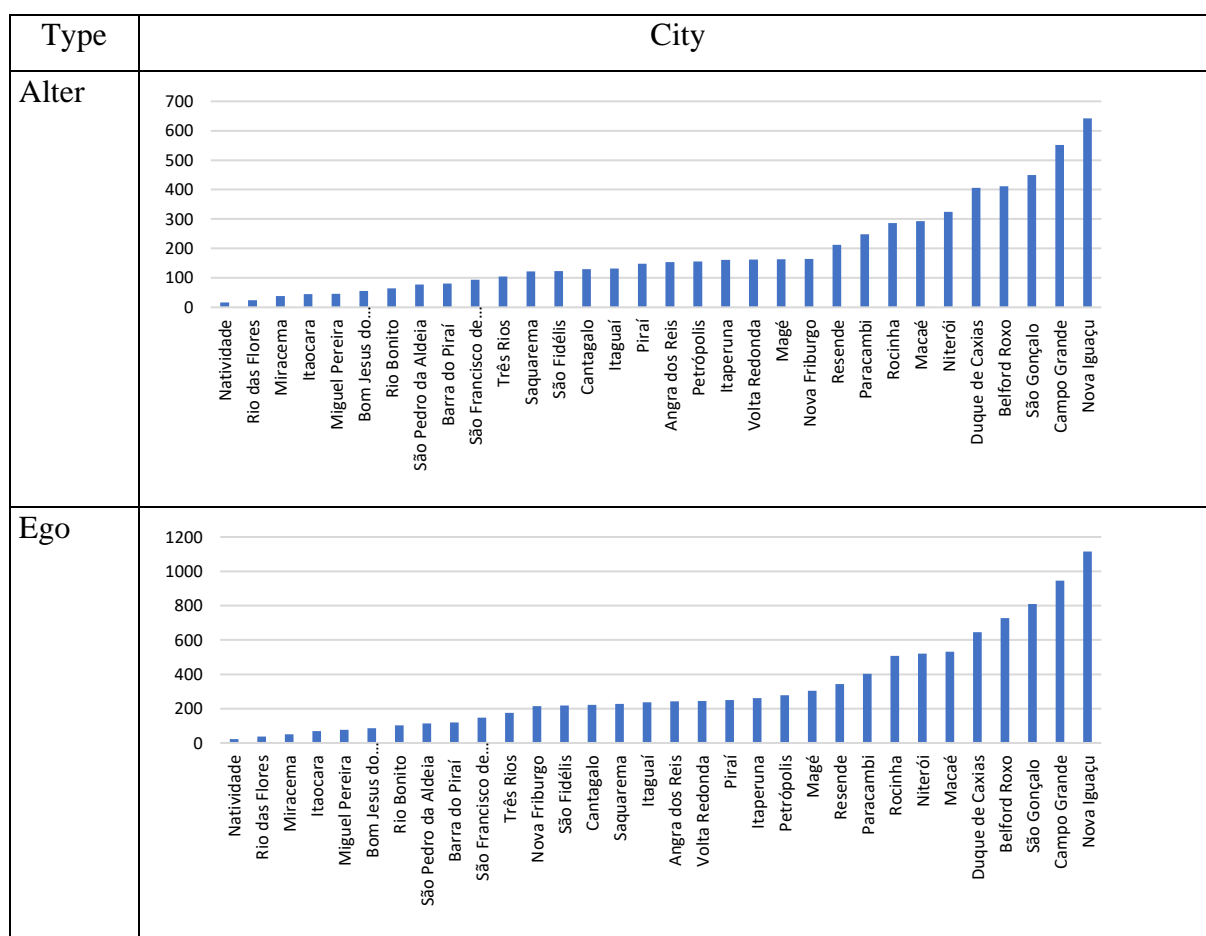
Table 155 - Regional geographical distribution- Agora Opportunity
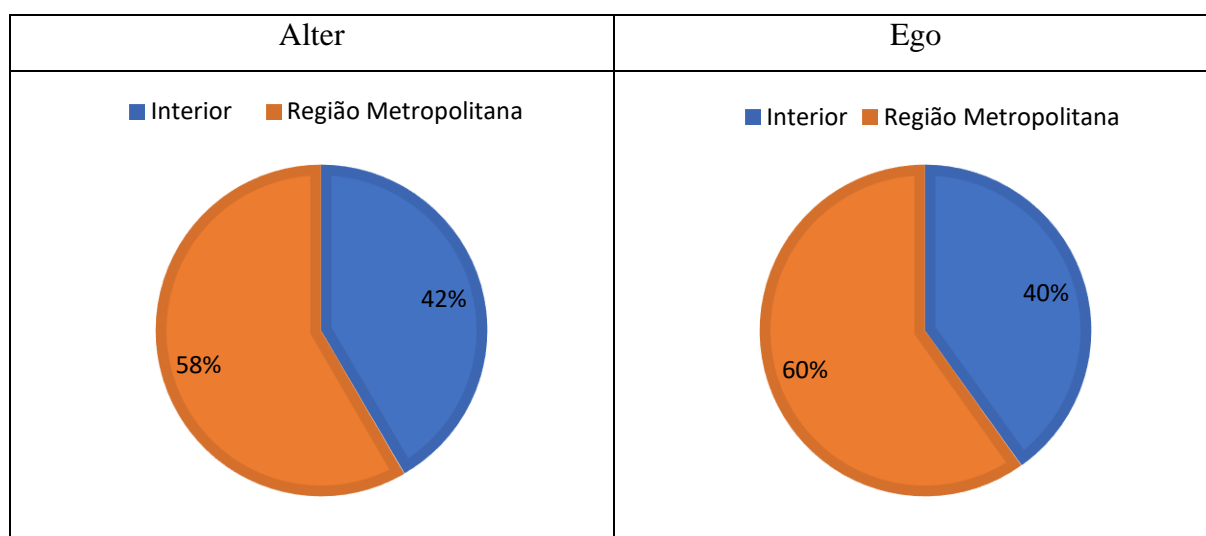
Alter	Ego

In relation to economic participation, the evocation of "opportunity" is made mainly by people in economic difficulties, who depend on families, although with significant participation of others who, both in ego and ALTER evocations, are responsible for them, as illustrated in

Chart 156, below). With less weight, but still, meritorious mention, we have evocations of the word "opportunity" made by people partially responsible for their families.

Table 156 - Economic Participation - Agora Opportunity
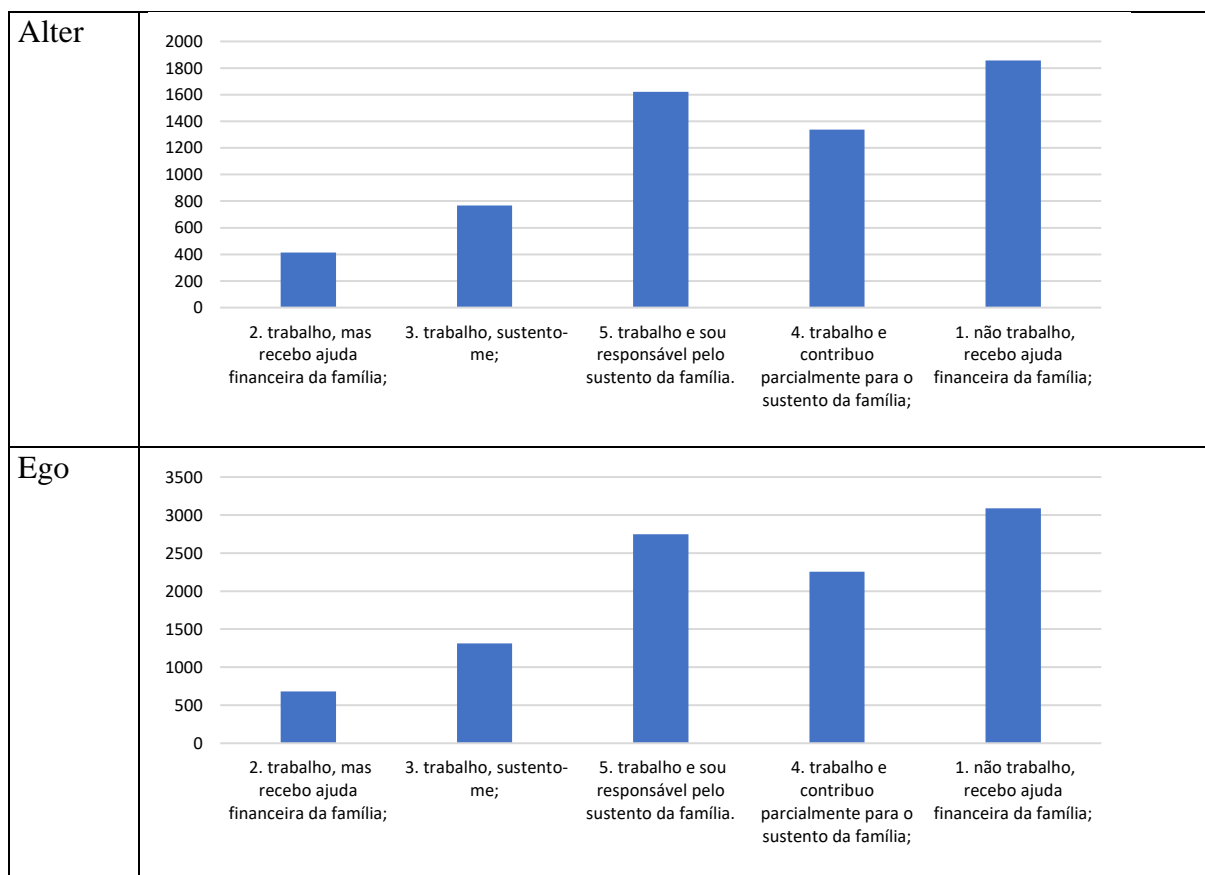
4.3.11 Agora practicality

The agora built from the evocations of the word "practicality", like the previous one, presents an impressive number of people who mentioned it. Those that evoked from the point of view of EGO were a little more than twice as large as alter, as we can see in table 157 below).

Table 157 - Ego and ALTER Evocations - Agora Praticity

Agora	People
Ego	8384
Alter	3764

It can be observed with regard to the age variation of the agora practicality the same movement of prevalence of youth in the evocation of other agoras, both in EGO and ALTER. Although it restricts itself more forcefully from 18 to 26 years and decreases later (more gently in EGO and more abruptly in ALTER), the evocations of the word "practicality" obey, as we see in table 158, below, a logic of age decrease after 27 years.

Table 158 - Age variation - Agora Practicality

Type	Age variation
Alter	
Ego	
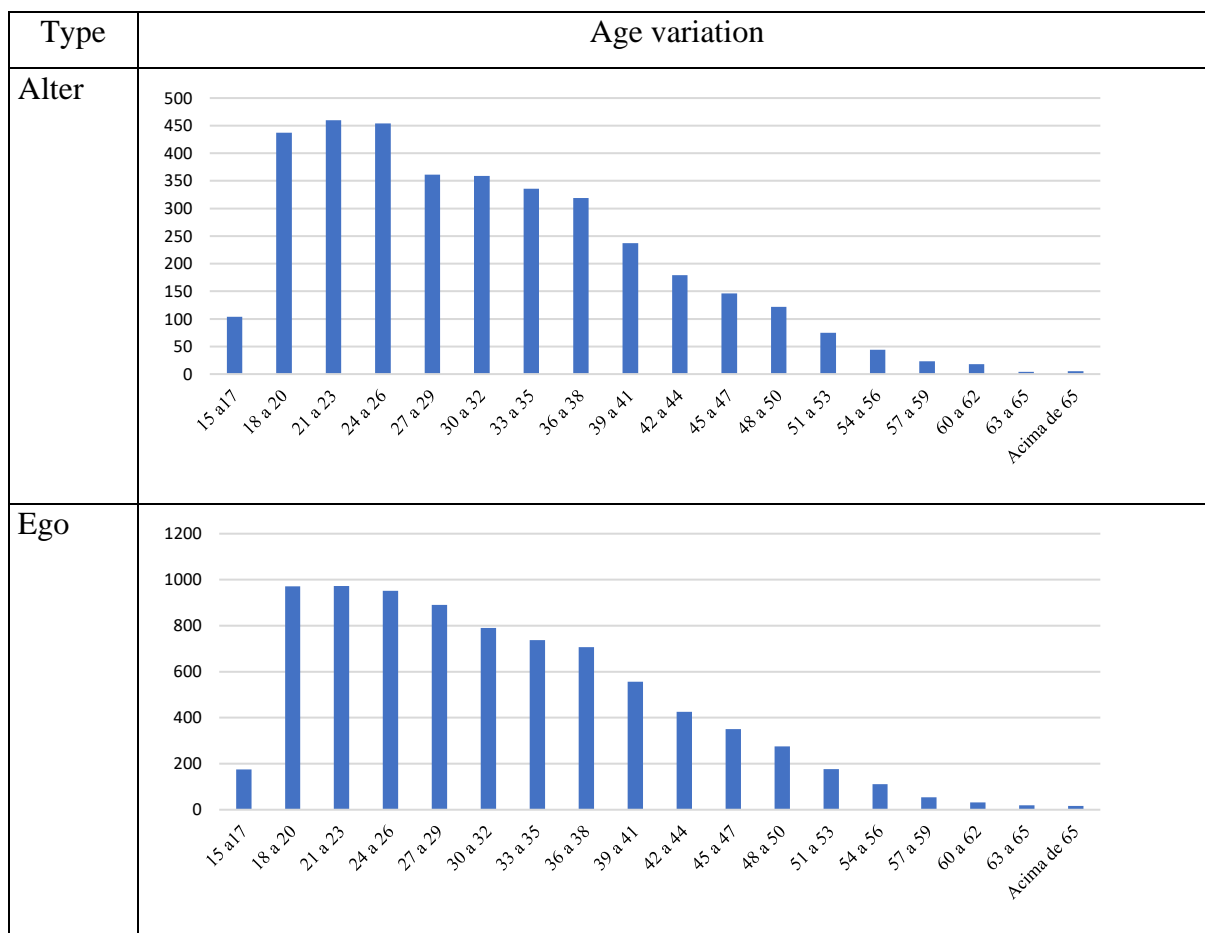
Regarding the sex of the people who evoked the word "practicality", a frank majority of women appear in front of men, as can be seen in chart 159, below.

Table 159 - Sex - Agora Praticity

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
43% 57%	46% 54%
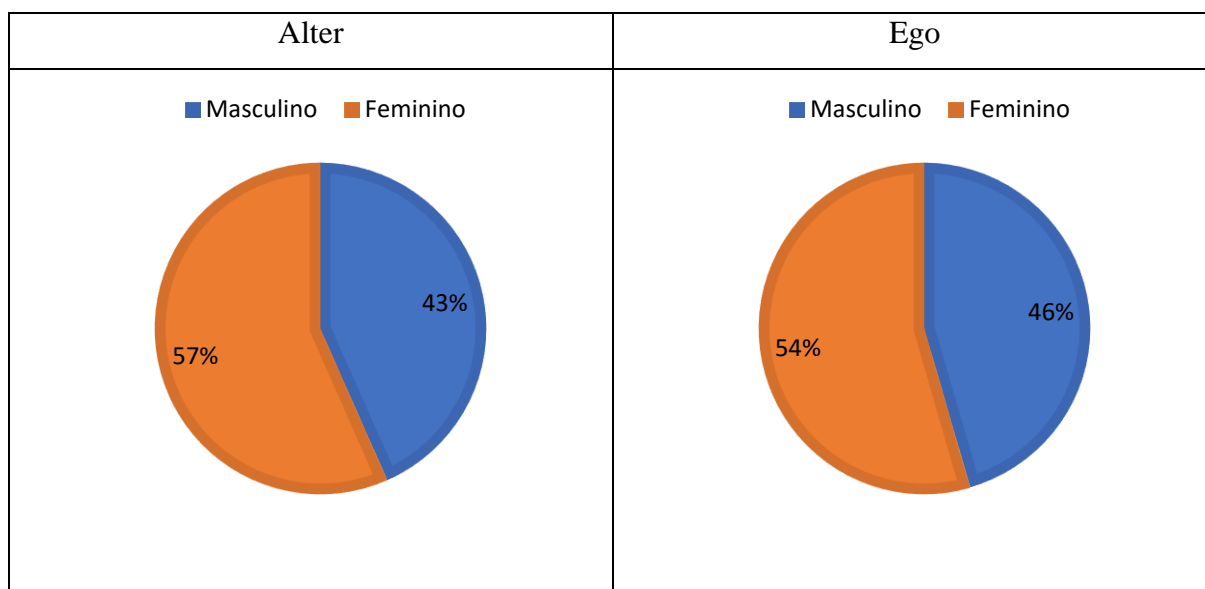
In relation to the experience in DISTANCE, the agora formed by the evocation of the word "practicality" is made, in EGO and ALTER, by people who have never carried out any experiences of distance learning, as illustrated in table 160, below. It follows, as in previously studied agoras, a significant percentage of people who took courses over the Internet.

Table 160 - Experience with EAD - Agora Practicality

Alter	Ego
2% 13% 51% 34% ■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	2% 15% 48% 35% ■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
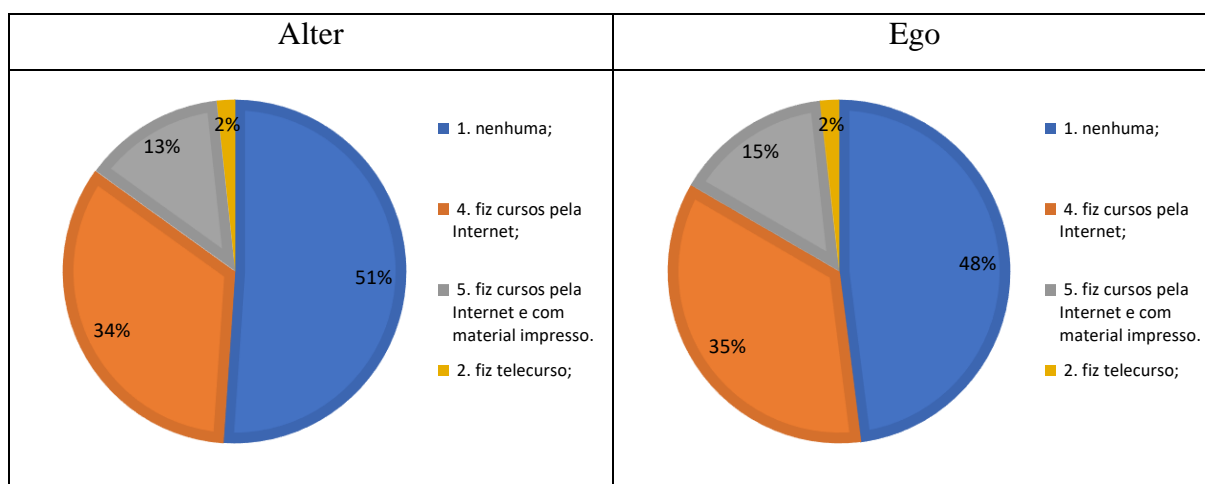
Let us now mention the municipal geographical distribution, in EGO and ALTER, of evocations of practicality emanating from cities. Here is repeated the trend of prevalence of municipalities in the metropolitan region of Rio de Janeiro where people evoked the word "practicality" (chart 161, below). This pattern appears again in chart 161, below, where we present the regional geographic distribution, both in EGO and ALTER, showing the prevalence of the metropolitan region when compared to the inland regions.

Table 161 - Municipal geographical distribution- Agora Praticity

Type	City
Alter	
Ego	
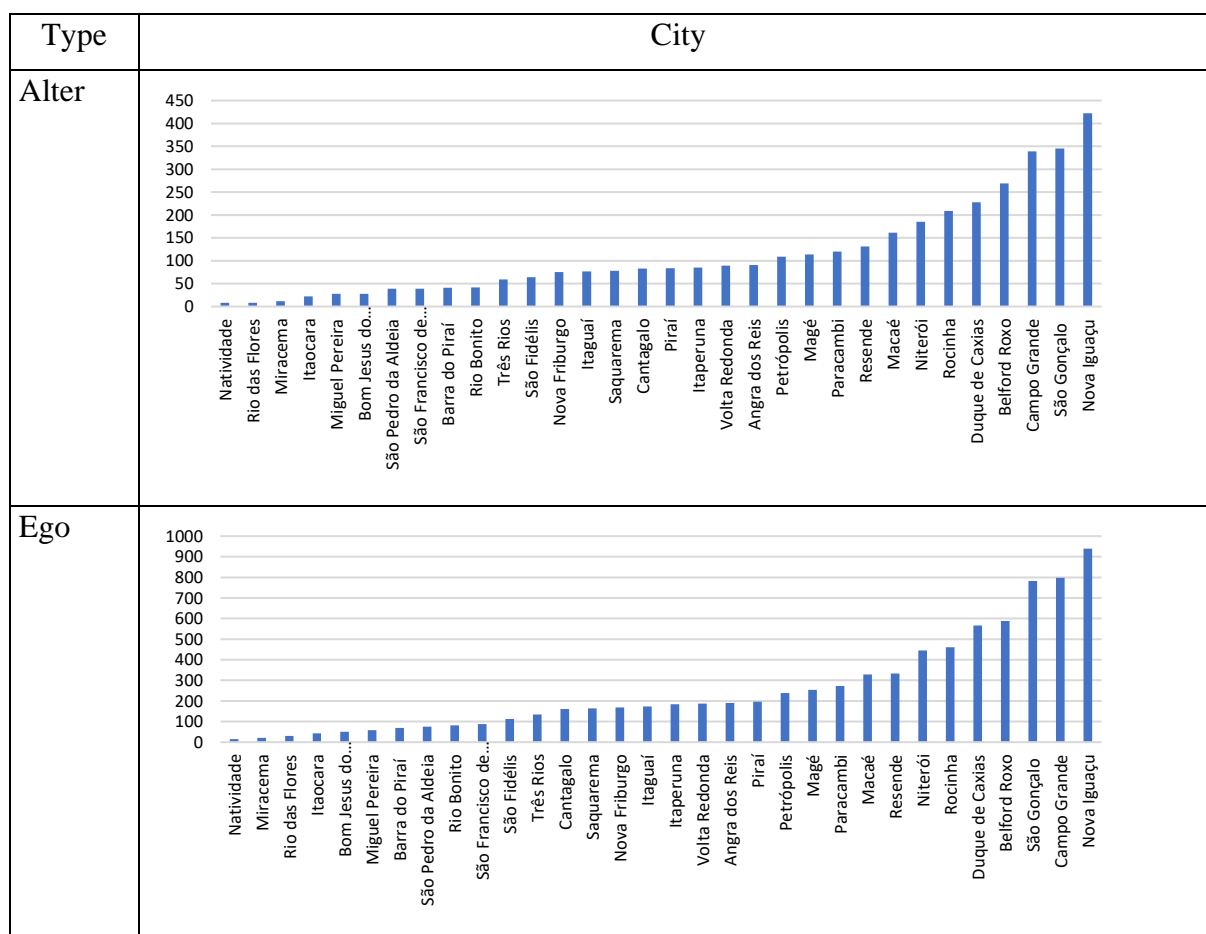
Table 162 - Regional geographical distribution- Agora Praticity

Alter	Ego
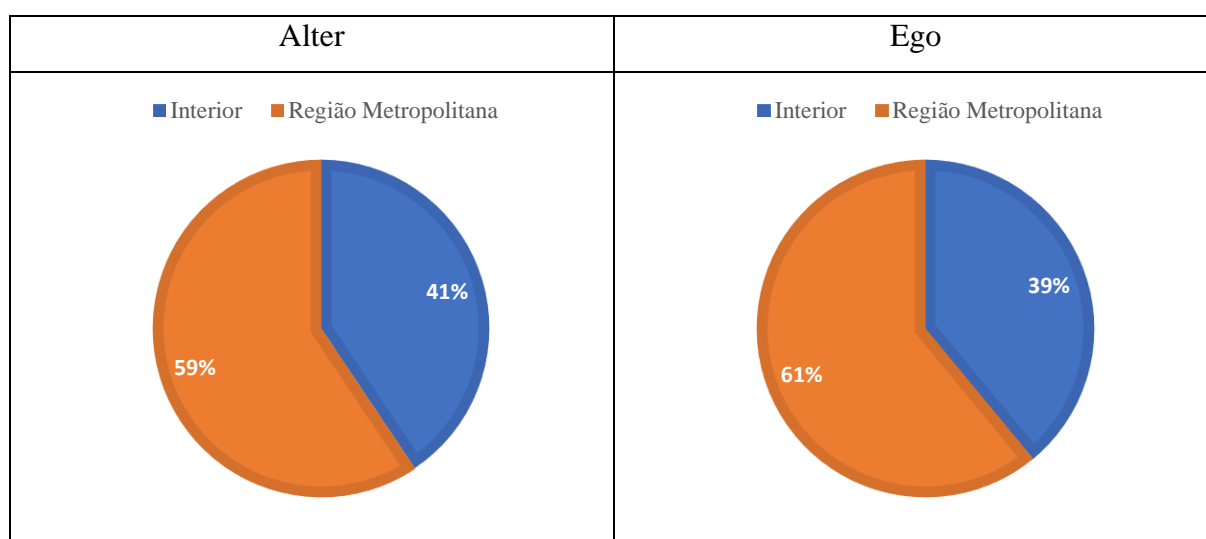
In relation to economic participation in the family, we observed in EGO and also in ALTER the evocation of the word "practicality" notified of people who do not have means of

sustenance and depend on their families. However, as we see in Table 163 below, the number of people who contribute partially or totally to family income is not negligible.

Table 163 - Economic Participation - Agora Praticity
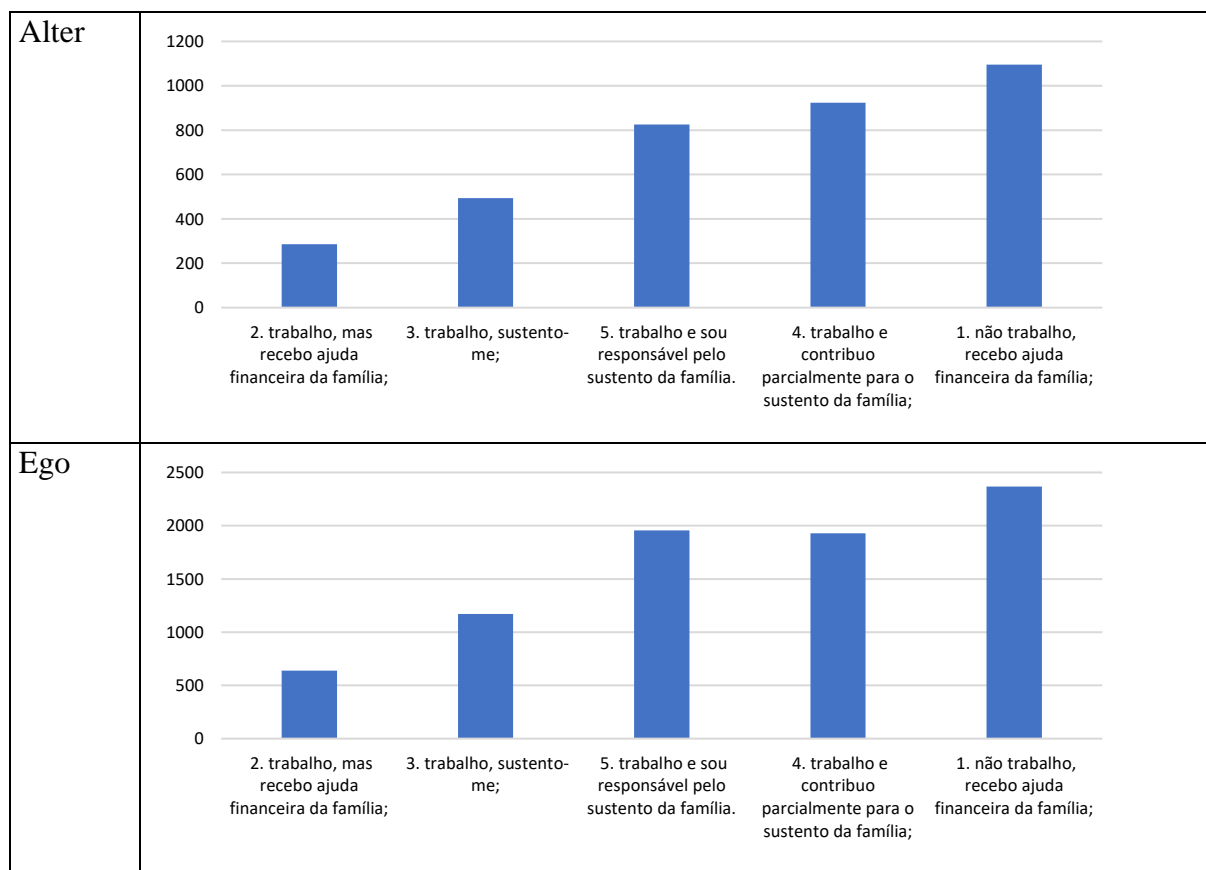
4.3.12 Agora time

Very significantly, the word "time" is also one of the most cited, especially in relation to EGO, as can be seen in chart 164 below. The amount of people who evoke the problem of time thinking that the other cares about is also very expressive.

Table 164 - EGO and ALTER - Agora Tempo

Agora	People
Ego	10372
Alter	6772

With regard to the age variation of the agora tempo, we noticed a much more extended distribution than in all other agoras studied so far, being a concern of young people and adults, although less of these due to the population effect of the population studied. Both in EGO and

ALTER, this dilation of the concern with time can be observed (chart 165, below). It should be noted that it is more pronounced in EGO than in ALTER.

Table 165 - Age variation - Agora Tempo

Type	Age variation
Alter	
Ego	
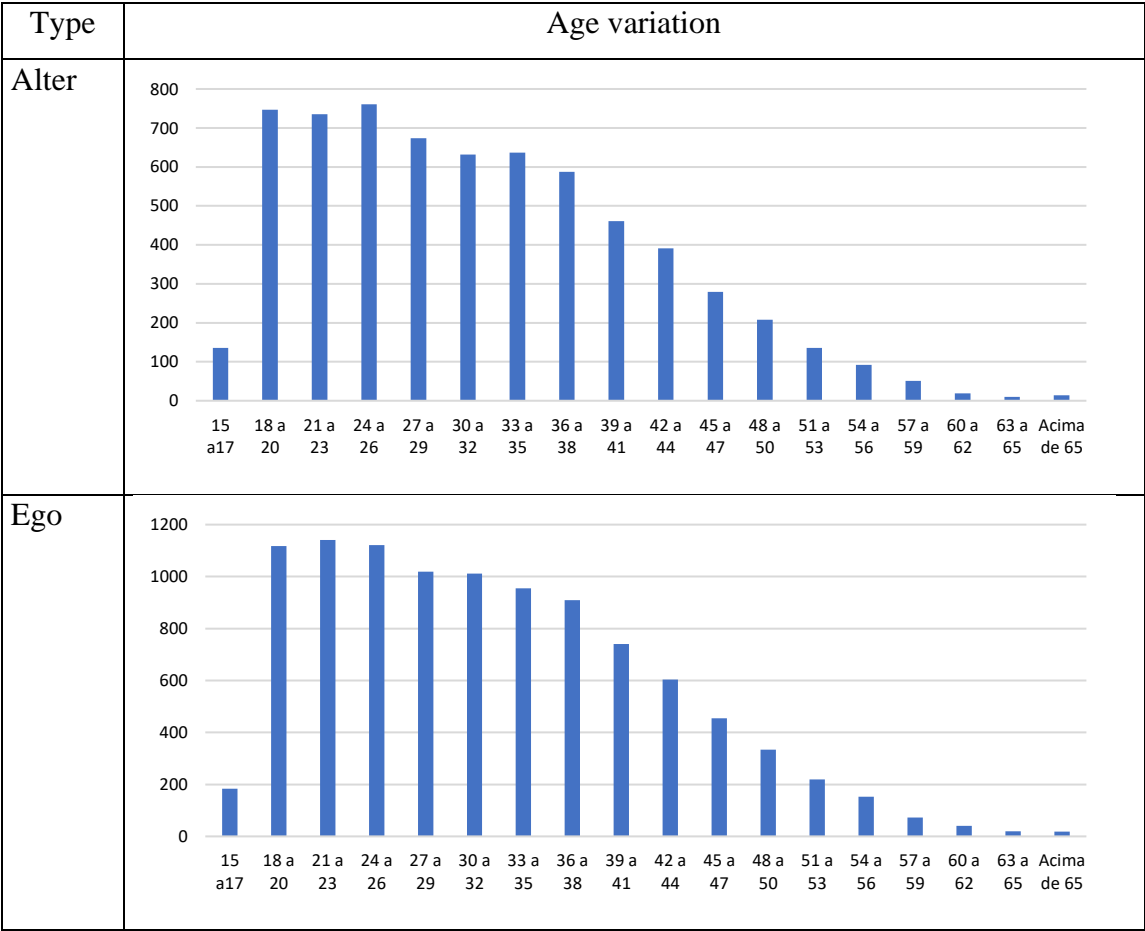
The effect of concern with time is shared by men and women, but they are the last ones that most evoke the word, referring to a possible social representation of "lack of time". In table 166, below we illustrate these two realities.

Table 166 - Sex - Agora Tempo

Alter	Ego
■ Masculino ■ Feminino	■ Masculino ■ Feminino
54% 46%	53% 47%
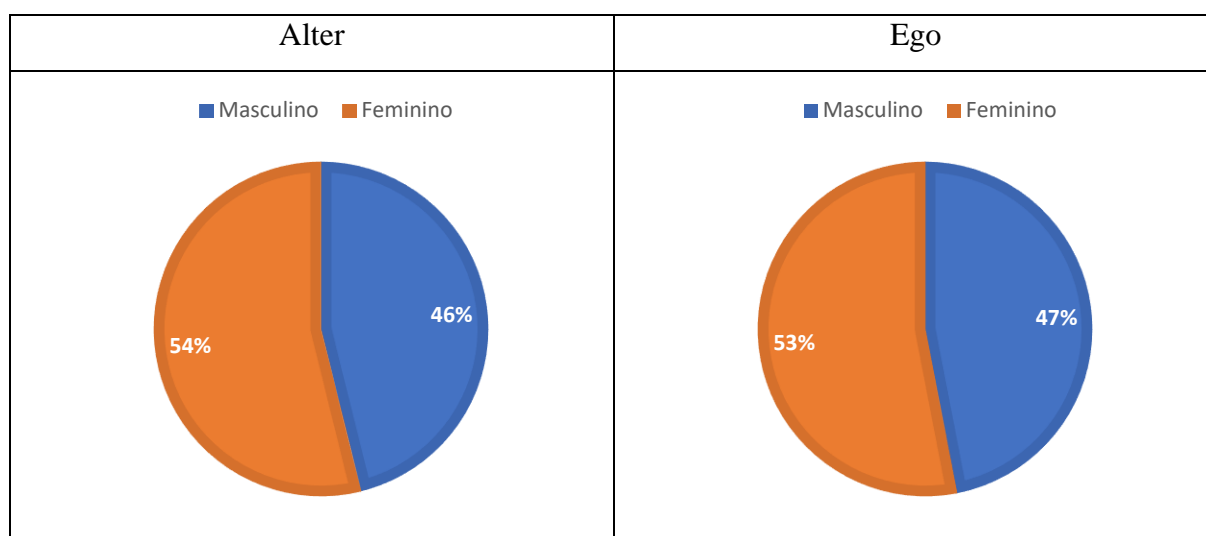
The agora produced by the evocation of the word "time", as in most cases studied so far, repeats the pattern of ignorance, both in EGO and ALTER, of experiences with AE (table 167, below). As in the previous case, a significant number of people who evoked the word have already followed courses over the Internet.

Table 167 - Experience with EAD - Agora Tempo

Alter	Ego
2% 13% 52% 33%	2% 14% 51% 33%
■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;	■ 1. nenhuma; ■ 4. fiz cursos pela Internet; ■ 5. fiz cursos pela Internet e com material impresso. ■ 2. fiz telecurso;
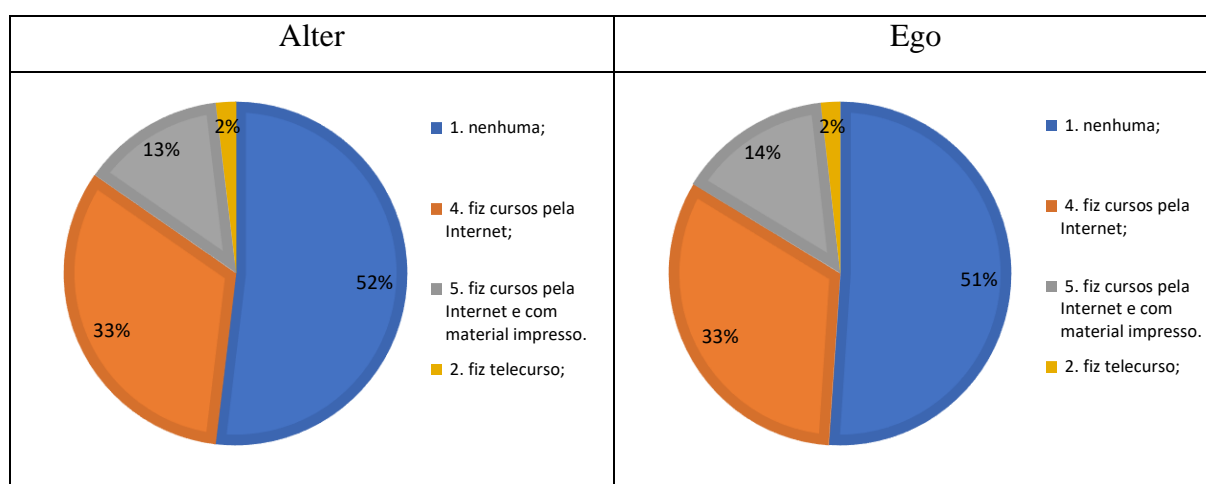
The municipal geographical distribution related to the evocation of the word "time" repeats the tendency of almost all the agoras we study. Both in EGO and ALTER, people from the municipalities of the metropolitan region of Rio de Janeiro are more concerned with the weather, especially Nova Iguaçu (chart 168, below). The regional geographical distribution confirms the tendency of EGO and ALTER in, predominantly, evoke much more concern with time in the metropolitan region than in the interior as illustrated in table 168, below.

Table 168 - Municipal geographical distribution - Agora Tempo

Type	City
Alter	
Ego	
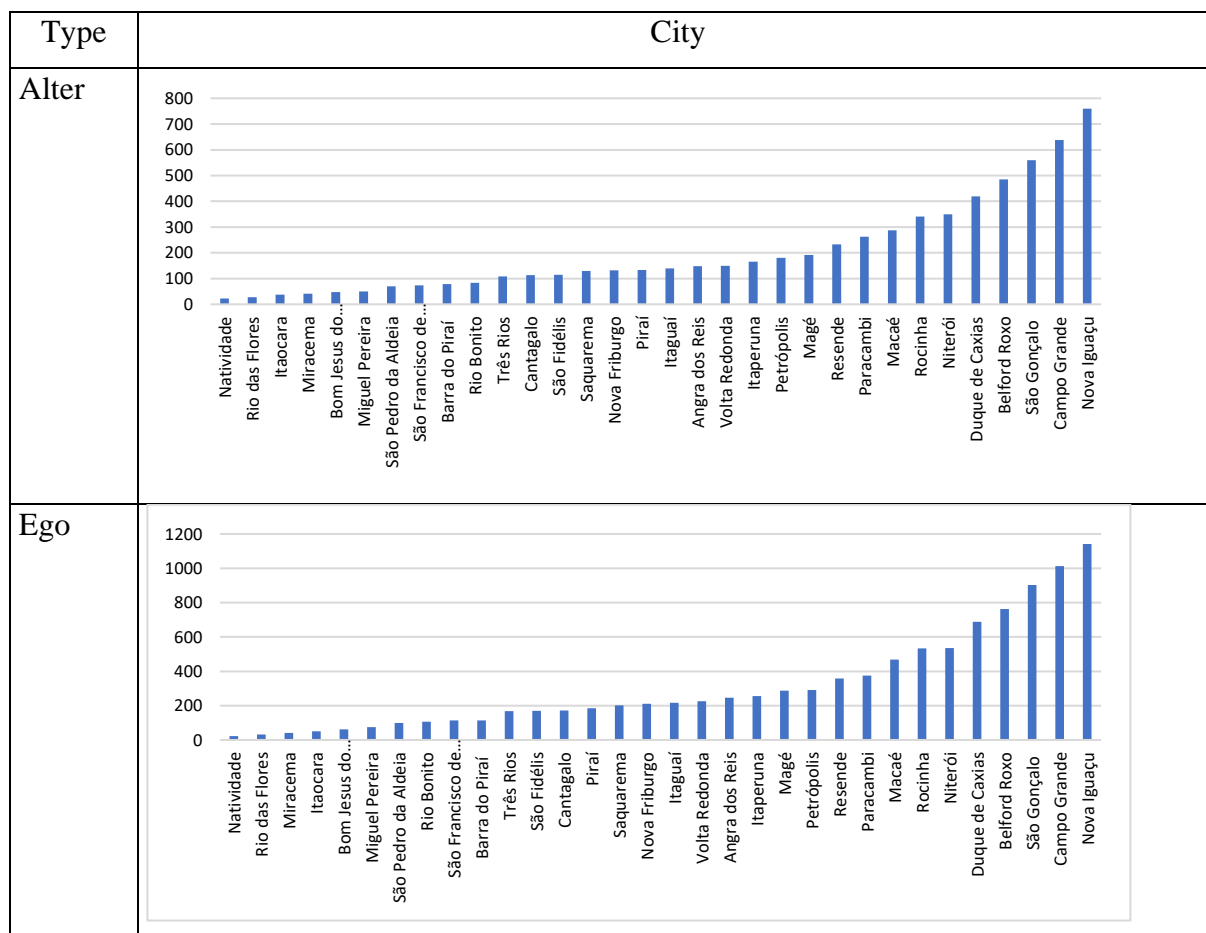
Table 169 - Regional geographical distribution- Agora Tempo

Alter	Ego
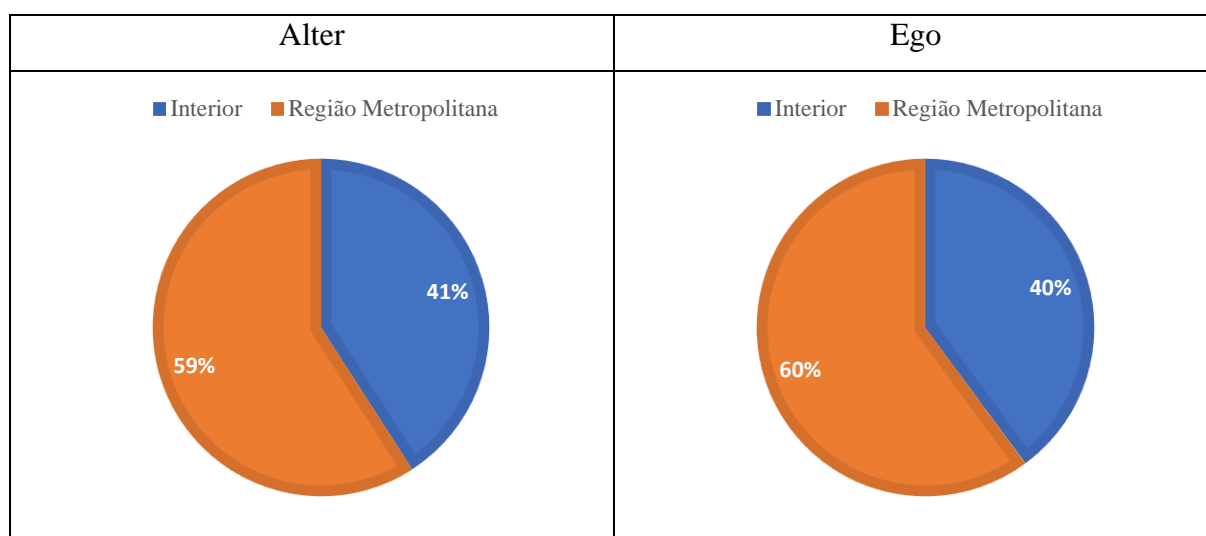
Time does not seem to have produced a picture of economic participation in the family very different from previous agoras. In EGO and ALTER the word "time" was evoked mostly

by those who have no work and receive help from the family, followed by those who come totally from the family and then partially (table 170 below).

Table 170 - Economic Participation - Agora Tempo

Alter	
Ego	
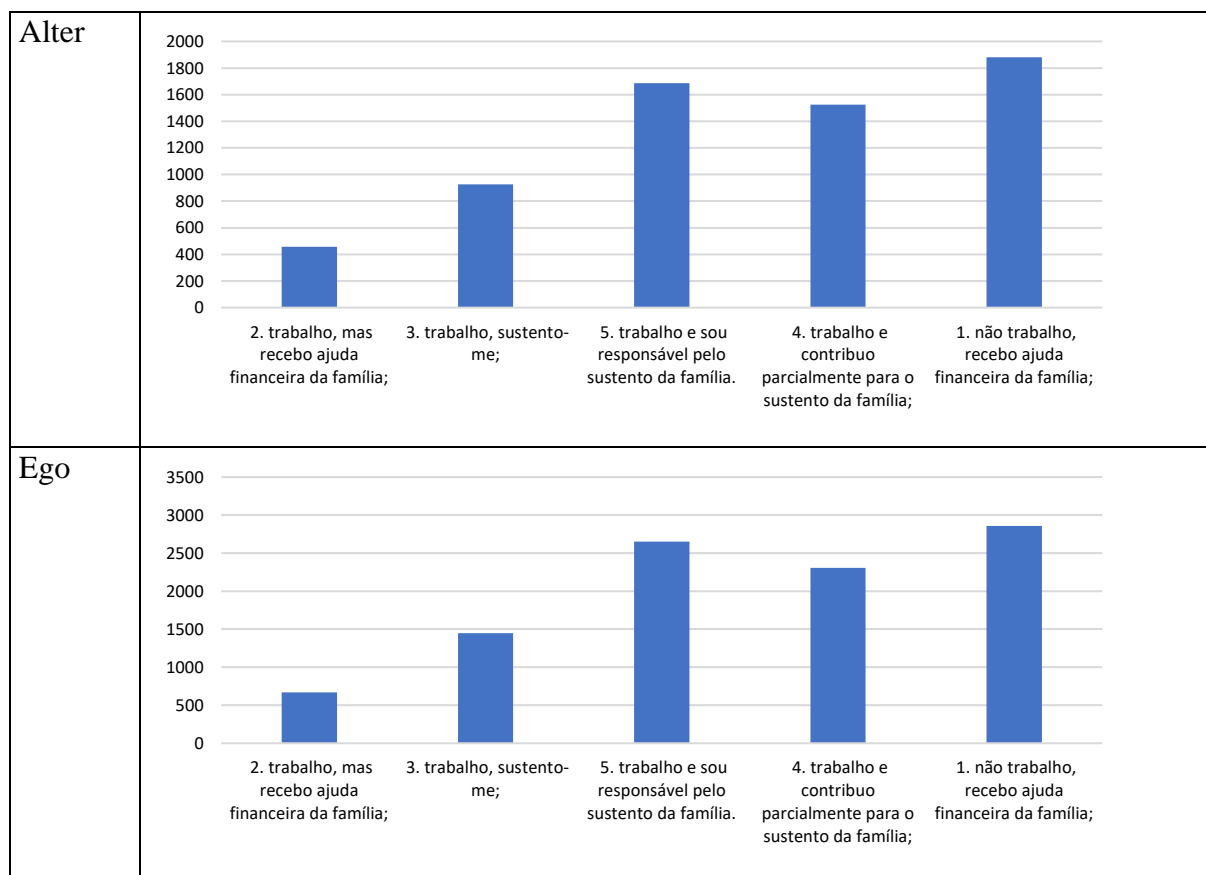
4.3.13 Overall analysis of Axis 2 results

We analyze here the agoras of Axis 2 which consist of words evoked in research present in the scientific literature related to THE the social representations that coincided with those found in our research.

Convenience

The agora convenience is found in the literature review by authors such as Caregnatoe Moura (2006), who highlight it as one of the main characteristics of distance education, both in more recent research et". In this sense, we can understand that THE, for many people in this study, have a quality of satisfaction, adequacy, usefulness or even convenience that serves them well in their daily lives. Therefore, they see distance learning as a tool that facilitates day-

to-day learning. According to some authors such as Moore and Kearsley (2010),distance education has the purpose of being comfortable, because many of those who choose this modality are no longer of university age, work or have children. Therefore, the convenience of studying at home or at any time you want would be ideal for this audience. Regarding this representation, in this research, it was possible to evaluate that the older the age, the more it appeared evoked in the ego. With this data, it is possible to assume that there is a concern of the young with the theme of convenience provided by distance education, and from the age of 24, there is a greater advance in this representation. As far as the alter is not the importance given to this agora seems to remain in balance from 18 to 37 years. By the ecology of the senses of Campos (2017), one can interpret the convenience as configured by the material conditions of existence.

Something that can justify the word convenience is that both in the alter and in the ego it is noted that the majority is the main provider of their homes which in itself would justify not only a representation but a desire to reconcile work to studies.

Cost and Economy

In this specific case, we will analyze together the cost and economy representations, due to the understanding that semantically these two evocations can be equivalent. But also, we will do different analyses to show that agoras (cost and economy) may contain different audiences. On the agora cost, the majority who evoked this representation is composed of people with a higher age group than the economy. The first (cost) had the majority composed of men aged 36 to 38 years, while the second (economy), by women from 24 to 26, and the two agoras were evoked by people from the metropolitan region of Rio, both in the alter and in the ego. The importance of interpreting one or the other agora in isolation is corroborated by the fact that, in this specific public, those younger people do not care about costs and among older people such concern is present. However, with the analysis of these representations, we can understand that the use of the lexicon effectively comes to the financial issue, according to the age range variation, and this fact may be associated with the life experience of each age group. This is because in the case of those who mentioned cost, most are financially responsible for their family and would have a more direct association with cost relationships such as slips payable, cost of living, etc.; while in mentions of the economy, most people do not work and are sustained, leading to our interpretation that the financial nuances intrinsic to cost evocation are not part of their life contexts as it does in the other group. The majority, in both representations,

had more evocations in the ego than in the alter, this shows that this problem affects the subject himself, being something less relevant when the subject is the other.

The cost and economy ratio in DISTANCE, in the literature review, can be interpreted as cheaper, which is widely criticized by Belloni (1999), for example, who says that the main function of distance education cannot be low cost but the flexibilization of teaching. This author even criticizes cheap models, understanding that socially there are no gains, because it would not be the democratization of education but an understanding in which groups of educational companies raise more money. However, Moore and Kearsley (2010) understand that reducing education costs helps expand educational structures and help level inequalities. With regard to the ecology of the senses, this representation could be associated with the material conditions of existence and this factor itself could be a justification for the search for distance education, that is, the subject seeks THE because it is cheaper due to its financial conditions.

Difficulty

This agora is addressed on Axis 1.

Discipline

The discipline is widely addressed by SCHOLARS of THE, as it is a modality of centralization of teaching in the student, which makes this aptitude essential for the good performance of the student. Some authors even argue that distance education would not be possible for children, since many courses work with processes that are not pedagogical but andragogic (MOORE, 2007), that is, they are designed for adults. By definition, the EAD proposes that the student be at the center of the teaching process. This centrality carries in itself the weight of discipline and organization of time for example. We are conditioned to learn in a certain classical structure in education, in which the teacher explains orally about a given theme and the students accept the suggestions and steps of the teacher, but we were not accustomed to the systems in which the responsible for education is the student. This paradigm shift requires a necessary discipline to conduct your learning (FORMIGA; LITTO, 2009; MOORE, 2007; MOORE; KEARSLEY, 2010) .

It is interesting to note that, in the case of agora discipline, the evocations were eight times higher in the ego than in the alter. Both in the alter and in the ego, we found a predominant range of 24 to 26 years of age of subjects who do not have work, being supported by their

families. In the relationship with the ecology of the senses (CAMPOS, 2017), we understand that there is a relationship with regard to "consciousness, will and morality", due to the tendency of characteristic of the subject.

Ease

This agora is addressed on Axis 1.

Flexibility

The representation that gives rise to this agora is addressed with relevance in several studies of the literature review, being considered one of the main reasons and attractions for the realization of distance higher education (MOORE; KEARSLEY, 2010)   . This social representation itself can bring several meanings such as flexibility of time or place of study and can be the great attraction of the modality in Brazil, considering that the majority of people who seek this format of education in the country work (ABED, 2016; ABRAEAD, 2008; ANT; LITTO, 2009; MOORE, 2007) is not necessarily a surprise to have these representations as the most were evoked. In all studies sought in the literature review in Brazil, this representation appeared prominently,as can beseen in s chart s 6and 7 (p 49 and 50). As for the research conducted, it is also noted that in relation to its public, the majority is out of university age and the age group with the greatest impact formed by women between 24 and 26 years, from the metropolitan region of Rio de Janeiro.

Flexibility, however, comes at a price, according to authors such as Caregnato and Moura (2006) who point out that it is only possible to be flexible in distance education when there is discipline. With regard to the ecology of campos' senses (2017), we highlight that this social representation is linked to material conditions of existence in which the subject needs a type of education that is comfortable and does not harm his routine directly with regard, for example, to the need to work.

Internet

As for the internet social representation, this is today one of the main engines of THE nowadays, because thanks to it, the modality of teaching distance takes on very low cost and gains capillarity, being possible to meet people who may be geographically islanded of

education (BELLONI, 1999; FROM THE COAST; FRANCO, 2005; ANT; LITTO, 2009). The public that evoked the internet agora, both in alter and ego, was people who are mostly between 18 and 20 years old, which leads to the association of youth with this medium as an instrument of education. Regarding gender, most men are when the question was directed to the ego, but the situation is reversed in the alter, being mostly constituted by women. It is also possible to note that this large majority of people who do not work and receive financial assistance from their relatives.

Internet, within the most cited, is the only representation that is a material element, a constituent part of the EAD. Other elements that constitute a distance education as a platform and tutor were not directly related, reinforcing the idea of the strength that has this means of communication over THE as already mentioned above. It would also be possible to interpret that the lack of knowledge of a distance educational structure leads the researched to confuse THE as the vehicle, in this case the Internet.

On the perspectives of the ecology of the senses (CAMPOS, 2017), we can understand that this agora would be tied to a material condition of existence, which could also justify its entry among the most cited in view of its popularity.

Opportunity

The social representation opportunity is the most important with regard to the number of evocation, and 10,539 people evoked in the ego, the number responsible for the greatest expression of this agora. On the other hand, 6,238 people represented the answer in the alter. The majority age group for the ego was 27 to 29 years and, for the alter, from 24 to 26. In this respect, we can assume that most of these people would be out of the age considered university, which leads to deduce an attribution of positive meaning of representation opportunity for these people, who should consider themselves, therefore, contemplated with the chance of being able to attend a distance graduation. At this point, we can correlate with the literature review regarding THE being pointed out as a teaching of "second chance" (SCHLICKMANN *et al*., 2009). This, however, does not necessarily need to be something bad, it just reveals a fact in which there would be no primacy of the choice of distance education as an educational modality to be attended, that is, not for its didactic qualities, but, rather, functional. The issue of THE being an opportunity reinforces when we analyze that most of these respondents say they do not work and be supported by the family, that is, they can see in the EAD a form of opportunity in their life, in view of the lack of employment and their training. Added to this, the older age.

Another characteristic is the issue of sex that is composed mostly of women from the metropolitan region.

The social representation opportunity linked to the socioeconomic brings to us the confirmation brought in the literature review by authors with different opinions. For Formiga and Litto (2009),in a positive view, EAD attracts an audience that has not had the opportunity to study at university age and needs to qualify. As a counterpoint, we have authors such as Schlickmann and collaborators (2009), who consider that, even if the modality is qualified as inferior by this public, he agrees to submit to such a method of study in the view of achieving the diploma.

Regarding the ecology of campos' senses (2017), we classify this representation as being tied to consciousness, will and morality, which is understood that the aspects of the subject's intimate forum (will to get out of unemployment and with advanced age for example) are comforted by the solution represented by THE as a way of ascension in life.

Practicality

In the agora practicality, it is noted that there is a much higher number when it comes to the ego, a little more than double the alter. When analyzing the representation of alter and ego, we will see in relation to this agora, that it is possible to notice a wide balanced age group that starts at 18 and goes up to 26 years as the main audience.

In the literature review, we find the understanding of practicality in several points, associated witharachteristic sarachistics of THE as agility and easy use, in the composition of an educational format that fits better to a routine in which such aspects are relevant. This representation may have links with others already explored in this study such as time, flexibility and ease.

In the relationship with the ecology of campos' senses (2017), this agora was framed as material living conditions, linked to the ease of studying without leaving home for example.

Time

The agora time is one of the most important along with the agora opportunity, but different from the latter, the time representation possibly has to do with characteristics of THE and not with intimate understanding (connection with conscience, will and morality). The notion of time can be considered from the possibility of developing asynchronous activities,

which provide flexibility, to the notion of time savings as brought by some authors such as Moore (2007).

The formation of this agora has a highlight point for the ego with more than 10,113 evocations, while for the alter, there are 6,570. The age group, both in the case of the ego and the alter, has a certain similarity, being between 18 and 26 years of age in the metropolitan region of Rio de Janeiro. Most have no work and are supported by the family. In addition, it is also noted that more than half of this group has no experience with THE. Therefore, we can deduce that the young person up to 26 years has greater concern or understanding with the notion of time.

Regarding the ecology of the senses (CAMPOS, 2017), we can again understand the material connection around THE, related to the daily life of the subject, possibly in the sense of facilitating his day to day in terms of time optimization.

Observations - Axis 2 - Agoras Literature Review

If we consider the ecology of the senses in the formation of the world image, we can see an analysis in Figure 24 below, in which it is possible to understand that these agoras are formed mainly by everyday issues of the subject and his sociability, linked to consciousness, will and morality and material conditions of existence, layers of the configuration of the meanings of the basic theory of research.

Figure 24 - Theoretical framework: agoras of literature review in the ecology of the senses
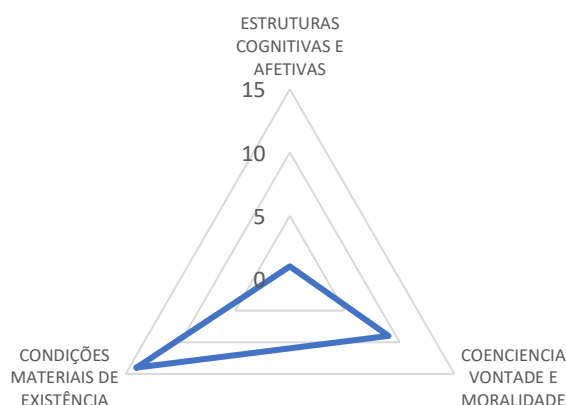
We highlight that, interestingly, the third layer of the theory -cognitive and affective structures of the subject -was not associated with any representation of this Axis 2:Agoras Literature Review, because despite the relationship, highlighted, of this axis with aspects of routine life, no points of emotion and cognition were verified that converged in the direction of such layer.

4.4 Axis 3 - Analysis of agora affinity plans

4.4.1 Introduction

As can be inferred from what we have presented so far in this thesis, the formation of an agora emerges from two theoretical contributions, on the one hand taking into account the creation of systematic patterns of evocation of social representations, according to the structural methodological proposal Abric (1994), and on the other hand, we are inspired by contributions of formation and theory of networks and groups (MARTELETO, 2001; RECUEIRO, 2002), as already clarified in the methodological stage. Thus, it was possible to locate the social representation and the groups that constitute it forming a hub on a given *representation* as it was seen applied in axes 1 and 2 of this thesis. However, in a broader understanding of the groupings of people by social representations we could have the possibility of creating a *hub* with more than one representation, causing a nesting possibly with a greater burden of

ideological affinity. In practice, it is possible to bring people together not only by a coincident RS, but two, three, four and even five social representations, in the case of this research.

Therefore, we created agoras of dispersed people who would have greater ideological affinity in relation to a theme, in the case of this research, due to the greater number of different evocations grouped in the same agora. In practice, we deduce that the greater the number of coincidences of evoked terms, the greater the ideological affinity between the subjects; to these affinities we call plans. Axis 1 and 2 was conducted by plane 1 agoras, as it was formed only by a coincident word. But there could be agoras of plan 2, 3, 4 and 5, the latter being the one that would have greater ideological affinities between individuals. It is also understood that statistically it is more likely that there is a plan 1 agora than that of other planes due to the number of coincidences that we would have to have between them, as seen in the methodology. That is, the affinity plans of agoras is an in-depth concept of the methodology we create, in which it is possible to group people by thematic affinities around the common representations, that is, people who think closely about a given subject.

It was possible to obtain, in this thesis, up to five affinity plans, since respondents were asked to express the first five words that come to mind about AEd. There were affinities at different levels, from one to five coincident evocations. In this part of the work, however, we will demonstrate the maximum level: of five coincident social representations, in which we will display only in relation to the ego, because the appearance of coincidences in the alter was little significant. The most probable agora formation (plane 1), that is, of only a common evocation was demonstrated and discussed in the previous subchapters on Axes 1 and 2.

4.4.2 Affinity plan

In the process of isolating the highest incidences of the maximum affinity plan (5 words or representations), we listed below the two largest flat 5 agoras found in the ego. They have, respectively, 19 and 29 people who responded absolutely equally in the 5 representations evoked, as can be observed below.

Table 171- Level 5 EGO Affinity Plan, higher occurrences

Social Representations	Subject
DISCIPLINE, ORGANIZATION, MOTIVATION, PROACTIVITY, AUTONOMY	19
DISCIPLINE, ORGANIZATION, MOTIVATION, PROACTIVITY, CURIOSITY	27

So that there are no problems in confusing the agoras that will be studied, let's call the 19 people "A1 Plan 5" and the other with 27 people of "A2 Plan 5".

The main motivation of this part of the thesis is not to capture as many people as possible, understanding, however, that the numbers of subjects presented here may seem like pifios in relation to other more sumptuous ones listed in this research. What matters here is to demonstrate the broader possibilities of a research with agoras. Another important point is to understand that a stemming was not performed, and coincidences are therefore literal, that is, these subjects had to write exactly the same word so that these agoras were created by level five affinity plane.

4.4.3 Agora de A1 Plan 5 (DISCIPLINE,ORGANIZATION, MOTIVATION, PROACTIVITY, AUTONOMY)

In this agora will be checked only the EGO because in the alter were found only two people with these same representations in the alter, as can be seen in the table below.

Table 172 - EGO evocations of A1 Plan 5

Agora	People
Ego	19

In chart 173 (below), regarding the age variation of this agora, we noticed that the largest number of people are between 27 and 29 years of age, but it is also possible to see some smaller peaks in the range of 24 to 26 and in the 33 to 35 years of age.

Table 173 - Age variation -Agora "A1 Plan 5"

Type	Age variation
Ego	
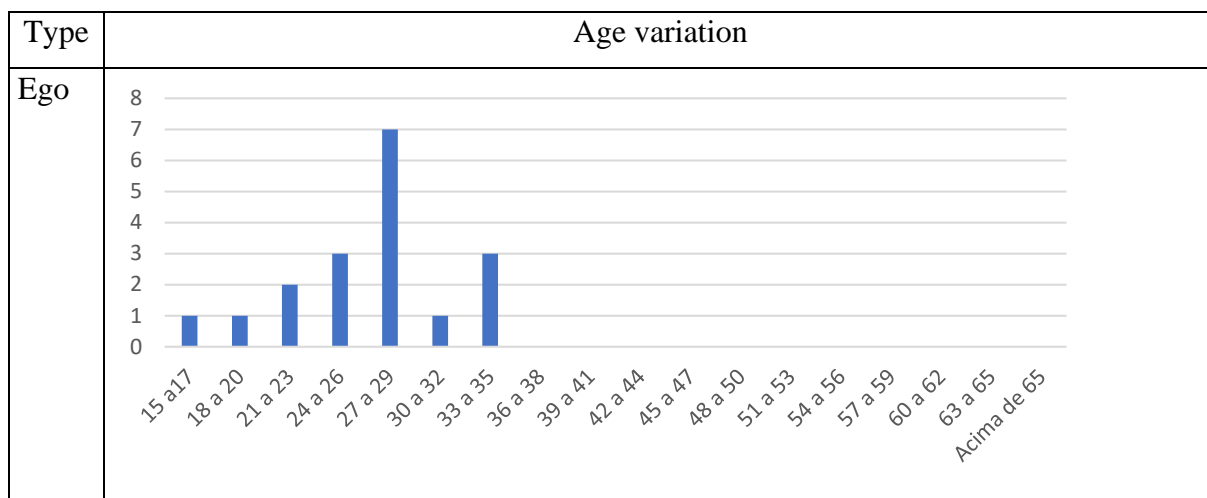
It is possible to notice that there is a majority number of men in the formation of agora A1 Plan 5, and then it is constituted in about 3/4 of the population of this agora. The minority (26%) consists of women. In table 174 below, we illustrate these statements.

Table 174 - Sex - Agora "A1 Plan 5"

Ego
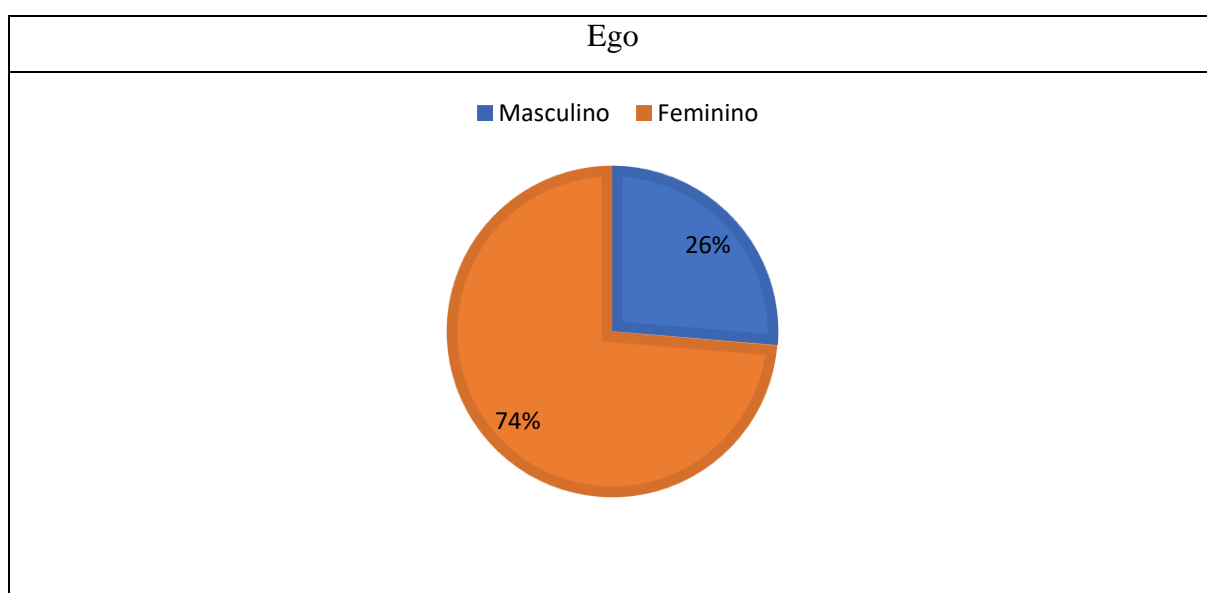
We can note below that in relation to the experience with THE, most do not have any experience with this type of teaching, this being the large majority with 63% of this audience, as can be appreciated in table 175 below.

Table 175 - Experience with EAD - Agora "A1 Plan 5"
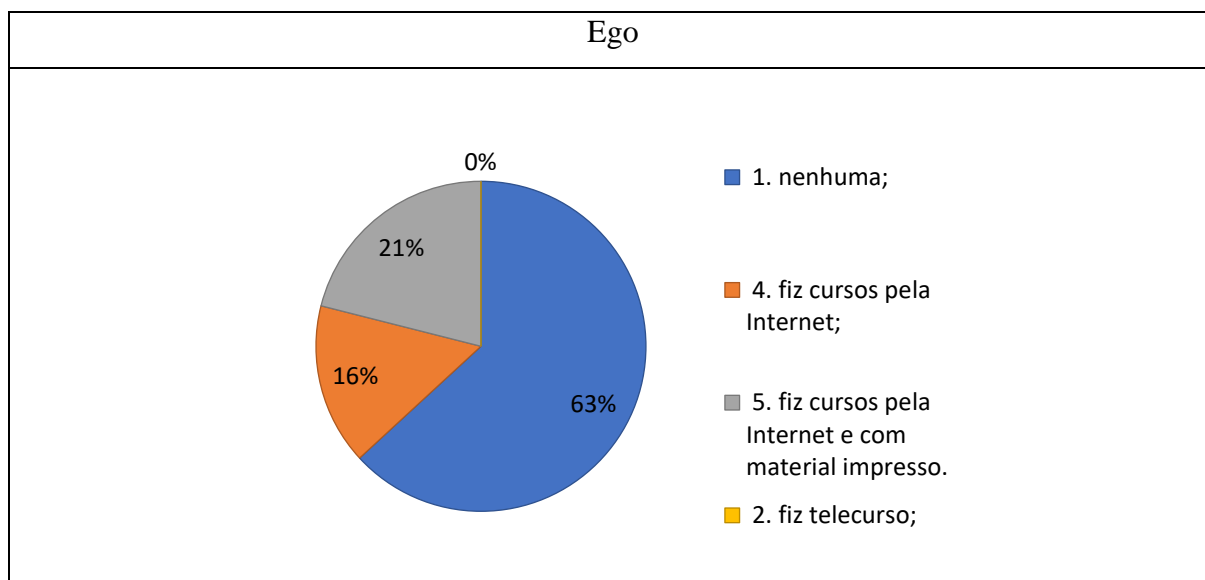
In the geographical distribution, it is possible to notice a higher incidence of people from the interior of the state of Rio de Janeiro, especially the city of Macaé in the northern region of Rio de Janeiro. See table 176 below.

Table 176 - Municipal geographical distribution - Agora "A1 Plan 5"

Type	City
Ego	
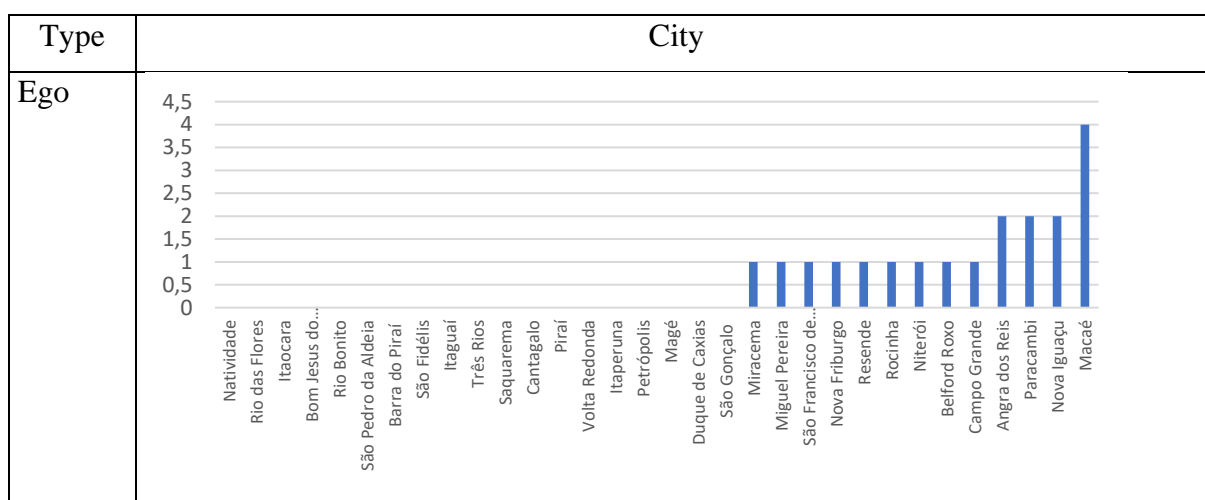
In relation to economic participation, the vast majority of them, this agora was made up of people who are supported by their families, in a total of almost 70% of the group. The data can be seen below in table 177.

Table 177 - Regional geographical distribution - Agora "A1 Plan 5"

Ego
■ Interior ■ Região Metrolitana
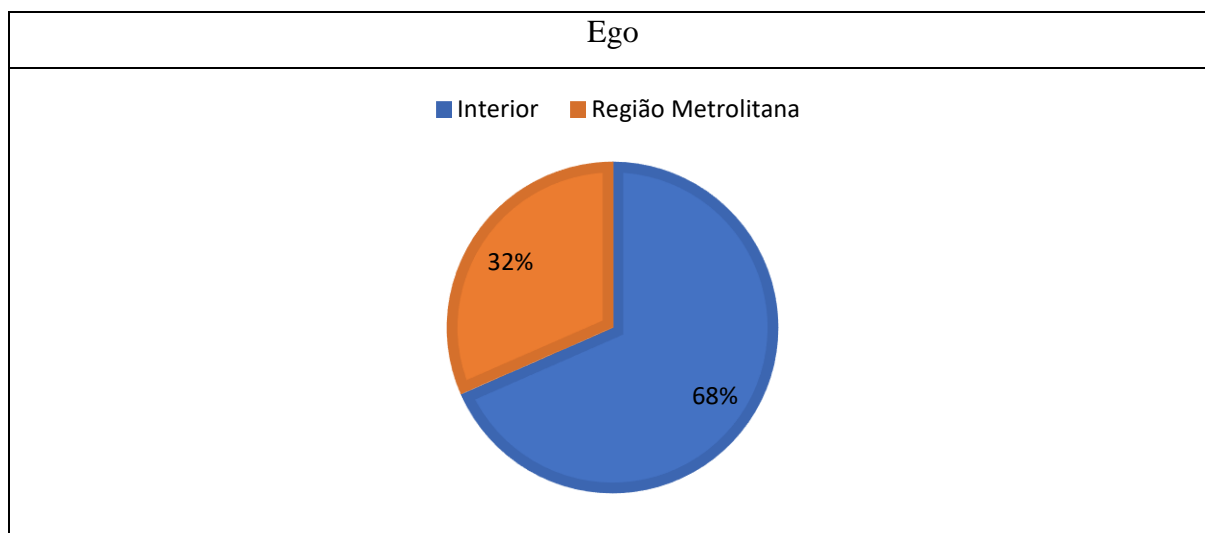
Table 178 - Economic Participation - Agora "A1 Plan 5"

Alter	
Ego	
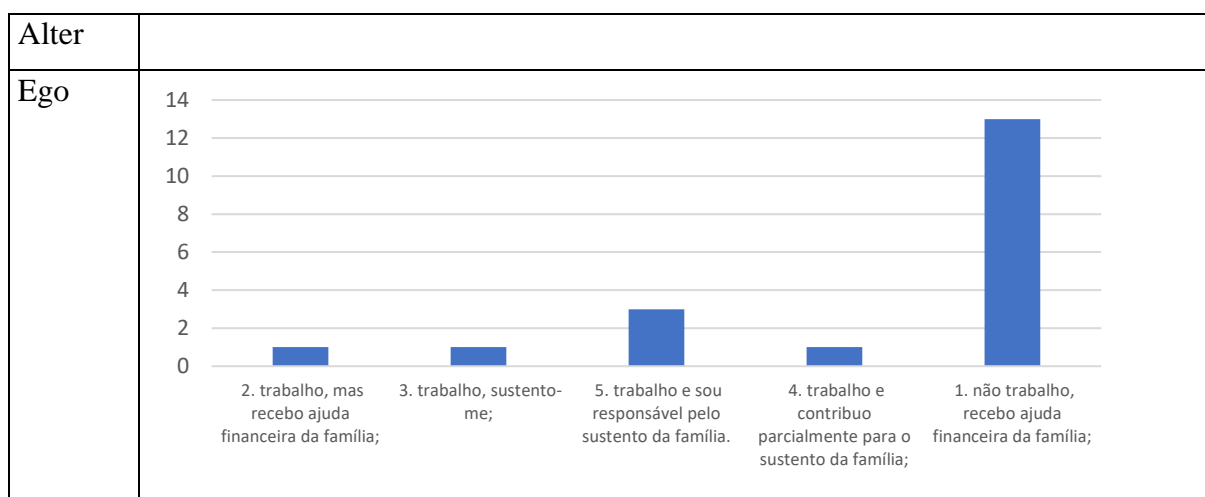
4.4.4 Agora de A2 Plan 5 (DISCIPLINE,ORGANIZATION, MOTIVATION, PROACTIVITY, CURIOSITY)

The formation of this agora was composed of 27 people and was the largest in absolute terms that was achieved for the agora of plan 5. The result presented is only referring to the ego.

Table 179 - EGO Evocations

Agora	People
Ego	27

With regard to the age variation of this agora, it is possible to see that there are two predominant bands numerically tied, one from 21 to 23 years of age and the other from 27 to 29 years of age, the third most marked range is in the range of 48 to 50 years (chart 180, below).

Table 180 - Age variation - Agora "A2 Plan 5"
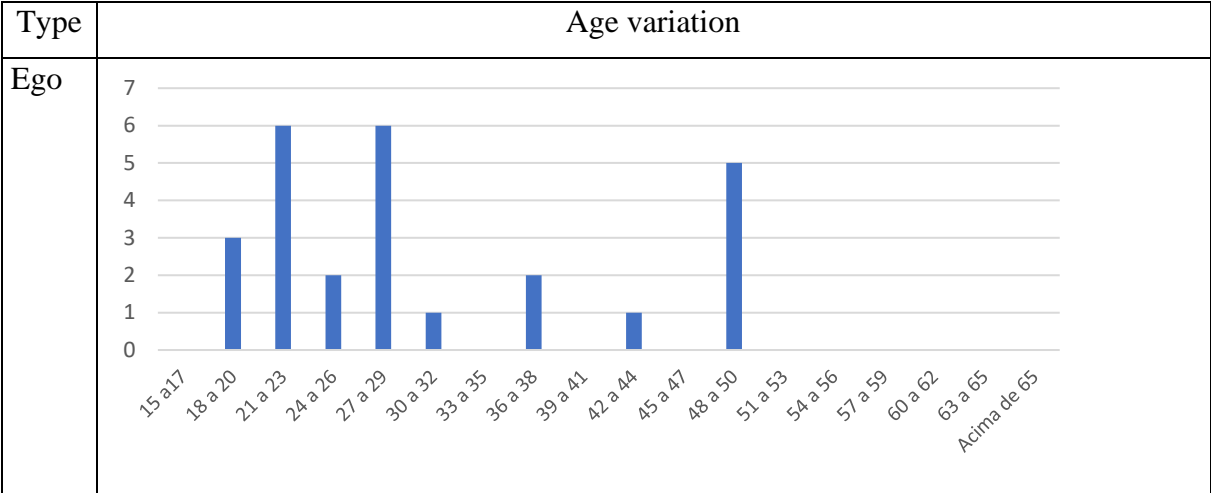
Type	Age variation
Ego	

It is possible to notice that there is a majority number of men in the formation of the agora A2 Plan 5, being a constituent of the large majority formed, leaving only 33% to the female public. In table 181, below we illustrate these statements.

Table 181 - Sex - Agora "A2 Plan 5"

Ego
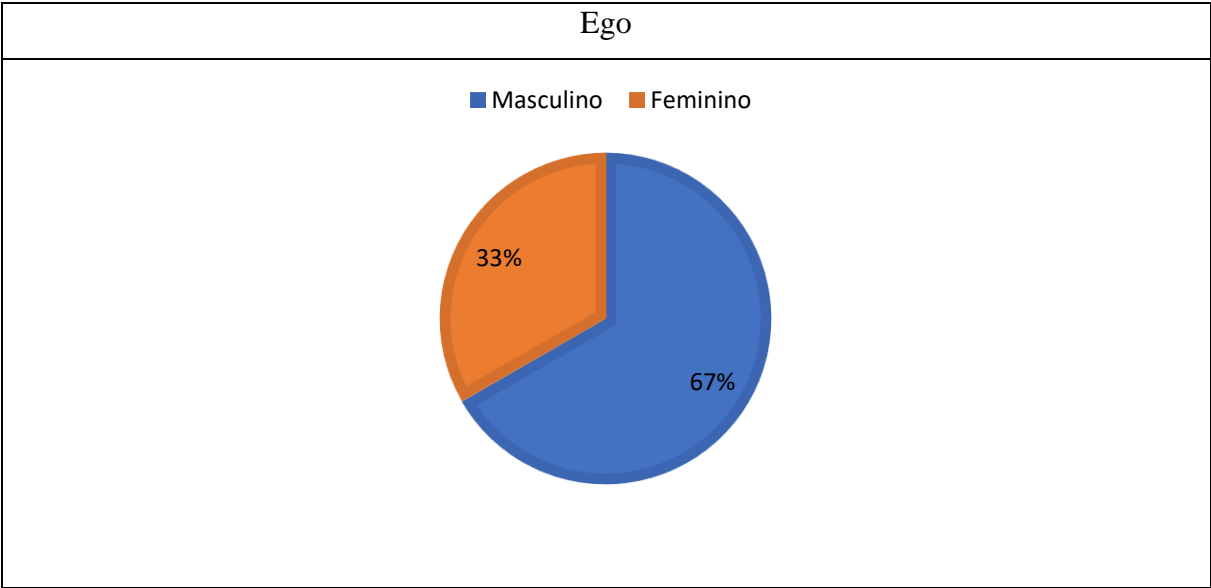
We can note below that in relation to the experience with THE that the majority do not have experience with distance education, which is made up of 50% of the respondents, as can be seen below.

Table 182 - Experience with EAD - Agora "A2 Plan 5"
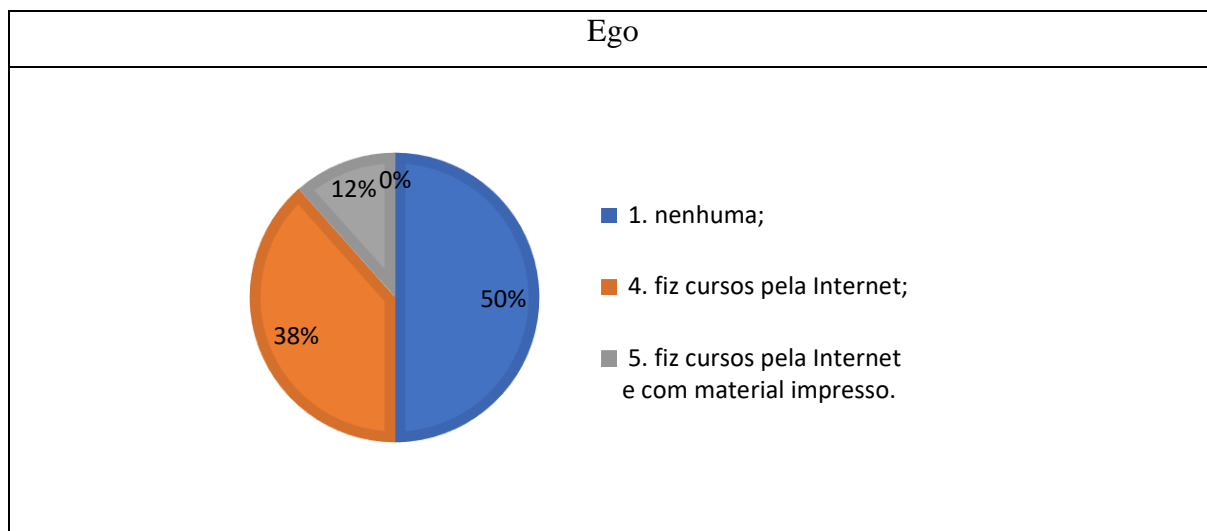
In the geographical distribution it is possible to notice a higher incidence of people from the interior of the state of Rio de Janeiro, but the city that occurred the largest number of these evocations was Nova Iguaçu, which makes up the metropolitan region of Rio de Janeiro.

Table 183 - Municipal geographical distribution - Agora "A2 Plan 5"
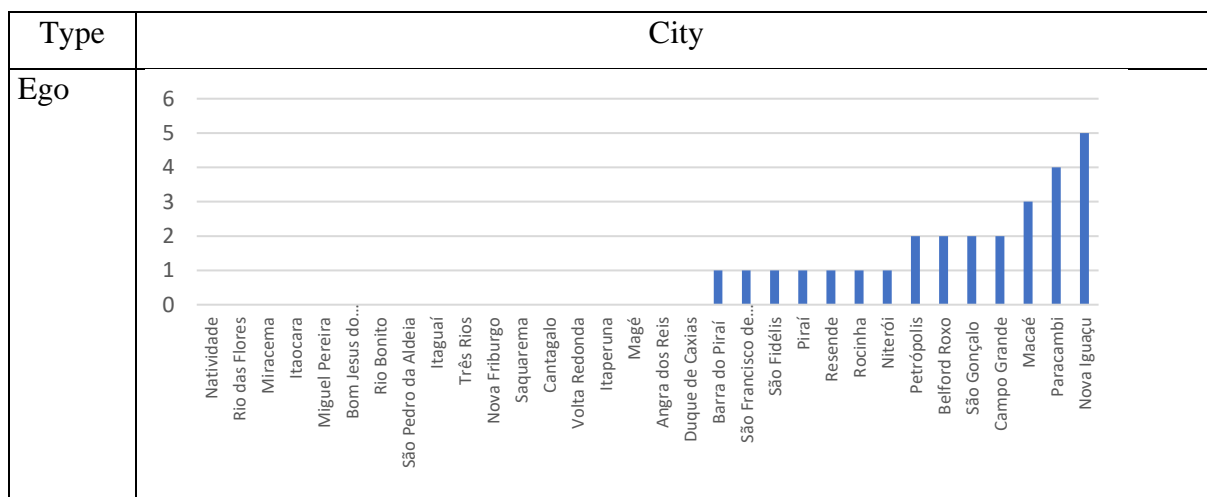
Table 184 - Regional geographical distribution - Agora "A2 Plan 5"

Ego
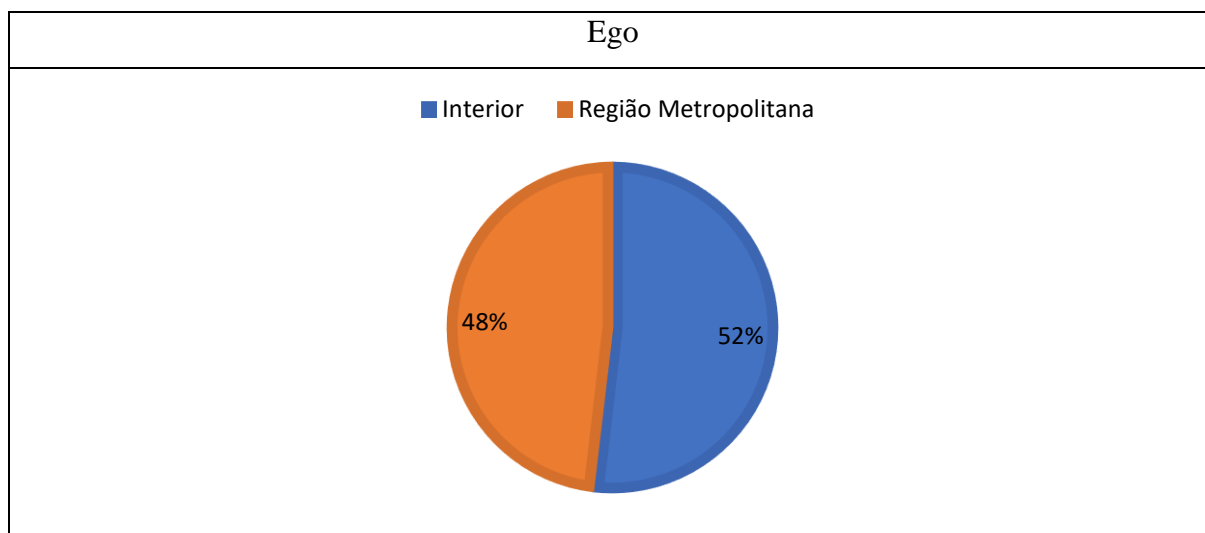
It is noted, regarding economic participation, that although the majority declared to be supported by the family, there is a group of respondents who almost draw with the first group, who are those who are family users, that is, people who are responsible for the support of their homes. (table 185, below).

Table 185 - Economic Participation - Agora "A2 Plan 5"

Alter
Ego
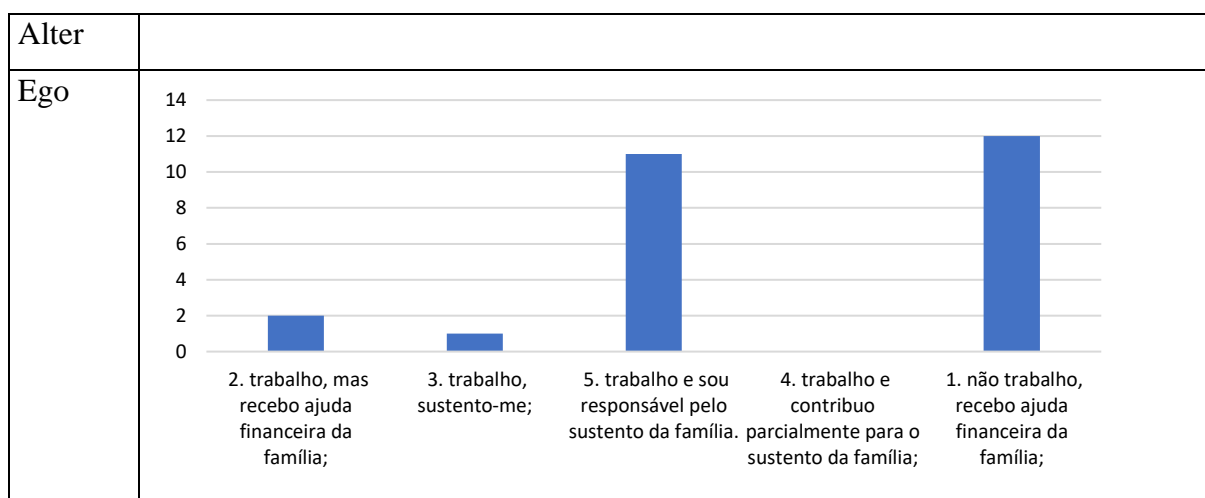
4.4.5 Overall analysis of Axis 3 results

The analysis of the two flat 5 agoras we exhibit will be carried out jointly in this item, in order to compare them and verify their points in common. At first, one can highlight the similarities of the formation of one and the other and a notion that the two would be included in a plan 4 agora, also due to their affinity. The important point to be observed is that in the

agora "A1 Plano 5" we see that the representations discipline, organization and autonomy are among the 50 most cited, and in "A2 Plan 5" there was the formation of the majority by words outside the group of the 50 most cited, namely are the representations motivation, proactivity and autonomy. The two formations are mostly composed of men from the interior of the state of Rio de Janeiro who do not work and have a similar age group, from 27 to 29 years of age.

In an individual view, the formation "A1 Plano 5" has its majority formed by men from the city of Macaé and the interior of the state of Rio de Janeiro, consisting of people aged almost thirty years (27 to 29), who are supported by their families. It is interesting, in this case, to observe the relationship of geolocation (Macaé) with the representations evoked in this specific group. We can then deduce that discipline, organization, motivation, proactivity and autonomy – which make up the agora A1 Plan 5 – are part of the lexicon of this region.

In the case of the agora "A2 Plano 5", we can see greater age diversity, with the predominance of the range from 27 to 29 years and the city of Nova Iguaçu as the place that concentrated more people. This group is also composed of those who do not work for the most part.

When it comes to the ecology of the senses (CAMPOS, 2017), we would classify all representations as linked to consciousness, will and morality, with no correlation with regard to material conditions and cognitive and affective structures. An important point that we can also work on this theory is the relationship with the interaction proposed by Campos (2017) in the relationships between the subjects, since common representations can be sealed in exchanges in the natural and social environment, typical of the city of Macaé, taking place, for example, in the interactions in the neighborhoods, in social networks, etc., which group these people.

It is worth noting that we do not seek in this thesis to understand the causes that led these individuals to have these representational affinities, but we can observe that they can be formed by the interactions between the subjects and the sharing of their life experiences.

4.5 Axis 4 -Relational analysis of agoras

4.5.1 Introduction

In this axis of the research, we will not analyze socioeconomic profiles in general, as already performed in this study, but rather the reproduction of representations as a function of agoras, separateing the alter and ego. The work here is constituted in combining agoras and

their representations. The conduction of this stage has three types of agoras chosen for this analysis: one will be from the internet agora (axis 2), because it departs from the other representations because the only one referring to a constituent part of the EAD itself. The others were chosen according to Axis 1 and 2, two negative (prejudice and weak), one dubious (difficulty) and the most evoked (opportunity).

4.5.2 Relational analysis Ego and Alter

An important point to highlight is how much the percentage relationship that will be displayed below in the graphs between the agoras and the representations in the ego and alter. Each representation will have its total according to the number of people who are members of the agora. Since each person can evoke up to five social representations, we highlight that cases may occur in which their totalities exceed 100%.

Relational analysis of the internet agora in alter

By analyzing the figure below, it is possible to conclude that the people who formed the internet agora no alter had as most cited representations in the ego: focus, economy, training, internet and training, with 32% of them having answered focus.

Figure 25 - Agora internet no alter and the social representations of the ego
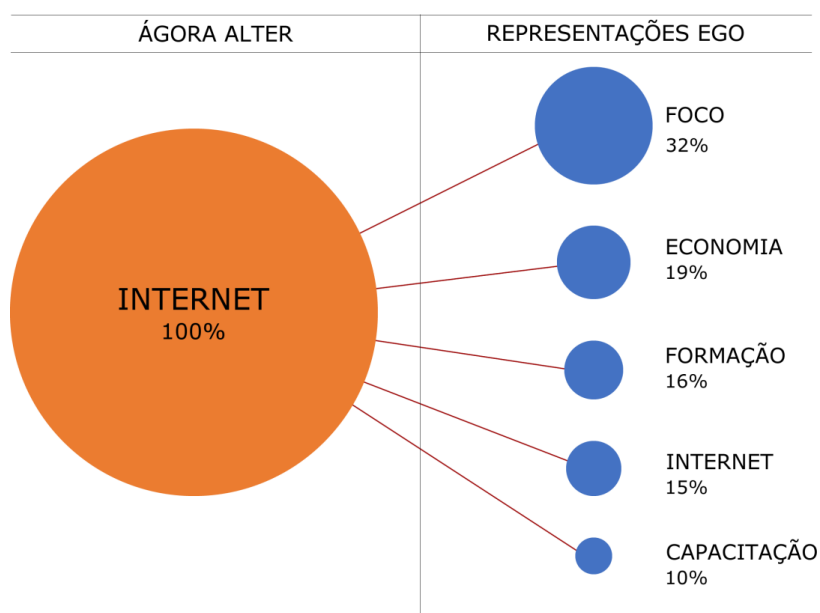
Relational analysis of the agora prejudice in the alter

In this relational agora, there is a significant link with the representation opportunity, with 30% of the total and an equivalence of 20% (approximate values) in four specific representations: time, flexibility, practicality and discipline.

Figure 26 – Agora prejudice in the alter and the social representations in the ego
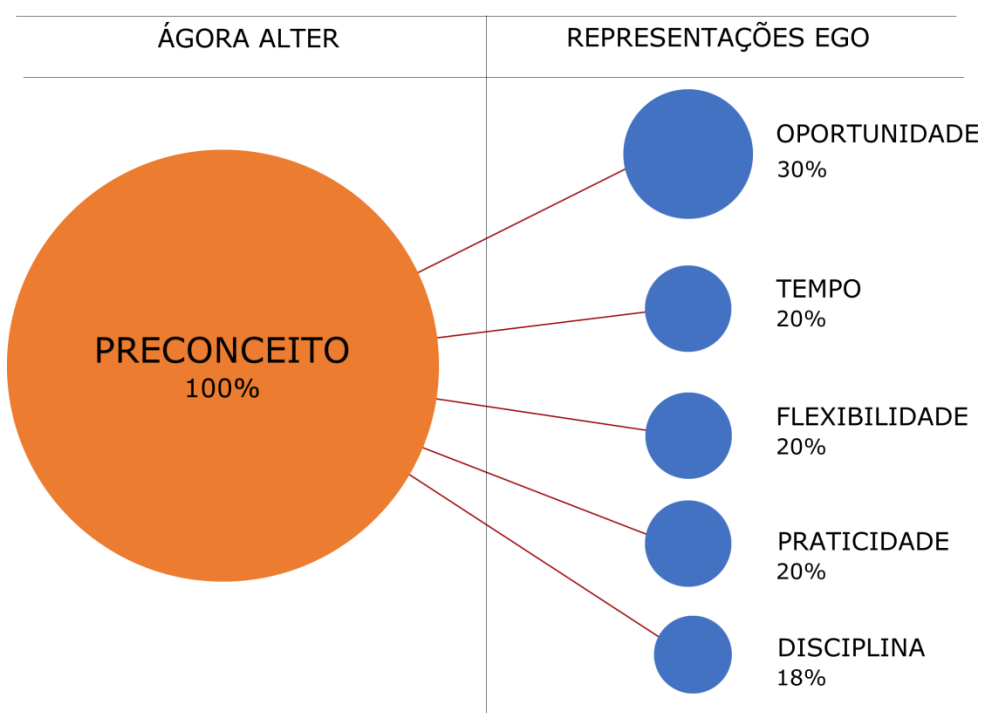
Relational analysis of weak agora in alter

As can be seen in Figure 27, the subjects who make up the weak agora in the alter have social representations as time, these being 28%, and secondly, "opportunity" with 19%. Then, tied, with about 10%, we would have ease, discipline and dedication, as can be seen in Figure 27 below.

Figure 27 - Weak agora in the alter and the social representations in the ego
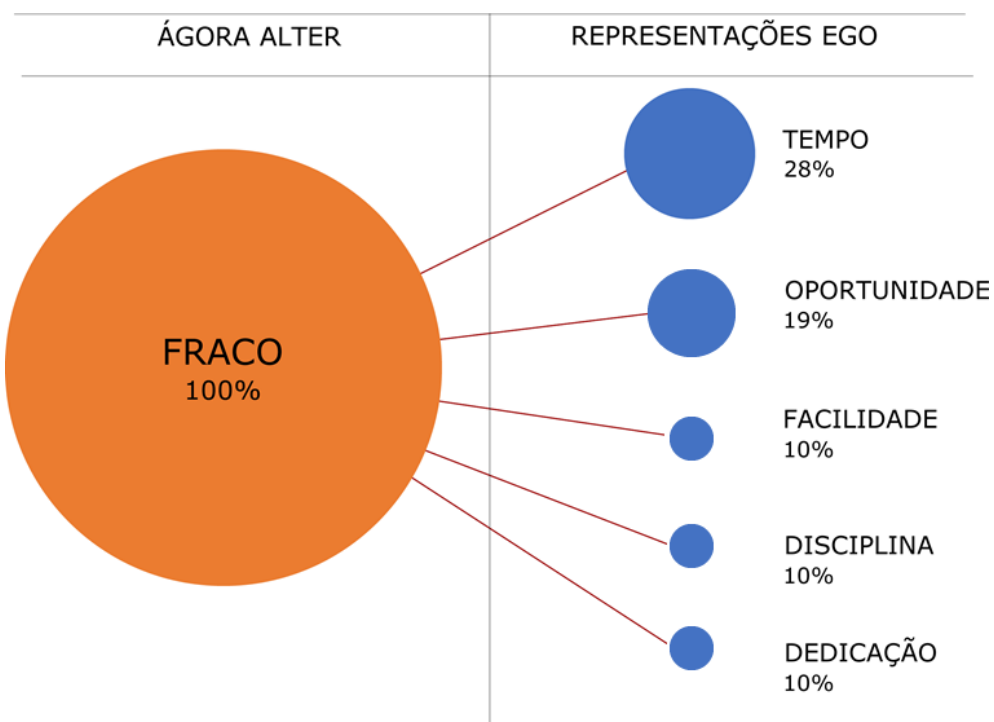
Relational analysis of agora difficulty in the ego

It can be seen below, in Figure 28, that in relational agora difficulty we have 32% of people with the representation difficulty related to the alter, that is, they believe that others see difficulty in THE. It is interesting to note that those who configured the agora difficulty by the ego mentioned the representation ease in the alter, that is, gathered – in the alter -dificuldade (32%) and ease (20%) in the same answer. Such curiosity is reflected in the conclusions of this Axis, in item 4.4.3.

Figure 28 – Agora difficulty in the ego and social representations in the alter
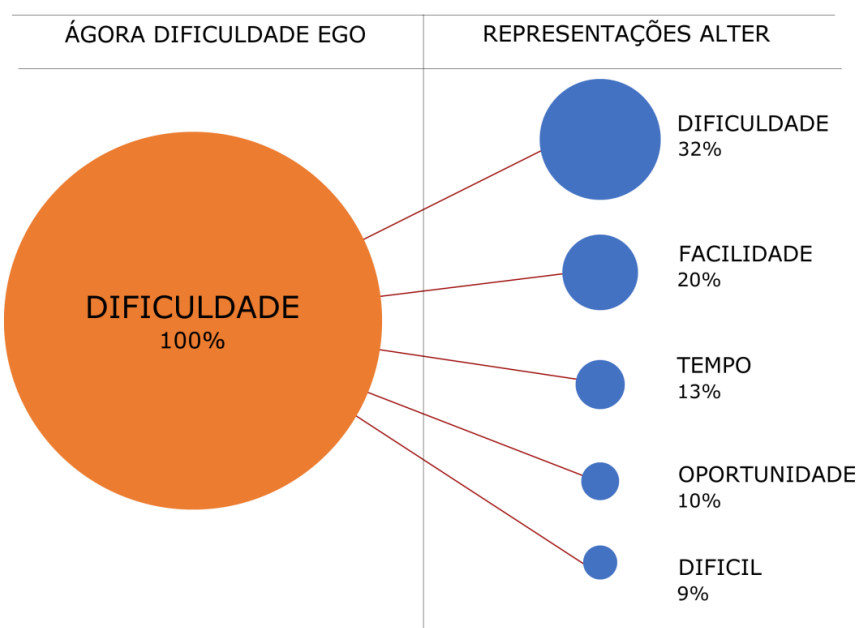
Relational analysis of agora opportunity in the ego

In the relational analysis of the agora opportunity in the ego, we can verify that there are a large number of people who evoked opportunity in the alter, that is, they believe that the other has this same representation (about 44%). Also notefor ease and others with lower values such as time, difficulty and practicality.

Figure 29 – Agora opportunity in the ego and social representations in the alter
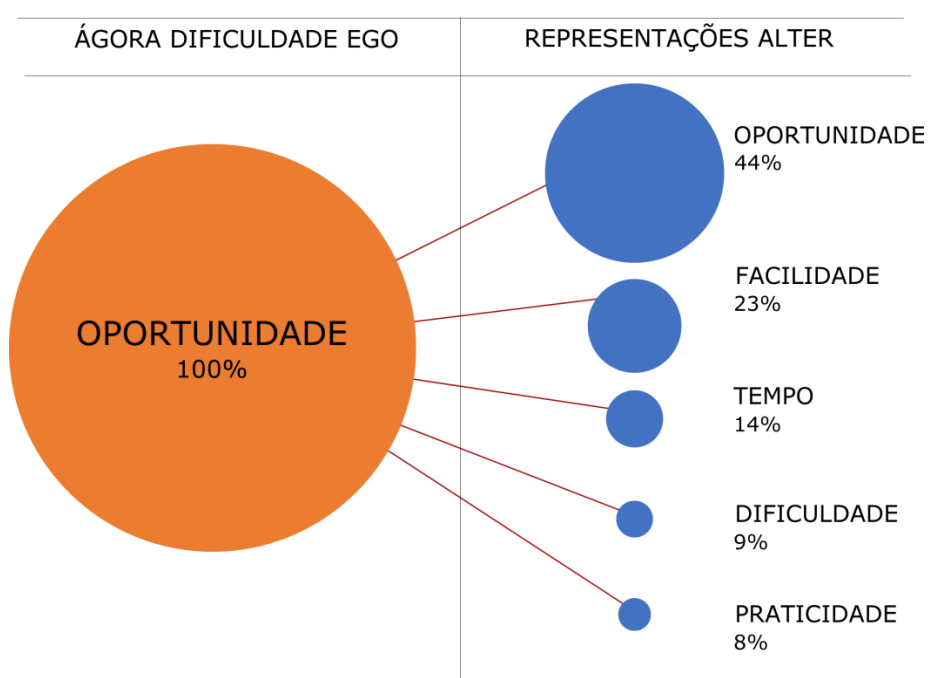
4.4.3 Overall analysis of Axis 4 results

In this axis, as we have seen, we show how the representations are reproduced as a function of the agoras, disparating the alter and the ego. Let's go to some reflections. In the research as a whole (both in ego and alter), the relationship between education and DISTANCE was little established (8 out of 50 most cited representations- in the ego (16%), and 5 out of 50 in alter (10%). In the relational analysis of the internet agora in the alter, we saw that the two representations mentioned in the ego have a direct connection with education: training (16%) and training (10%). This result suggests that people more often associate education and AD only when connected by the internet agora in the alter, among the agoras analyzed. Given this that surprises us, since THE is an educational modality and, for a logical question, we imagined that evocations related to education could be more mentioned.

As for the relational analysis of the agora prejudice in the alter, it is interesting to note that the vast majority who believe that the other has prejudice with THE sees in it, for himself (ego), an opportunity, being 30% of the respondents. In the other representations that make up practically equal percentages, one sees direct connection with daily life as time, flexibility and practicality, besides another characteristic considered necessary to complete the AE, which is discipline (MOORE, 2007).

For the relational analysis of the weak agora in the alter, we have, with regard to the ego, the relationship with the social representation time as the main, about 28%. The relationship we can make is as follows: who considered that the other thinks that the EAD weak (deducing as poor teaching), mentioned time (deducing as lack of it), highlighted, in the ego, because it associates that its own presence in this modality, due to having little time to study, makes the opinion of others constitutes the direction of a demerit to distance education.

As mentioned in item 4.4.2, we found an unusual data. In the relational analysis of the agora difficulty in the ego, we found the representation ease in the alter; what seems a nonsense, because the same individual who associates, for himself, the DS with difficulty, believes that other people relate it easily, an evocation that figures in the second position with 20%. We can interpret that both difficulty and ease have two views (one positive and one negative). In the first case, it would be difficult to pass and, therefore, teaching is good (positive view), or that THE is complicated, a difficult process to carry forward (negative). The second case – ease – may be linked to the fact that the distance modality assists in everyday (positive) or is of poor quality (negative). Taking this last perspective, pejorative for easily representation, it is possible to correlate with the agora difficulty, also in its negative sense, that distance learning is

complicated. We then saw that such a relationship (difficulty in the ego and ease in the alter in the same response), which seemed unusual at first glance, would not be so unusual, if we consider this analysis, which, by affinity, approximates the negative interpretations contained in the evocations difficulty and ease.

The other agora that we devote special attention to is that of the opportunity in the ego, from which we can extract an interesting data. People who believe that THE is an opportunity (ego) are largely the same who believe that the other also classifies it, with the expressive number of 44% of the population surveyed. The interesting thing about this result is to observe inverse consideration: the group of people who expressed opportunity in the alter are, for the most part, those who also take the same representation for themselves (74%). This leads us to infer about the possible existence of an "ideological bubble" in which only these people believe that what others think about EAD being an opportunity is the same thing as their own opinions.

4.6 Axis 5 - Analysis of the first 500 valid answers in the questionnaire

4.6.1 Introduction

In addition to the analysis of agoras as microcosm of the population researched according to each representation, a study was conducted in the macro field, outside the perspectives of agoras, but with the understanding between EGO and ALTER. Therefore, a study was constructed with the social representations of the first 500 participants of this research. An archive of people was compiled with their respective evocations, both for the alter and for the ego. Soon after, a data processing was performed and two more columns were added so that the words could be classified (table 186) in the set of these representations and, thus, see if there would be any negative position in one of the five declared. If there were any negative representations, an X would be marked to score it, as can be seen in the model below. The original file with all the answers can be liked in Annex 1.

Table 186- Table model with negativity classification

Subject	Ego	Alter	Negative Ego	Negative Alter
1	Representation 1, Representation 2, Representation 3, Representation 4, Representation 5.	Representation 1, Representation 2, Representation 3, Representation 4, Representation 5.	Yes ()	Yes ()

4.6.2 Overall analysis of Axis 5 results

As a conclusion, after reading and marking, as explained above, a total of about 45% (222 people) were obtained, which contained some negative representation related to the alter with regard to its set. This file can be noted in Annex 1. However, in the case of ego, the number of summed negative representations that were found resulted in only four, that is, of the 500 people evaluatedonly0, 8% of the total. These are understood as negative, in this case, the representation alone, with only one occurrence and three repetitions for the social representation fear. It could then Jean-Paul Sartre be right in proposing the phrase "hell are the others", and in this case even more, because in the "I", there were almost no negative attributes or disqualifications. We also understand that the public being studied proposes to be a candidate for a distance university and this may have significantly reduced their negativity. Understanding this, the researched subject may not observe something bad in himself, really in view of his intention to enter this modality. However, by disqualifying THE in what is assumed of the opinion of the other, he could have some rejection of distance learning, even if indirectly. The negative understanding on the part of the alter would not be new in this thesis, considering that axis 1 presented negative agoras and already perceived a great difference between the ego and the alter. Such negative view of THE, which may constitute a prejudice, was also indicated in this study in reflections of other authors in the literature review. However, this research path that inaugurates an understanding that goes beyond the discussions found in the literature for this thesis on resistance to the modality. This is because the approach of a possible prejudice (by negative view) is made from the perspective of the alter, a concept that we developed in this study.

5 DISCUSSION

5.1 On the question of research

It is important to emphasize that in this discussion we will not bring the agoras and the data in isolation, considering that much has already been talked about in the exploration of the axes. We will bring general considerations that could be observed along the trajectory of this thesis so far.

To start, let's recall the first two questions of the research question:

Question 1: Is the agora relevant as a model capable of extending the scope of the theory of social representations?

Question 2: Does the verification of the agora that can be constructed of the social representations that the subjects have of themselves and those of others expands and contributes to the knowledge of the area, nodwith regard to the prejudices and resistances in relation to THE verified in the literature?

In the next pages, we will make the weightings from axis 1 to axis 5, but first it is necessary to raise some points that permeate all the axes and questions of the thesis, which is about the use of a question oriented to the understanding of the subject about the alter and not only the self (ego) that was used in this work, including one of the bases of operation of the agora system and giving a differentiated methodological understanding of interpretation of the data and its usefulness throughout the course of this thesis. On this topic we seek to verify how many people have placed the same evocations in the ego and alter to validate whether this discrimination between these two branched parts would make sense. The answer was that in a total of 42,626 people surveyed, only 3,953 answered the same thing in the ego and alter, while 38,673 respondents evoked differently, representing more than 90%. The simple appreciation of this expressive statistic could clarify some of the importance of research in relation to the interpelação of the alter in the researched. The distinct alter evocations in the ego can apparently result in a better understanding of his external worldview, where this subject adapts and forms his means of conducting himself through the external environment. This perception of the alter would not be a mere elucubration of the subjects, but would be part of their environmental interpretation of the subjective universe, in which it is taken as real as it comprises some authors such as Moscovici (2000), Jovchelovitch (2014) , Marková (2003) . Also permeating campos' vision (2017) in which it can be understood that the formation and interpretation of the subject in relation to something also comes from his interaction and from the vision of others to him

and from material conditions and mediation factors. Another important point in the ecology of the senses, as well as with the social contexts, are their emotions also coming from a debt/credit relationship of the subject towards the other. The notion of the external as reviewed in the literature is a constituent of the subject and is presented in our understanding so primordial that it is understood that no one can constitute themselves as a human being in a solitary way (BERGER, 2001).

We can also understand the importance of the social representations of the other and the environment as an aid in social interactions in a flexible system with mechanisms of environmental adaptation. The subject affects the environment as well as the environment affects him, making the exchange between emotional reactions and affecting the representational systems, as in the words of (BERGER, 1986, p.107) : " (...) social location not only affects our conduct, it also affects our being, what we are." Logo, in this understanding, it is necessary to adapt the subjects to rites and entities, always taking into account the environmental liturgy. From campos' point of view (2017), the ecology of the senses suggests that the subject is not a static entity, is able to operate in several symbolic social systems and adapt to them without an absolute or constant truth (CAMPOS, 2017). The non-request for an immutable or scientific truth about life marks the very existence of common sense, because to live it is not necessary a beable version of the facts but the minimum to interpret the world and its circumstances (MARKOVÁ, 2003).

The view that the environment affects us would not be far from other ponderations of social psychology. As an illustration, we cantake the theory of roles, in which the subject obeys a script defined by his positions, positions and social contexts. This role alternation is socially accepted and we do not say that an individual has corrupted his personality or ego (BERGER, 1986; BERGER; LUCKMANN, 1991). Using the example of Berger himself (2001), it is not difficult to imagine that an officer who plays a role in the superior generalate inside a barracks expects his commanded to pay honorable salutes as a sign of respect, taking strong and crude positions within his barracks, and that this same individual, at home with his wife and daughter can present himself in a docile and affable manner, contrary to the understanding of the barracks (BERGER, 2001). The uniform and medals that make sense and put him in a prominent position within an environment do not have the same value in his own home. Axiomas prevail and form the logic of a context and in this thread lies sometimes the formats of social representations.

The question that comes to mind to understand how the subject sees the questions that surround him is how to understand this individual without considering him an integral part of the same questions that also surround the other? (BERGER, 1986; MARKOVÁ, 2003). We

can also understand that sometimes ideas are formed to give instrument and legitimacy to a certain social formatting.

Understanding that the relationship of the subject with the other is trafficked by communication pathways, Campos (2017) in the weightings of the ecology of the senses, suggests that the exchanges would not only take place by the sender/receiver act, but by a broad communication configuration in which the receiver accommodates the message, adds the feeling of debt or credit and returns the message reshaped by his universe, that is, the vision of the other as an integral agent of the message itself (CAMPOS, 2017; GRABOVSCHI, 2011; GRIZE, 1993).

Another ponderation based on the assumptions of the schematizations of the ecology of the senses are its basic postulates that would have resonance in the alter considering: a) the dialogicism in which there is a direction of the discourse given, that is, the message of the subject is addressed to someone or to some contextual situation. In the case of the theme of this thesis, the DS would be the context and the Brazilians, the target of communication, b) a situation in which the subject may be involved in his life context and seeks THE for some reason; c) the representation in which the researched to communicate represents himself, the other and the object or theme; d) the pre-built social in which the subject is emerging) the very construction of objects (GRABOVSCHI; CAMPOS, 2014; GRIZE, 1996) . Therefore, the justification for a question based on alter and ego would be important to understand the individual face everything around him.

The alter's view would be in agreement with the conceptual alignment of a social representation in which we recall here that it is "a set of concepts, propositions and explanations originated in everyday life in the course of interpersonal communications. They are the equivalent, in our society, of the myths and belief systems of traditional societies: they can also be seen as the contemporary version of common sense" Moscovici (2000); I understand, therefore, that the daily belief system of the subject permeates his understanding of the other. This theoretical alignment could also be reflected in the four functions of a social representation developed by Abric (2004, p. 14) that, when passing through the understanding of the alter, we would have: a) Function of knowledge, in which the understanding of the alter would allow the subject to lead him to the understanding of his own reality; b) Identity function, in which subjects can perceive themselves and also constitute themselves from the perspective of what he imagines others perceive of him or a particular theme or purpose. The other two aspects could be interpreted in the same way as the formulation of Abric (2004): c) Guidance function, in the conduction of behaviors and practices of a subject in society and; d) Justifying function,

allows subjects to justify acts and positions taken. That is, conceptually we would have no problem in conceising it within the theory of social representations, which can be an aid in the investigation of an empirical field. We defend that the use of the alter and ego placed on axis 1, 2, 4 and 5 were of great value and we consider a relevant gain and a good contribution in this study of prejudice to distance education.

5.2 On negativity in EAD

Regarding axes 1 and 5, we will put them together in this explanation, because the two seek to reflect on the incidence of the negative in the researched. As the first point to be emphasized in these two axes, we have that virtually all negative representations came from the alter. Our understanding of this phenomenon is that there may not be a prejudiced view in relation to THE by the surveyed, mainly because they are candidates for courses in this modality. But there is the understanding that the social conjuncture carries a prejudice and this could have an influence on the way these subjects interact socially. It can be understood that an individual who has qualified his perception in the other with representations of prejudice, such as weak, bad, distrust or laziness; for example, you would be ashamed of the origin of your diploma, even if you understand that you have the same weight in learning. However, the fact that he made use of this educational format would disqualify him before the labor market (another). The numerical data of Axis 5 for example, in which we verified that in 500 people, 45% expressed some negative position, makes us not only reflect not on the importance of researching the alter, but also of reflecting on the view of THE by society.

Still on the relationship of negative representations, in weak and bad, we saw a connection with fear and mistrust directed to THE. But in the representation laziness, the interesting thing is that it adjectiva not the modality, but the subject who attends it, disqualifying people who need to study the distance. It draws our attention to the fact that it would not help the course to be good, because the student himself could be considered disqualified when being considered lazy. This attribute may be linked to representations such as weak or still bad.

The idea that there would be negative representations in THE can be verified in several authors cited in the literature review and in different ways: Brauer (2008), for example, commities the resistance to AEd based on the resistance to informatics, verified at the time. Moore (2007) points out that prejudices could be linked to a history of courses poorly adapted to this methodology and with a false belief that a distance course could be easier than the face-to-face course. Correia and Santos (2009) already gave tips on words such as a pick axe to

describe a distance course, while Ferreira (2010) says that prejudice would start in the academy itself and would be linked to the change of roles by teachers. Santos (2006) cites empirical cases in which he understood that there could be prejudices on the part of those who had not performed the DA, and Belloni (1999) considers that prejudice could be even justified, considering that it could not be a way of democratizing teaching but something of an economic nature that would not pay due attention to instructional quality and having its origins in fordism, among other several authors who are part of this thesis. In this sense, it was not new to find negative representations in this research. So, the question we ask ourselves is: what would be the contribution of the agora to this theme, since there were already negative ideas trodden by several authors. The answer is simple. The objective and contribution of the agora are not to verify whether the representation is negative or positive, but to identify the profiles of people linked to it, understanding that each would be formed organically by the natural grouping of their points of view, making each agora present different profiles, as it actually occurred in this research.

In these different profiles of each agora, we find differences in alter and ego. For example, in relation to the age group, it was possible to observe that the representation laziness would be more associated with young people of university age between 18 and 23 years, while prejudice would be in a higher age range, from 24 to 32 years. Other representations such as mistrust are associated with people over 33 years of age. We have differences not only in the question of age, but also in gender profiles such as the agora ignorance, which is more linked to men, around the age of 38, who are family risk.

Returning to the issue of DISTANCE being considered negative, this research confirms the survey of the Instituto Data Popular 2016, which shows that93% of young people under 24 years would not like to have their diploma associated with distance learning because they fear the lack of recognition by the labor market (POPULAR, 2016).

Another relevant point in negative agoras regarding the ecology of campos' senses (2017) is a non-direct association with material conditions of existence but to consciousness, will and morality, in addition to cognitive and affective structures. This can confirm authors such as Conceição (2011) who believe that the great barrier today of THE is symbolic and affective. Considering that emotions would be a way for the human being to evaluate his environment (DAMÁSIO, 2004),we understand that the negativity coming from the exchange of values in the communication relationship (of debt), could affect the subjects' own choice, deprellating what is obviously not socially accepted by the other (CAMPOS, 2017). We also understand that the answers in relation to axis 1 and 5 (1 – analyses of negative representations

and 5 – analyses of the first 500 valid answers) were auxiliary to meet, in part, question 1 and 2 of the research, to the extent that they demonstrated the effectiveness of considering the alter in the understanding of the ego and of tracing the different profiles by grouping the ideologically related agoras.

5.3 Literature review agoras

In relation to axis 2 - Agoras of literature review, we understand largely interpretative similarities to studies that used evocation to understand social representation, as well as Santos (2006), which considers that THE has a tooling and functional character for the subjects' daily lives.

We were grouped into four groups the representations found in this axis: (1) with personal attributes in the agoras discipline and opportunity. In opportunity, we can highlight the need for training and, in discipline, a characteristic to obtain the diploma; (2) everyday and functional attributes in the representations convenience, difficult (dubious), difficulty (dubious), ease (dubious), easy, flexibility, practicality and time; (3) financial attributes such as cost and savings in which the monetary need of the subjects is understood; (4) structural attributes such as internet. The instrumental view of THE can also be the highlight for the entry into this modality in view of educational needs that can be adapted to a conjuncture of life, understanding, however, that the instrumental use of THE would be in a complex system that involves the need for adaptation to the daily life. This fact is widely understandable in view of the wishes of modern society regarding the notion of advances in technology (LASTRES; ALBAGLI, 1999) . The EAD in this sense would be directly linked to these advances (FORMIGA; LITTO, 2009) .

In relation to the results, some can be highlighted, such as representations associated with the financial side, in which it is possible to observe that the cost representation is more associated with an age group of 36 to 38 years and are the main providers of their families. The now economy is more associated with younger people around the age of 24 to 26 who are supported by their families. The fact of seeing two different groups of profiles by the association with the lexicon could give an understanding of the importance of the analysis of agoras defended neta thesis. From the perspective of the ecology of the senses (CAMPOS, 2017), these representations could be more directed to the material conditions of existence of the subjects with some relation about will and morality, which may have occurred due to their experiences.

Factors that could be attributed to the improvement of learning and cognition cannot be found, and this fact is interesting to reflect that THE is not associated with a good education or training, or that apparently it is not something constituted in the representational systems of the subjects. In practice, what we think about this is that THE would not be sought to obtain a good training or for its didactic attributes, but as solutions to specific problems.

5.4 Affinity plans

In relation to axis 3, which is the creation of agora affinity plans, the objective was to build agoras with greater ideological affinities between them using more than one social representation. For a general overview, agoras were constituted with affinity plan 5 in which five coincident representations were needed to create them. As a result, we obtained in its largest groups one constituted in the ego by 19 people and another by 27, namely:"discipline, organization, motivation, proactivity, autonomy" and "discipline, organization, motivation, proactivity, curiosity". As a general observation we can evaluate that the evocations had mostly constitutions that we would frame as motivational and behavioral, being broadly linked to consciousness, will and morality if we think about ecology of the senses (CAMPOS, 2017). One of the weightings already highlighted is that this plan 5 agora with 19 people be linked to the subject who would have an average of 27 years of age, most coming from the city of Macaé who do not have a remunerative activity, being supported by their family members. This type of methodology developed in this work was not found in the literature review, and can also be considered in our view as an acquisition performed by this research and important in our understanding for social psychology and for the theory of social representations. This agora model helps the understanding of part of question 1 of the research and we also consider the importance of agora in a natural systematic, where the subjects could be located or grouped by their ideologies.

5.5 Relational analysis of agoras

With regard to axis 4, an analysis of agoras formed by both the alter and the ego was performed from a point of view of their representations, with this we could have more observations of the formation that would constitute the agora itself. With this practice, we could observe the difference between alter and ego and create a relationship between agoras and

representations, such as in the agora "opportunity" in the ego, which gathered more than 10,000 people and when we sought the representations associated with this now in the alter it was found that the value would decrease to about 6,000. With this, in practice, it was also possible to evaluate that most of those who evoked "opportunity" in the ego would be the same as the alter, that is, apparently this group is involved by its own ideology.

Other results such as the "weak" agora in the alter would have in their ego representations related to daily life as "time" and also the idea of individual effort as "discipline" and "dedication". The agora "internet" in the alter formed by young people obtained in the ego representations associated with a direction to the staff as "focus" and those linked to the financial as "economy" and, to learning, as "training".

This axis is not the mission to answer the question of research, but to deepen the vision of the agora. The format of relational analysis proposed in this thesis was also not found in the literature review regarding social representations and we also consider it to be relevant for the study.

5.6 Other observations

Other observations we can make on the axes is on the question of the lexicon used by groups. As in this research we used evocations of expression by keywords, we understand mainly in the human sciences, that these words may not correspond to a mathematical accuracy of a situation or thought (CAMPOS, 2017) . Apparently there is a greater number of negative expressions or lack of a global understanding regarding THE. Expressions such as "not worth it", "EAD is crazy stuff", "so even Me", "softness", "my mother will not let" were used by the surveyed in several answers. These evocations, however, because they emerged in a more dispersed way, may have caused a reduction in the groupings of negative representations of the research, considering that the resource of stemming was not used. Even if we had used this instrument, it is worth highlighting the complexity of applying it. This is because expressions can have several meanings depending on the context, that is, the lexicon used may have a specific dimension of a thought or feeling for various situations, or even, even exist in the vocabulary to express something. A case in Brazil in 2004 illustrates this discussion: the then Minister of Education, Cristovam Buarque, after a few months in office, before his unexpected resignation, declared that he felt a "frustration", that is, a mixture of frustration with relief (TERRA, 2004).

In any case, still in the approach of the meaning of words we consider the importance of the lexicon for the calculation of agoras, assuming that certain terms and expressions can be used by different groups and this helped the creation of the groupings. In this sense, we understand that the lexicon can also be used in a culture for understanding or solving a specific problem in a natural and/or social environment. The Inuit tribes also known as the Eskimo people, who inhabit the cold Arctic region and stretch from Alaska to Greenland, would have in their word words to distinguish different types of white color; which would give a greater chance of communicating and surviving, then making differentiations between ice and snow, as well as the various environmental compositions (OLIVEIRA, 2015). Even knowing the existence of semantic inexatinations of language, we consider legitimate our attempt to interpret the representations through the lexicon, to encamp the creation of agoras. After all, "navigating is accurate, communicating is inaccurate" (CAMPOS, 2017).

6 CONCLUSION

This thesis began with the first chapter discussing the history and definition of THE, as well as its importance in a country of large continental dimensions, also called the technology of hope by some authors such as Niskier (1999). We walk through the prejudice and resistance that this type of modality has suffered throughout its history, being associated with cheap courses of low academic value. This possibly crystallized a symbolic barrier between society and THE, a point on which we discuss the processes of prejudice and resistance in which apparently there would be no basis considering that research points to equivalence between the modality at a distance and the face-to-face. In the midst of this, we need a knowledge-based society to have faster and less costly access to information.

In chapter two, we discussed the theory of social representations that began in Moscovici and we understand its definitions and historical bases. In this same chapter, the importance of social representations in the communicational context for human evolution in society and the creation of two worlds, the objective and the symbolic, in which various concepts pass through our society, such as currency itself as a symbolic artifact, among others. We also go through the lines and concepts important to this thesis such as that of Marková (2003) in the dialogicism between ego and alter within the theories of social representations (RRT). After that, the structural approach of RRT was discussed with the use of techniques using evocations that has one of its main authors Abric (1997). Next, we present the ecology of Campos' senses (2017) and the interactions and communicational functions with the contributions of Grize (1993) in this process and also the affection in the discussions of the other (alter).

In chapter three, we discuss the method that would support the constitution of the agora on which we take as a basis by dividing the alter and ego into the responses received. In chapter four, we looked at the analysis of results and interpretation of the data divided into five axes of research: these axes had the purpose of observing the data on several aspects so that we could have the understanding not only through a prism. That is, axis 1 was intended for the understanding of negative agoras; axis 2, to the agoras referring to the literature review; and the 3 to the affinity plan in which we sought to consolidate agoras with more than one social representation. In axis 4, we sought to establish the relationship between agoras and the representations departing from the alter and ego, and finally (axis 5), we stopped on an investigation based on alter and ego, to search for subjects who demonstrated some negative view of THE.

This makes us reflect on some first general conclusions. Some negative views of distance learning seem to have been confirmed, especially with regard to what theother thinks (alter), as evidenced by the representationsfear, prejudice, bad etc. Such views had already been raised byauthors such as Santos(2006), which summarizes distance education with the phrase "I did not see and did not like!" (SANTOS, 2006, p. 15). These pre-judgments still seem to be present in the researched, because several people who have negative representations about THE have never had contact with the modality.

The problem of prejudice in the distance modality, seen in this thesis, would not only be as to it itself, this would have an extension for the student. In society's view, the AD student has a personal fault or is on the sidelines. Perception is that it can be observed by the representation laziness, which was the only one that refers to a personal characteristic. That is, those who chose distance education would be lazy and would not like to study or work.

Representations such as fear, weak and bad were among the most cited of the alter, including in a global understanding outside the agoras, when the answers of the first 500 surveyed were read and it was possible to find about 45% of the people with some negative value related to THE. In practice, it confirms the prejudices and problems that are passed on by THE, even in today's generations.

We perceive, therefore, a silent suffering of those who make THE, because if on the one hand it can have numerous prejudices of society in relation to the modality, there is also the urgency and need of those who need training. It is worth mentioning that, in general, these negative concepts were only achieved thanks to a deepening of the agora no alter with his vision of what the other would think.

The negativity in social representations in THE may have occurred due to the history in Brazil regarding its use. Apparently, the quality of bad prevails and it was possible to find negative formations in age groups, including younger ones. We add, however, that it cannot be denied that companies linked to distance learning can be working only on profit without really worrying about academic qualities (BIELSCHOWSKY, 2018), making jús to the Fordist connection of EAD as a kind of "instructional factory" that would have as its exclusive target the cheapie of the educational process, without the concern with pedagogical quality (MAGGIO, 2001). However, we should not deny that the reduced cost of education in a poor country can promote this inclusion of less favored layers, this is even very clear in this research, given the index of evocations with representations such as "cost" and "economy". This side is a positive point when it comes to democratising higher education. However, lowering the quality to acquire enrollment, in our view, could be a farce, considering that the capital of a

university is knowledge and, once the subjects are formed without this intellectual acquisition, they would be involved in a deception with an academic theatricality to justify their diploma. Those who "buy" education are not able to evaluate what they are acquiring because they do not master the theme "bought". That is, low-quality marketed courses could be a kind of intellectual placebo in which its users would think they were taking a remedy with healing properties, wrapped in "capsules" well packed with official labels of conventional remedies. On this point, it is worth highlighting the regulatory importance of experts in the field so that we avoid these types of problems harmful to the country as a whole (BIELSCHOWSKY, 2018). Thinking this also as a factor of social abyss, because in view of a lack of regulation, cheaper and bad courses can be acquired by less favored layers, while the good ones by layers with greater purchasing power.

In conclusion, it was possible to observe that for many the ED would be a lifeline on which one can cling to obtain a training, being people who for particular reasons could not attend a university in person or are in a phase of life in which there would be complications to attend by traditional molds. As foretold a few times in this thesis, we believe that THE can be understood as a "second chance" model (SCHLICKMANN et al., 2009). From a foreign look, it may seem like a pejorative way of treating this modality, yet we believe that for a large group, it means an opportunity in their life and sometimes not as a second chance, but as the first, perhaps the first and only. The term should be redirected to something like "second chance with great pride", which are in tune with evocations of the type "opportunity" arising in the research, with a greater number of evocations in the ego, which leads us to reinforce this idea. The reinforcement of THE, as a teaching of opportunity, can also be understood through the istrumental character itself, since it would be understood as flexible, facilitating the subject's work, study and private life.

Another point that we can deduce from this thesis, with a better understanding through the aid of agoras, is the types of concerns and needs that could have different types of people andgroups, such as the representation convenience was associated with a more advanced age group, that is, the older the age group, the more convenience is sought. In the complicated agora, we had association with a young majority, about 18 years old. What motivated this result? Would youth, although very connected to technology, consider DISTANCE complicated by lack of interest and initiative to engage in a study modality away from the traditional face-to-face model? Like this, other questions may arise in the search to understand this configuration.

Regarding the negativity that falls on THE, so explored in this study, we can also say that such opinion presents variations in profile, which carry nuances such as the moment of life

of the subject who, in turn, is responsible for printing to their consciences the marks representative of the meaning of this modality of study, as announced by the ecology of the senses (CAMPOS, 2017). In his book Navigate is Accurate, Inaccurate Communicate, the author alludes to his theory with a navigation. Using the same metaphor, we could say that the mental image, in the case of this thesis, social representations, is the last point of navigation, that is, the port where through the abstract anchors of memory it is possible to rescue and understand the world with the indissolubility between alter, ego and object (EAD) brought by Moscovici (2000). We also understand through agoras that there could not be a single point of consensus or absolute truth about social representations, that the versions of the subjects' universes originate in interactions with the outside world (JOVCHELOVITCH, 2014; MOSCOVICI, 2000) .

If, for Campos (2017), "communicating is inaccurate", imagine the act of thinking? How many variations can be established! It is not surprising, therefore, the numerous results that were presented in this study with several possibilities of interpretation in the same group of representations and if an increasing trend of circulation of ideas with the increase of exchanges caused by the Internet. In modern conjunctures, increasingly complex interactions in social networks has been one of the great challenges of social psychology (JOVCHELOVITCH, 2014). We consider that formatting such as agoras, in which there is no physical territory as a priority, but of ideas, can help the understanding of some phenomena in cyberspace.

Agoras can help the understanding of axiomas that form the logic of the subjects. The ability to identify profiles by ideologies can be a useful tool for understanding AE in depth and reflecting the needs of each group. In our opinion, the value of the agora is to serve new studies of representation and social psychology, by the differentiated theoretical approach that brings the present thesis, as well as by the significant methodological transmutation in the field of social representations. From then on, we can understand the formation of ideologies, ways of thinking and social issues such as prejudice. This specific point, referring to discrimination, was highlighted in this thesis, in reflections in the educational area. However, in addition, we understand that the notion of agoras developed in this research has the potential to be applied also in discussions of other areas such as communication, marketing, human resources, politics and economics, which move towards an attempt to understand the psychological subject in society.

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8 ANNEX

Subject	Ego	Alter	Negative ego	Negative alter
1	Opportunity, need, responsibility, availability and priority	Lower, accommodated, easy, irresponsible and need.		X
2	Flexibility, opportunity, availability, no interference in work and ease	Ease, flexibility in time, professional 'drain', can be combined with work and 'easy'		X
3	Self-teaching, improving productivity, flexibility, innovation, opportunity for improvement,	Alternative, flexible studies, evolution of technology, diploma more accessible, practical		
4	Focus, repetition, understanding, time, alone.	Easy, does not work, different, do not like, ineffective.	X	X
5	Dynamism, quality, agility, commitment, challenge.	Ease, commitment, speed, flexibility, difficulty		
6	Education, opportunity, quality, availability, alternative.	Ease, comfort, practicality, comfort, agility.		
7	Practicality, system, adaptation, time, cost	Learning, difficulty, guidance, value, time		X
8	Practicality, flexibility of time, discipline, tranquility, accessibility	Ease, low investment, flexibility of schedules, accessibility		
9	Performance, quality, internet,videos, weather.	Learning, quality, presence, performance, far away.		X
10	Practicality, freedom, autonomy, technology and opportunity;	A little prejudice, but realizing the value over time.		X
11	Online, time, practicality, convenience, computing	Unconventional, simple, short, valid, practical		

12	Difficult, focus, practicality, will, determination	Difficulty, pulled, bold, persistence, gallows of will		
13	Challenging, important, pleasurable, flexible, good	Fear, disqualified, prejudice, difficulty, mistrust		X
14	Practicality, responsibility, competence, accessibility, discipline	Difficulty, disinterest, play, unimportant, laziness		X
15	Information, time, education, access, study	Distance reduction, savings, time reduction, availability to work, ease		
16	Discipline, focus, learning breadth, dedication, result	Ease, disbelief, ignorance of how it works, diploma is not worth, not studying		X
17	Education with the help of the Internet	Education with the aid of internet		
18	Ease, time, convenience, discipline, commitment.	Prejudice, laziness, time		X
19	Access to information, ease of review, flexibility of hours, service, opportunity	For lazy, undervalued, little competition, many subjects, lack of teachers.		X
20	Inclusion, opportunity, dedication, time and discipline.	Less important, smaller weight, ease, opportunity, time.		X
21	Economy, dynamic, opportunity, practicality, time	Convenience, alternative, little complex		X
22	Ease, opportunity, knowledge, availability, valid	Opportunity, inclusion, knowledge, ease, valid		
23	Convenience, time saving, money saving, inclusion, recognition	No credibility, entry into the labor market,		X
24	Responsibility, commitment, commitment, will and focus	Duties, work, ease, focus and responsibility.		

25	Opportunity, flexibility, willpower, discipline, quality.	"softness", easy, just to get diploma, not sand anything, good.		X
26	Modernity, ease, convenience, innovation, interesting	Laziness, easy,comodo,util,new		X
27	Discipline, focus, perseverance, organization and achievement.	Ease, availability, study whenever you want or can and things like that.		
28	Ease, time saving, flexible study hours, technology, practicality	I don't know, i don't know		
29	Flexibility, individualization, easy access, concentration and growth	It works even, laziness, lack of concentration, validity of diploma and friendship		X
30	Freedom, time, agility, availability, dedication	Fear, doubt, confidence, seriousness		X
31	Opportunity, study, optimization, discipline, individuality	Study, effort, laziness, employment, opportunity		X
32	interesting, study at home, does not spend so much time, Need a computer, it would be cool	Easier, spends less time, more practical, needs computer, cool		X
33	Practicality, flexibility, discipline, no routine,	Practicality, flexibility, discipline, no routine,		
34	Being able to decide study schedules, accessibility, practicality, ease, convenience	Practicality, free time, convenience, ease, practicality		
35	Practicality, diversity, convenience, time and tranquility.	Ease, availability, ease, availability and practicality.		
36	Flexibility, study, quality of life, safety, family time	Ease, opportunity, flexibility, higher education, study whenever you want		

37	Dedication, commitment, organization, effort and flexibility	Unqualified teaching, easy modality, lack of coordination support, disinterest and poor		X
38	Practicality, quality, lower financial cost, flexibility of time, opportunity	Lower quality, difficulty in learning disciplines		X
39	Opportunity, ease, inclusion,	Mistrust, opportunity		X
40	Discipline, dedication, focus, motivation and perseverance.	Discipline, courage, dedication, commitment and never give up,		
41	Accessibility, flexibility, schedule, search and opportunity	Poor teaching, little relevance in relation to face-to-face, lack of courses, recorded classes and easy.		X
42	Dedication, focus, performance, convenience and time	Convenience, opportunity, technology, ease and time		
43	Challenge, learning, experience, dedication and discipline.	Difficulty, waste of time, does not have the same value as the presidential, challenge.		X
44	Future, willpower, ease, speed, availability.	I don't think about the others.		
45	Practicality, self-taught, discipline, self-dominio, success	Slouch, softness, economy, discipline, modernity		X
46	Accessibility, ease, availability, price and commitment.	Need, accessibility, ease, price and time.		
47	Study, time, ease, economy,necessary	Important, necessary, opportunity, economic, ease		
48	Flexibility, individualization, reduction of study time, breadth of options and easy access	Ease, agility, commitment, convenience, reduced costs		

49	Availability, feasibility, ease, intelligence, weather	Bad, ease, lack of time,progress,education		X
50	Access, availability, graduation, interaction and speed	Access and availability,		
51	Individual focus, lower cost, dedication, flexibility and time management	Low cost, convenience, home study, individual focus and reconciliation of tasks		
52	Ease, availability, focus, discipline, study	Simple, possibility, discipline, focus, study		
53	Practicality, discipline, dedication, convenience, economy	Work, laziness, lack of choice, lack of time, discredit		X
54	Education, time, availability, being responsible and distance	Time, availability, education, distance and speed		
55	Learning, opportunity, recognition, flexibility, interaction	Opportunity, learning, flexibility, comodism, laziness		X
56	Studies, efficiency, quality, discipline appreciation	Difficult, commitment, should not be effective, discipline is needed, learning		X
57	Cederj, unopar, possibility, mobility, opportunity	Opportunity, possibility, accessibility, advanced		
58	Investing, quality, economy, ease, time.	Availability, accessibility, knowledge, time, economy.		
59	Dedication, responsibility, focus, commitment and learning	Madness, persistence, focus, dicipline and dedication		X
60	Egal; possibilities; easier knowledge;responsibility and dream	Enthusiasm; credibility; willpower;responsibility; Courage		
61	Inclusion, dedication, effort, empowerment and time	Ease, fast, self-taught, discredit and disinterest		X

62	Training, learning, practicality, evolution, legacy.	That's not good, easy, practical, important, opportunity.		X
63	Commitment, dedication, learning, willpower, study	Discipline, time available, lots of reading, tiring, difficulty		
64	Self-teaching; perseverance; research; own domain; flexibilidde	Laziness; disprestige; changes in these mentalities; employment; Income		X
65	Practicality, availability, increased hour/class, new curricular practices, money saving.	Practicality, money savings, pedagogical inconsistency, more rigor in evaluations by mec.		
66	Time, management, ease, responsibility and commitment	Prejudice, mistrust, unbelief, for what reasons you chose		X
67	Opportunity, availability, good, challenging, motivating	Opportunity, bad, challenging, motivating, good		X
68	Optimization, speed, flexibility, organization and time	Teaching, difficulty, time, middle and distant.		
69	Practicality, time, disposition, willpower and determination	It's not the same thing as college		X
70	Ease, practicality, interactivity, convenience, challenger	Madness, difficulty, impossible, unfeasible, unlikely		X
71	Discipline, time organization, commitment, focus, determination	Ease, affordable price, low commitment, easy diploma, displacement reduction		X
72	Practicality, quality, discipline, organization, cost	Easy, bad, boring, reliable, safe		X
73	Flexibility of time, practicality, convenience, quality of teaching, cost-benefit.	Poor quality, internet dependency, difficulty adapting, course options, discipline		X

74	Quality, flexibility, proximity, ease, access.	Well, reasonable, weak, bad, acceptable.		X
75	Practicality, commitment, opportunity, quality, dedication	Ease, opportunity, dedication, knowledge, goal		
76	Cederj, ead,effort,quality,market	Preguica,work,difficulty,ead,estacio		X
77	Ease, convenience, time, adaptation, challenge.	Difficulty adapting, low-quality teaching due to distance, low motivation,		X
78	Learning, focus, opportunity, society and change.	Focus, time, discouraged, give up, young people.		
79	Ease, economy, convenience, efficiency, discipline	Prejudice, doubt, socialization, fear, discouragement		X
80	Economy, ease, practicality, training, culture.	Gain of time, practicality, economy, current affairs, training.		
81	Discipline, motivation, organization, curiosity, responsibility.	Responsibility, discipline, courage, dedication, motivation		
82	Focus, determination, courage, dedication, patience	Time, hard, courage, study, patience		
83	Availability, expenses, fear, access, dynamic	The same as mine in my view		
84	Opportunity, education, learning, facilitation, cheap	Quality education, easy understanding, great opportunity, no use much, difficult.		X
85	Discipline, dedication, access to people who do not have time to go	Difficult, you have to devote yourself,		
86	Dedication, commitment, study, seriousness, training,	Dedication, commitment, effort, seriousness, training		
87	Flexibility, practicality, time, economy, option.	Easy, bad, weak, fast, cheap.		X

88	Time, diploma, training.	Doubt, studies, opportunity,		
89	Practicality, flexibility, opportunity, inclusion, improvement	Alternative, new training, lack of time, autonomy, freedom		
90	Accessibility, ease, learning, vocational training, job market	Ease, accessible, vocational training, learning, job market		
91	Children, lack of time, practicality, no need for locomotion, knowledge	, diploma is valid, will not be able to study, this is very good, a good opportunity		X
92	Difficulty, willpower, learning, realized, opportunity	Lack of financial conditions of several people,		
93	Quality, efficiency., personal aptitude and ease	Course for those who do not have much time		
94	Flexibility, credibility, commitment, capacity building and viable.	Affordable, cheap, easy, empowering and flexible.		
95	Practicality, efficiency, speed, ease, economics	Responsibility, commitment, focus, difficulty, discipline		
96	Challenge, complicated, dedication, giving up free time, chance to graduate.	Complicated, almost impossible, will not end, avoid distraction, is not the same as face-to-face.		X
97	Discipline, dedication, interest, ease, I can study whenever I want	Lack of time, ease, innovation, interest, laziness		X
98	Discipline, practicality, schedule, organization	Practicality, time, distance		
99	Dedication, availability, discipline, greater access	I believe they think they're of low quality.		X
100	Qualification without external interference and full focus	Other people accept and understand about the opportunity		

101	Practicality, time, agility, availability, opportunity	I wouldn't, you wouldn't learn, you don't lose time, you don't graduate, you don't know		X
102	Inclusion, adaptation, benevolence, curriculum and didactics	Evaluation, search, knowledge, doubts and studies		
103	Practicality, opportunity, challenge, prudence, creativity.	Reconstruction, challenge, discipline, difficulty, comodism.		X
104	Commitment, self-discipline, self-taught, ease, high performance.	Commitment, self-discipline, self-taught, ease, high performance.		
105	Ease, accessibility, availability, time.	Ease, accessibility, availability, time.		
106	Effort, persistence, dedoning, courage, dicipline	Difficult, tiring, solitario, dedication, courage,		X
107	Responsibility, organization, will, effort, competence	Difficulty, organization, will, effort, competence		
108	Opportunity, learning, knowledge, reading, dedication	Little information, little used,		X
109	Discipline, organization, practicality, availability, availability	Prejudice, ease, inferiority, availability, insecurity		X
110	Opportunity, flexibility, learning, culture, experience	It doesn't work, doesn't know it exists, doesn't give credit, disdeserves it because it's public, disability		X
111	Economy, learning, practicality, security and flexibility of time	Low availability, savings, learning, security and schedule flexibility		
112	Opportunity, growth, dream, cost benefit and inclusion	Opportunity, growth, dream, cost benefit and inclusion		X

113	Commitment, dedication, organization, focus, time.	Reduced, difficult teaching, commitment, aptitude, focus.		X
114	Dedication, discipline, commitment, research, flexibility	Ease, availability, flexibility, inferiority, import		X
115	Practicality, economy, discipline, interest, will	Practicality, economy, effort, laziness, will		X
116	Flexibility, recognized diploma, practicality, reduced value	Difficult, superficial teaching, practical, different, cheap		
117	Internet, computer, attention, online, difficulty	Computer, study, ease, academic background, difficulty		
118	Inclusion, practicality, discipline, convenience, work	Work, education, inclusion, practicality, discipline		
119	Education, qualification, opportunity, recognition and achievement	Opportunity, prestige, maturity, professionalism and appreciation		
120	Discipline, organization, ease to work and study, flexibility of time, internet	Freedom of hours, possibility to work and study, internet, organization, ease		
121	Access, inclusion, dedication, learning, online	Ease, access, time, resources, online		
122	Practicality, time optimization, technology, flexibility, autonomy for the student.	Lower quality, prejudice, misinformation, possible change of this thought, technology.		X
123	Opportunities, efficient, benefit, learning and dynamicism	Best opportunity		
124	Time control; study control; challenge; performance and patience.	Interesting; important; opportunity; patience and dedication.		
125	Practicality, time optimization, comfort, viability and adjustable.	No costs, easy access		

126	Practicality, economics, self-taught,	Practicality, economics		
127	Improvement, culture, willpower, commitment and dedication	Indifferent, despise, shrezy gaze, mistrust and achismo.		X
128	Ead, teaching, hope, opportunity and dedication.	Ead, teaching, hope, opportunity and dedication.		
129	Practicality, flexibility of time, convenience.	Practicality, flexibility of schedule, convenience, economy with transportation, time of organization.		
130	Flexibility, discipline	Misinformation, mistrust		X
131	Ease, economy, longer, better quality of life, opportunity	Easier, suspicious, economy, ease of access, concern		X
132	Opportunity, availability, inclusion, flexibility, cost-benefit	Ease, inclusion, opportunity, flexibility, cost-benefit		
133	Ease, organization	Ease, organization		
134	Opportunity, concentration, performance, grit and respect for your limit.	Complicated, tiring, devaluation, fear and cautious.		X
135	Ease, education, innovation, learning and time	Negativity, laziness, practicality, teacher, study		X
136	Availability of time, flexibility, dedication, responsibility, effort	Lack of time, lack of focus, lack of responsibility, accumulated materials, very content		X
137	Ease, economy, possibility, quality, teaching.	It's not good, better than nothing, it's the one left, give it to the expense, but take the penalty.		X
138	Time, dedication, concentration, lots of reading,	Ease, freedom, diploma, time, read		

139	Opportunity, learning, practicality, evolution, simple	Opportunity, learning, ease, practicality, evolution	
140	Do my graduation, graduate, work in my area.	I'd rather not answer.	
141	Coverage, connectivity, adequacy, service, time	Quality, prestige, knowledge, time, convenience	
142	Opportunity, access, support, courage, ease	Opportunity, access, ease, support, courage	
143	Commitment, organization, effort, opportunity, time.	Ease, free time.	
144	Dedication, discipline, organization, goal, commitment	Poor quality, lack of rigidity, difficulty in learning, disorganization and indiscipline	X
145	Training, quality, time.		
146	Opportunity, inclusion, integration, time and accessibility.	Time, internet, technology, opportunity and inclusion	
147	Discipline, study, organization, determination and focus.	Difficult, studying distance is complicated, is not the same thing as the face-to-face, little known	X
148	Quality, practicality, convenience, recognition and flexibility	Quality, practicality, convenience, recognition and flexibility	
149	Lack of time, flexibility, convenience, money savings, ease of attending	Ease of access, cheaper, flexible, comfortable and lack of time	
150	Ambition, independence in studies, being self-taught, dynamic, having an incitive	Accommodation, lazy, lack of option, loss of time, failure	X

151	Practicality, will, accessibility, time, ease	Practicality, option, will, accessibility, opportunity		
152	Opportunity - learning - discipline - commitment - focus -	Distrust - devaluation - prejudice - resistance - lack of information		X
153	Flexibility, modernity, economy, freedom, perspective	Financial, freedom, flexibility, time, ease		
154	Dedication, training, growth, future, goal.	Dedication, empowerment, growth, future, goal		
155	Opportunity, knowledge, dream, qualification, flexibility	Wisdom, availability, practicality, commitment, resilience		
156	Effort, discipline, method, focus, internet.	Effort, video lessons, weak courses, ineffectiveness, little competition.		X
157	Goal, focus, determination, perseverance, confidence	Give up, it's crazy, you're not going to make it, a mistake, don't do it.		X
158	Great opportunity, professional success, flexibility, work of my dreams, access to higher education	Appreciation, higher degree of requirement, flexible hourly load, better job chance, always study		
159	Economic, flexibility of time, quality of course, ease of access to content, inclusion.	Poor quality, lack of time to study at home,		X
160	Discipline, focus, accessibility, economy, flexibility	Flexibility, accessibility, same certification value, internet, distance		
161	Internet, study, home, connection, public.	Bad, problematic, public, hard, distance.		
162	Discipline, commitment, convenience, economy and quality	Comodism, relaxation, economy, ease and dedication		
163	Practicality	Don't oo much credit		X

164	Ease, time, agility, internet, home	If the study is appropriate, because many do not take it seriously.		
165	Opportunity; study at home; economy; personal security; study with attention to the family.	Study at home; reconciling study and work; freedom; economy; Opportunity.		
166	Knowledge, future, ideas, character and technology.	Inclusion, opportunity, equality, knowledge and self-discipline		
167	Economy, practicality, mobility, flexibility, ease	Ease, mobility, practicality, flexibility economy		
168	Ease, speed, time gain, few classes and graduation.	Difficulty, loss of time, no value, lack of practice and few lessons		X
169	Flexibility, availability, schedule, commitment, focus.	Difficulty, focus, discipline, availability, distance.		
170	Discipline, commitment, organization, dedication and planning.	Ease, lack of credibility, practicality, no need for organization and dedication.		X
171	Conditions, convenience, accessibility, complete, dynamic and technological	Economic, fast, advanced, educational and well-designed		
172	Effectiveness, practicality, economy, utility and ease	Curiosity, dedication, perseverance, focus and discipline		
173	Availability, difficulty, conquest, opportunity, obstacle	Difficulty, opportunity, obstacle, conquest, availability		
174	Difficulty, focus, attention, determination and laziness	Laziness, focus, determination, courage and difficulty		X
175	Education, future, studies, graduation, growth	Education, hard, conciliation, employment, opportunity		

176	Accessibility, time, complexity, effort and self-taught.	Hard, I could never do it, impossible, I don't have time.		X
177	Practicality, commitment, discipline, opportunity, difficulty.	Difficulty, patience, discipline, mistrust, commitment.		X
178	Availability to study, free time, convenience, security,	Good result for those who devote themselves, is valid because you have to research more, the student does the hour.		
179	Reconciling employment and study, differentiated grid, lower cost, accessibility, differentiated schedules	Timely, flexible, organization, conciliaing, no public transport		
180	Flexibility, ease, speed, practicality and comfort	Flexibility, ease, speed, practicality and comfort		
181	Dedication, persistence, professionalism, focus, organization	Difficulty, availability for study, oranization, dedication, persistence		
182	Dedication, opportunity, independence, organization, low cost	Ease, low cost		
183	Discipline, choice, connectivity, participation, regionalization	Ease, alternative, technology, interiorization, training		
184	Flexibility, opportunity, dedication, responsibility, culture	Access, proximity, possibility, difficulty, adequacy		
185	Great, essential, practical, exemplary, time	fast, crowded, effort, pessimo, weak,		X
186	Dedication, strength, will, dreams, reality.,	Weak, less, difficulty, time, patience.		X
187	Dedication, study, focus, persistence, patience	Study, focus, ease, practicality and courageous		
188	Good, efficient, practical, time and favorably	Good, efficient, practical, time and favorably		

189	Mobility, flexibility, dynamism, decentralization of education and technology.	Innovative, flexible, fast, practical and different		
190	Training, availability, adequacy, quality, satisfaction.	Difficulty, displication, inferiority, effort, disqualification.		X
191	Discipline, organization, motivation, autonomy and familiarization with ead technology.	Participation in forums and various online activities.		
192	Practicality, economy, rest, choice and individuality	Easy, adapting, economical, calm and tedious		X
193	Accessibility, scholarship, development, quality, progress	Prejudice, ease, accessibility, advancement, modernity		X
194	Graduation, specialization, study, professional growth	Short time		
195	Flexible, affordable, affordable, cheap and fast	Discrediting, laziness, ignorance, current and modern		X
196	Challenge, learning, knowledge, work, development	Difficult, scared, routine, learning, development		X
197	Innovation, discipline, focus, novelty, pragmatic.	He has no discipline, no difficulty in studying on his own.		X
198	Self-taught, lower cost, recognition, less transportation, quality education	Very difficult, need to be in the classroom to learn, is not valued, winding		X
199	Practicality, discipline, organization, time and ease.	Economic, practicality, agility, discipline and ease		
200	Difficult, fear, anxiety, learning, ease of access	Responsibility, ease of access, learning, easy, anxiety	X	X

201	Time, ease, suitability, economy, opportunity	Time, money, convenience, ease, discipline		
202	Training, education, internet, computer, difficult	Hard, time, money, far, fitness		
203	Training, time, ease, dynamics, fear	Hard," you need to work hard," difficulty, not good, it's far		X
204	New good opportunity for the working	Easy to reconcile with work		
205	Internet, time, ease, reading, commitment	Education, internet, comodism, time, training		
206	Flexibility of time, practicality, mobility, modernity, greater compatibility with work	Flexibility of time, practicality, mobility, modernity, greater compatibility with work		
207	Flexability, adaptability, quality of teaching, speed and public education	Prejudice, poor quality of teaching		X
208	Access, commitment, persistence, responsibility, dedication	Very difficult, you will not get, dedication, responsibility, time		X
209	Comfort, different, weather, economical, practicality	Different, economical, comfort, time, technological		
210	Time; dedication; effort; professional; Commitment.	Fear; effort; difficult; dedication; Time		X
211	Planning, discipline, effort, seriousness, concentration	Difficulty, lack of time, too theoretical, impossible, without motivational stimulation		
212	Practicality, dynamism, flexibility, quality, equivalent	Dynamism, flexibility, quality, equivalent, recognition		
213	Discipline, organization, motivation, insistence, courage	Easy, bad, shit, insufficient		X

214	Discipline, opportunity, ease, quality, accessibility	Easy, easy access		
215	Knowledge.. Learning.... Didactic.... Friends.. and saccharine	Time.... Crazy... Difficulty.... discourage and desit		X
216	Pulled. Tiring. Demanding. Laborious. Limited.	Easy. Weak. Limited. Accessible. Not research-oriented.		X
217	Availability, opportunity, professional growth, quality of life, personal fulfillment	Ease of graduation, professional growth, availability, focus to study, achievement		
218	Responsibility, practicality, autonomy, opportunity, time organization	Responsibility, practicality, autonomy, opportunity, time organization		
219	Flexibility convenience discipline planning economy	Flexibility convenience discipline planning economy		
220	Learning, training, accessibility, information, reading.	Ease, ineffective, complicated, fast, discriminated against.		X
221	Time, economy, practicality, ease, seizure	Chance, qualification, loitering, irresponsibility, future		
222	Commitment, flexibility, knowledge, financial and interest	fail to keep up, get lost, lack of interest, no expenses is not good as the tradiciona		X
223	Employability, stability, opportunity, knowledge, distance	Opportunity, knowledge, resource, value, distance		
224	Future, discipline, dedication, organization and flexibility	Discipline, disability, flexibility, dedication and organization		

225	Flexibility of time, easy access, inclusion of disabled, ease, dynamic	Laziness, bad, solitario, sly looks, astonishment		X
226	Discipline, will, adaptation, courage, knowledge.	Discipline, search, studies, will, claw.		
227	Quality, efficiency, profitability, mobility and speed	Ease, speed, cost benefit, opportunity and fun		
228	Time optimization, self-taught, organized, research and virtual interaction.	Discredibility, it is not serious, without quality, disorganized and incomplete.		X
229	Comfort, flexible schedules, concentration, planning, opportunity.	Unreliable, convenience, flexibility, discredit, time.		X
230	Learning, attention, time, opportunity, culture	Quality of teaching, ease, competition, trust, employment		
231	Convenience, speed, self development, technology, work	Difficult, reasonable, interesting, complicated, nauseous		
232	Distance, need, determination, teaching, knowledge	Study, softness, far, give up, not worth it		X
233	Accessibility, economics, learning, organization and time gain.	It doesn't work,		X
234	Discipline, autonomy, practicality, time, economy	Autonomy, independence, time, cost, practicality		
235	Time, dedication, effort, discipline and diploma	Ease, speed, will only take proof, only a diploma, no future		
236	Opportunity, practicality, economy, quality, discipline	Hard, bad, inferior, dedication, commitment		X
237	Organization, availability, reading, work, internet	Computer, internet, practicality, reading, flexibility		
238	Ease, education, quality, innovation, technology	Innovation, technology, practicality, modernity, education		

239	Dedication, effort, focus, discipline, determination	Disinterest, well,		X
240	EAD, flexibility, internet, cost, quality	Alternative, cost, quality, dedicated time, teaching value		
241	Quality, convenience, practicality, less spending and taking advantage of time.	Convenience, difficult teaching, pulled, less worn and tiring.		
242	Accessibility, availability, flexibility, quality, comfort	Comfort, flexibility, compliance, cost, preparation		
243	Accessibility, inclusion, flexibility, challenge and opportunity.	Fear, prejudice, ignorance, unpreparedness and precariousness.		X
244	Learning, information exchange and innovation	Ease, laziness and comodism		X
245	Learning, knowledge, curriculum, understanding, dimanica	Time, time, outage, day belt, shyness		
246	Practicality, time, concentration, automaton, current affairs	Current, less important, good alternative, practicality, autnomy		
247	Ease, availability, money, time, profession	Money, time, ease, profession, availability		
248	Growth, opportunity, professionalization, possibility, time	Opportunity, time, possibility, professionalization, entertainment		
249	Time, speed, opportunity, comfort, economy	Lazy, busy, studious, hardworking, fast		X
250	Practicality, flexibility of time, accessible, opportunity, viable option	Difficult, responsible, unfeasible, non-functional, waste of time.		X
251	Access training help quick practice	Ead teaching dsitancia auto send		

252	Weather, ease, availability, dedication, home	Time, home, quality, reliability, content	
253	Convenience, escape from violence, opportunity for free teaching, schedules, challenge	Molezinha, has to be interested, is that valid?, enem, they give diploma?	X
254	Lots of content, a little difficult, organize time and going to the pole.	Lack of commitment, mess, anyone does, little content and focused to have diploma	X
255	Autonomy, accessibility, freedom, trust, practicality	Difficulty, self-taught, self-sufficiency, freedom, practicality	
256	Time, opportunity, dream.	Low quality of teaching and time.	X
257	Autonomy, discipline, communication, mentoring, internet	Easy, relaxed, weak, autonomy, discipline	X
258	Convenience, focus, economy, time and diploma	Focus, diploma, time, convenience and economy	
259	Lack of time, practicality, concentration, focus, convenience	Willpower, intelligence, practicality, comodism, laziness	X
260	Opportunity, dedication, discipline, methodology, accessibility	Easy, hard, withdrawal, weak, persistence.	X
261	Ease, practicality, own time management, own management of studies, time	Easy to get in, hard to learn, expensive, boring, does anyway	X
262	Time, value, variety of courses, own study schedule, distance from the pole	Value, quality, distance from the pole, courses, which university	
263	Cost, scale, reach, cost and access	Possibility, access, future, profession and dream	

264	complete learning, dynamics, new knowledge, competence and ease	Easy, fast, simple, efficient and economical		
265	Education, focus, responsibility, determination, commitment	Education, focus, responsibility, determination, commitment		
266	flexibility, cost-benefit, ease of access to content, study schedules, comfort	Unlimited access, flexibility, cost-benefit, study schedules, comfort		
267	Need, economy, work, transportation, comfort	Need, economy, work, ease, comfort		
268	Opportunity, equality, reality, dignity, growth.	Ease, speed, reconcile, future, opportunity.		
269	Commitment, daily study, public college, time optimization, economics	Ruin teaching, professional unpreparedness, lack of time, lack of commitment, easy diploma		X
270	Ease, learning, work, study, internet	It doesn't learn, it doesn't slow, it takes time, it's not valued, it's bad		X
271	Learning, education, effort, will, faith	Learning, education, effort, will, faith		
272	Computer, reading, ease, convenience, security	Ease, computer, reading, convenience, security		
273	Flexibility, course quality, graduation, focus and discipline.	Study at home, choose time, be able to study anywhere, economics and determination.		
274	Organization, focus, discipline, need, opportunity	Questionable, inefficient, flexibility, need, opportunity		X
275	Practicality, economy, time optimization, opportunity and flexibility	Comodism, lower education, easy, practicality and economics		X

276	Fear, courage, focus, discipline, persistence	Bad, difficulty, hard, far away, demotivation	X	X
277	Dedication, reading, time, effort, internet	Surprise, mistrust, insecurity, fear, fear		X
278	Opportunity, discipline, evolution, novelty, difficulty	It does not help, difficulty, complexity, adaptation, disappointment		X
279	Speed, practical, cheap, smart, dedicated	Difficult, complicated, being very intelligent, total dedication, willpower		X
280	Priority, need, improvement, socialization, comfortability	Distrust, discredit, disability, rejection, hope		X
281	Flexibility, time, home, commuting, time	Flexibility, time, home, commuting, time		
282	Discipline, defiant, and for those who have courage, I do my time, I know it will not be easy	Horrible, crazy, you have that luck, it's not going to work out, you have to try,		X
283	Convenience, practical, economical, democratic, difficult	Easy, quiet, comodo, democratic, different		X
284	Dedication, attention, persistence, love, education	Weak, adaptable, solution, persistence, courage		X
285	Discipline, commitment, flexibility, organization, focus	Difficulty, disorganization,		X
286	Responsibility, determination, organization, difficulty, tranquility	Organization, ease, interest, taste, responsibility		
287	Opportunity, functionality, effectiveness, possibility and time	Fear, ease, practicality, economy and flexibility		X

288	Practicality, ease, opportunity to study without presence, more time to work, flexibilid	Easy to enter, difficult to learn, not the same thing, unaware		X
289	Discipline, convenience, commitment, responsibility, solidity	Difficulty in studying in non-face-to-face classes, planning, stability, indiscipline, difficult		
290	Time, organization, lots of study, economics and little social interaction.	Personal study, distance, transportation, lack of time and economy		
291	Accessibility, discipline, flexibility, economics and studies.	Opportunity, personal fulfillment, flexibility of schedules, ease		
292	Commitment, perseverance, timely, willingness to learn, low cost.	Difficulty, would give up fast, too complicated, no teachers, laziness.		X
293	Distance learning for me is very important, because of the distance from the city.	A lot of people say that far-distance college is not good, that it won't learn.		X
294	Availability, ease, economics, graduation, studies	Intelligence, training, ease, education, student		
295	Study, face-to-face, commitment, patience, adaptation	Madness, hard, lie, little time, patience		
296	Dedication, reading, persistence.	Ignorance, prejudice, easy, bad education		X
297	Dedication, responsibility, discipline with studies, motivation, organization	Flexible hours, no daily commute, affordable graduation, learn anyway		
298	Determination, discipline, focus, quality, work	Easy, cheap, mistrust, practicality, disqualified		X
299	Opportunity, flexibility, ease, dynamism, economy.	Opportunity, flexibility, ease, dynamism, economy.		

300	Technology, practicality, time, teaching, learning	Online, home, computer,distance,time		
301	Opportunity, practicality, happiness, investment and time	Interesting, cool, debauchery, laughter and jokes		
302	Dedication, willingness, commitment, convenience, effort.	Impossible, difficult, I won't get it, "face-to-face learn more," "you have to study hard."		X
303	Determination, organization, commitment, focus, attention,	Ease, little study, vacation, easy diploma, sleep on time		X
304	Opportunity, economy, dedication, dynamism, work reconciliation and study	Conciliation, economy, flexibility, ease, lower-than-face-to-face education		X
305	Inclusion, flexibility, decentralization, law, culture	Judgment, mistrust, discredit, undervalue, culture		X
306	Dedication, discipline, organization and planning.	Do not have the teacher to ask questions, ease, flexibility of time and does not spend so much time		X
307	Focus, concentration, fitness, training and experience	Ease, inability to learn alone, fear, insecurity and ignorance of cause about the		X
308	Focus, attention, organization, commitment, dedication	Convenience, ease, tranquility, easy access, shorter time		
309	Education, faith, difficulty, hope and conquest	Difficulty, computer, internet, education and willpower		
310	Knowledge, experience, save, upgrade, practicality	Many say that it is very difficult		X
311	Adequacy, change, achievement, work and logistics.	Lack of time, adequacy, routine, effort and limitation.		

312	Improvement, availability, culture, knowledge, ease	Ease, opportunity, improvement, development, culture.	
313	Training, indepedencia, success, money, status	Need, cost, time, goal, profession	
314	Commitment, dedication, benefits, training, opportunities.	Easy, flawed, incomplete, scattered, unsettling	X
315	Accessibility, flexibility, improvement, control, need	Ease, need, responsibility, effort, difficulty in entering regular college	
316	Cederj, learning, opportunities, improvement, self-taught,	Difficult, weak, devalued, expensive, inaccessible	X
317	Dedication, challenging, flexible, accessibility, convenience	Difficult, accessible to all, favorable, advantageous, pedagogical innovation.	
318	Accessible, learning, qualification, knowledge possibility,	Accessible, learning, qualification, knowledge, possibility,	
319	Strength, determination, performance, pride, commitment	Ease, stewardship, lack of time, patience persistence	
320	Responsibility, commitment, competence, greater effort, organization	Greater difficulty, responsibility, a lot of dedication, attention, competence	
321	Practicality, speed, effective, easy, excellent.	Practicality, speed, effective, easy, excellent.	
322	Flexibility, self-taught, discipline, schedule, change	Flexibility, self-taught, discipline, schedule, change	
323	Discipline, opportunity, adequacy, achievement, possibilities	Access, continuity, achievement, self-esteem	
324	Focus, perseverance, organization, flexibility, dedication	Waste of time, impossible, boring, ineffective,complex	X

325	Opportunity, autonomy, ease, practicality, accessibility.	Access, opportunity, responsibility, practicality, ease.		
326	Ease to reconcile work with study, quality, experience, learning and study	Ease to reconcile work with study, quality, experience, learning and study		
327	Practice, time, versatile, opportunity, ease	Time, knowledge, ease, comodism, practicality		
328	Flexibility, opportunity, evolution, dedication, perseverance	Ease, soft body, laziness, unoccupied,		X
329	Focus, study, learning, commitment and practicality	Study, commitment, difficulty, lack of time, laziness		X
330	Adequacy of schedules, quality, practicality, opportunity, convenience	Adequacy of schedules, quality, practicality, opportunity, convenience		
331	Commitment, flexibility, dedication, importance and enthusiasm	Crazy, can't, time, not worth it, horrible		X
332	Quality, ease, availability, simplicity, effort	Difficulty, unavailability, effort, dedication, work		
333	Ease, autonomy, flexible time, financial investment,	Ease, financial value,		
334	Discipline, dedication, recognition, innovative, practicality.	Difficult, accessible, discipline, innovation, ease.		
335	Knowledge accessibility opportunity growth qualification	Disprestige difficulty inconsistencies doubt opportunity		X

336	Opportunity, accessibility, dedication, commitment, difficulty	Ease, no matter,		X
337	Knowledge, practicality, improvement, learning, improvement	Madness, lack of money, unavailability, poverty, laziness		X
338	Commitment, flexibility, discipline, availability, convenience.	Strange, risky, innovative, difficult, boring.		X
339	Discipline, willpower, independence, responsibility and constancy.	Strange, unusual, distrust, curiosity and astonishment.		X
340	Access, opportunity, availability, training, market.	I don't know how to answer that.		
341	Practicality, agility, safety, comfort, portability	Procrastination, disinterest, inferiority, giving up, demotivation		X
342	Time, money, work, economy, ease	Study, time, ease, economy, distance		
343	Discipline, dedication, organization, ease, practicality	Discrimination, prejudice,, easy, dishonest		X
344	Flexibility, discipline, culture, studies, ease.	Ease, time, money, discipline, laziness.		X
345	Ease, quality, availability, viability, access	Ease, possibility of study, access, professionalism, availability		
346	Seriousness, organization, quality, free, availability	Preguica, uninteresting, ignorance, lack of quality, free		X
347	Practicality, time optimization, greater dedication, content and technological evolution.	Lower quality of teaching, lack of commitment, ease, practicality and technological evolution.		
348	Perseverance, focus, willpower, opportunity, independence,	Opportunity, focus, studies, labor market, competition		

349	Availability, agility, opportunity, organizationtime, economy	Opportunity, organization, time, prejudice, agility		X
350	Competence, practicality, commitment and focus	Laziness, lack of interest, devaluation and incompetence		X
351	Realization, determination, discipline, organization, opportunity.	Opportunity, economy, determination, discipline, organization.		
352	Focus, dedication, discipline, study, time.	Focus, dedication, discipline, study, time.		
353	Convenience, time, economy, commuting, study at home.	I believe that people are knowing distance learning through cederj.		
354	Mobility, efficiency, economy, practicality, flexibility.	Self-control, time, dedication, focus, difficulty.		
355	Empowerment, knowledge, vocation, convenience and possibility	Democratization, ease, quality, impaired training, professional strengthening		
356	Discipline, focus, determination, studies, distance	Easy, hard, bad, good		X
357	Accessibility, opportunity, door, path, ease	Study at home by computer		
358	Challenge, discipline, effort, overcoming, autonomy.	Ease, different, opportunity, quality, time management.		
359	Availability, practicality, ease, time, flexibility	Pre-concept, difficulty, discipline, time, distance		X
360	Accessibility, opportunity, ease, discipline, flexibility	Accessibility, poor recognition, flexible schedules, limitation, fickle quality		X
361	Difficulty, study, discipline, responsibility, ease of teaching	Easy, laziness, lack of time, study, necessecity		X
362	Cederj, study, discipline, despair, fear	Difficulty, boredom,	X	X

363	Opportunity, economy, timeliness, practicality, happiness	Opportunity, curiosity, expectation, interest, joy		
364	Professional aptitude, dedication, personal achievement, qualification, motivation	Education, ease, vocational training, availability, flexibility, dedication		
365	Opportunity, professionalization, graduation, accessibility, good	Difficult, no time, not reliable, without teachers, can not study at home		X
366	Good	Good		
367	Practicality, economy, time, learning, quality.	Practicality, economy, time, learning, quality.		
368	Knowledge, opportunity, learning, growth, training	Opportunity, learning, knowledge, value, training		
369	Student protagonism, training, opportunity, mediation, possibility	Possibility, ease, inopportunity, incompetence, disability		X
370	Flexibility, accessibility, autonomy, commitment, responsibility	Complicated, decorate, non-dynamic, cost benefit, discipline		X
371	Virtual learning, technology, different environment, access, teaching.	Teaching, teacher replacement, different environment, lack of interaction, education.		X
372	Ease, cost, accompaniment, language and visual	Ease, access, does not teach, students who do not like to study and without printed material		X
373	Flexibility, adaptation, gratuity, quality, commitment	Ease, convenience, little effort, absences, lack of commitment		X
374	Time for dedication, I can work, study on the Internet, difficult, requires effort	It's weak, it learns nothing		X

375	Accessibility, flexibility, comfort, practicality, dedication	Ease, laziness, flexibility, practicality, commitment		X
376	Knowledge, opportunities, new experiences, motivation, challenges	Exhausting, challenging, dedication, commitment, obstacles		
377	Ease, responsibility, effort, availability, adequacy	Complicated, study more, ease of time, greater dedication, greater competitiveness		
378	Flexibility, saves money, practicality, recompemsa, eficacaz flexibility, saves money	Flexibility, saves money, practicality, recompemsa, eficacaz		
379	Practicality, time, opportunity, discipline, methodology	Practicality, time, opportunity, discipline, methodology		
380	Availability, time, attendance, tranquility and focus	Weak, complicated, difficult, unreliable and unfocused teaching.		X
381	Availability, compliance, adaptation, flexibility and organization	Laziness, disinterest, does not like to study, wants to make a piece of cake and will not study		
382	Profession, time, available, studying at night.	Without information,		X
383	Knowledge, practice, important	Bad		X
384	Time, convenience, economy, didactics, practicality.	Easy, diploma, weak, less, evaluation.		X
385	Flexibility, discipline, overcoming, economy and security.	Easy, undisciplined, lazy, weak and without market		X
386	Flexibility, availability, ease	Difficulty, deserving, logistics, distance, unavailability		
387	Availability, opportunity, practicality, recognition, quality	Practicality, opportunity, availability, recognition, quality		
388	Practicality; time; economy; future; Education	Mistrust; unknown; fear; economy; Future		X

389	Self-discipline, responsibility, commitment, self-teaching, reading, persistence.	Ease, convenience, economy, availability, less competition.		
390	Flexibility, discipline, dedication, economy and practicality	Economy, dedication, flexibility, practicality and commitment		
391	Effort, dedication, focus, discipline and seriousness.	Ease, disqualification, weak, lousy and ineffective.		X
392	Opportunity for all, accessible education, professionalization, flexibility, education of the future	Doubts, illegitimacy, opportunity, accessibility, discipline		X
393	Quality of life, safety, ease.	Convenience, sedentary lifestyle, ease.		
394	Practicality, comodidiade, trust, opportunity, achievement, in	Convenience, confidence, performance, opportunity		
395	Practicality	Lazy ; easier		X
396	Viability, ease, dynamism, discipline and opportunism.	Ease, convenience, responsibility, discipline and dynamism.		
397	Organization, commitment, focus, discipline and a lot of willpower	They still see it as taboo		X
398	Dedication, training, time, work, necessary	I don't answer for other people		
399	Time, money, flexibility	Opportunity, flexibility, employment		
400	Ease, agility, commitment, responsibility, dedication	Waste of time, insufficient, useless, ephemeral, irrelevant		X
401	Higher education;flexibility;economy;ease; diploma	Not good;poor quality;bad teaching;not accredited by mec;i have no interest		X

402	Accessibility, economy, opportunity, time, qualification	Accessibility, economy, opportunity, time, qualification		
403	Enjoy the time, interactive, modern, great professionals graduate like this, works	Unknown, unreliable, too modern, does not work in Brazil, does not form good professionals		X
404	Ease, practicality, economy, time, opportunity	Practicality, economy, time, opportunity, ease		
405	Opportunity, access, qualification, economy, time	Opportunity, access, qualification, economy, time		
406	Dedication, responsibility, learning, performance and competence.	Evolution, availability, reliability and responsibility		
407	Autonomy, organization, pomodoro technique, learning to learn and result	Loneliness, opportunity, low cost, availability and continuing training		
408	Ease, cost, benefit, degree, graduation.	Bad, distant, class, difficulty, teacher		X
409	Optimization, time, money, efficiency and opportunity.	Disservice, poor, disprestige, learning and opportunity.		X
410	Discipline, commitment, dedication, accessibility and recognition.	Prejudgment, rejection, discrimination, ignorance, difficulty and misunderstanding.		X
411	Discipline, practicality, accessibility, responsibility, autonomy	Discipline, practicality, accessibility, responsibility, autonomy		
412	Flexibility, quality, practicality, concentration and economy	Lack of money, interest, disorganization, indiscipline and low socialization		
413	Adaptability, time, organization, opportunity for other courses, convenience	Time for work, time for other tasks, adaptability, personal organization, convenience		

414	Opportunity, study, future, vocation, learning	Distance, ease, difficulty, effort, study		
415	Training, graduation, education, practicality and accessibility.	Easy, practical, fast, agile and comodo.		
416	Time, availability, quality, effort, success	Lack of quality, difficulty, time,		
417	Flexibility, organization, discipline, convenience, adaptation	Opportunity, econoima, time, alternative, discipline		
418	Gratitude, hope, expectation, future and dream	Gratitude, hope, expectation, future and dream		
419	Time, money, job market, knowledge	No comment		
420	Commitment, study, responsibility, dedication, agility.	Ease, commitment, responsibility, dedication, study.		
421	Flexibility, convenience, greater breadth of access, ease, discipline	Ease, disability, flexibility, discipline, convenience		X
422	Practical, time, responsibility, taste, ease	Difficult, will, impossible, easy, reality		
423	Schedule, practicality, material, conciliation and work.	Opportunity, ease, diploma, development and quality.		
424	Responsibility, flexibility, organization, concentration, autonomy	Face-to-face worth more, laziness, distraction, time, lonely		X
425	Opportunity, inclusion, transformation, technology, discipline.	Ease, limiting beliefs, laziness, less credibility than traditional, resistance.		X
426	Opportunity, feasibility, better use, discipline, achievement	Employment, achievement, diploma, feasibility, adequacy		

427	Fear, practicality, time, internet, challenge.	Fear, low quality, practicality, time, internet.		
428	Inclusion, innovation, convenience, recognition and interaction	Time, education, commitment, understanding, improvement		
429	Opportunity, flexibility, individualization, reduction in study time, easy access	Opportunity, flexibility, individualization, reduction in study time, easy access		
430	Time, conciliation, discipline, achievement and necessity.	Ease, laziness, incompetence, ignorance and ignorance.		X
431	Opportunity, availability, effectiveness, quality, convenience	Useful, difficult, practical, tiring, uncertain		X
432	Quality, organization, practicality, autonomy, efficiency.	Affordable, cheap, easy, ineffective, unsociability.		X
433	Discipline, time, ease, internet, growth	Easy, weather, internet,		
434	Flexibility, time, commitment, economy and focus	Flexibility, time, commitment, economy and focus		
435	Ease, accessibility, time, availability and cost.	Difficulty in learning and focusing on studies.		
436	Self-taught, autonomy, discipline, dedication and determination	Ease, weak, inaccurate, ineffective and fast		
437	Opportunity, dedication, focus, flexibility and alternative.	Dedication, focus, opportunity, flexibility and alternative.		
438	Training, discipline, control, difficulty, responsibility.	Training, discipline, control, education, responsibility.		
439	Opportunity, discipline, focus, accessibility and flexibility	Easy access, difficulty tracking, opportunity, discipline and focus		

440	Difficult, organization, logistical ease, greater determination	Lack of quality		
441	Education;culture;learning;independence;wisdom	Education;culture;learning;independence;wisdom		
442	discipline, quality, flexibility, focus, availability	Fast, easy, availability, flexibility, expendable		
443	Ead, study,	Undeserved,		X
444	Dedication, learning, study, experience, time	Opportunity, quality, innovation, study, time		
445	Opportunity, professionalization, work, remuneration, knowledge	Opportunity, professionalization, work, compensation, waste of time		
446	Flexibility, time, discipline, dedication, accessibility	Flexibility, availability, professionalization, dedication, accessibility		
447	Accessibility, future, practicality, discipline, economic.	Accessibility, future, practicality, discipline, economic.		
448	Time, learning, improvement, quality, study	Bad, no good, disgusted, worse, weather		X
449	Dedication	Difficulty		
450	Discipline, dedication, commitment, responsibility, respect	Commitment, dedication, effort, responsibility, discipline		
451	Quality, discipline, autonomy, agility, cost reduction	Lack of knowledge, poor quality, difficulty in study, prejudice, withdrawal,		X
452	Opportunity, knowledge, professional improvement, quality of life, flexibility	College, commitment, schedule, ease and interaction		
453	Training, culture, knowledge, employment, ease	Ease, lack of time, training, education, work		

454	Autonomy; discipline; focus; connectivity; Collective	Internet; independence; eja; dynamics; Flexibility		
455	Law, education, access, citizenship, work	Access, prejudice, ease, bad, ignorance		X
456	Variety, research, economy, access, convenience	Variety, learning, convenience, ease, access		
457	Wisdom, study, improvement and knowledge, practical and accessible	Fashion bangú, mess, disorganized, without commitment is very vague		X
458	Dedication, commitment, time, cost and flexibility	Laziness, time, cost, ease and freedom of time		X
459	Discipline, organization, punctuality, difficulty and choice.	It's not worth it, it doesn't have enough weight, it's accepted out there?, too easy and the distance?!.		X
460	Ease, practicality, agile, organization, optimization	I don't know, i don		
461	Ease, opportunity, time, distance, improvement	Distance, optimization, time, opportunity, ease		
462	Organization, discipline, responsibility, commitment, schedule	Commitment, organization, indisposition, irresponsibility to study distance, lack of		
463	Academic and vocational training, without expenses, time.	That distance travel is not as good as the face-to-face course.		X
464	Dedication, more time, help, simple, fun	Bad, low pressure, relaxation, too much free time, little desire to study		X
465	Practicality, difficulty, perseverance, discipline and no social life	Ease, correspondence, softness, contempt and unopar		X
466	Study, ease, availability, improvement, knowledge.	Difficulty, study, quality, knowledge, diploma		

467	Flexibility, time, self-discipline, dedication and optimization	Flexible, uncommuted, free, quality and increasingly recognized		
468	Opportunity, autonomy, convenience, time, qualification.	Easy course, superficial teaching, low quality, no professional form, lower education.		X
469	Time, availability, money, convenience and ease	Time, availability, money, convenience and ease		
470	Organization, discipline, easy access, determination, interest	Difficulty, relaxation, laziness, comodism, ineptitude		X
471	Commitment, organization, dedication, focus, goals	Possibility, opportunity, dedication, commitment, accessible		
472	Access, opportunity, quality, optimizing time, achievement	Prejudice, flexibility of evaluation methods, ease, convenience, fragility		X
473	Ease of access, availability of time, quality training, trend, convenience	Basic training, limited knowledge, little practical experience, less requirement, easy.		X
474	Practicality, performance, opportunity, advancement, globalization.	Practicality, performance, opportunity, advancement, globalization.		
475	Practicality, greater use of time, autonomy and flexibility	Wide access, flexibility, practicality, autonomy and dynamism		
476	Convenient; useful; interesting; culture; cederj.	Convenient; easy; cheap; modern; Different.		
477	Discipline, organization, motivation, proactivity and curiosity	Opportunity. Learning. Autonomy. Responsibility. Commitment		
478	Dedication, achievement, responsibility, consistency, commitment	Instability, ease, disengagement, slouch, tranquility		X

479	Opportunity, ease, satisfaction, solution, entrepreneurship.	Opportunity, ease, satisfaction, solution, entrepreneurship.		
480	Availability, speed, efficiency, accessibility, practicality.	Hinders learning, bad teaching, little recognized in the market, no practice of the course,		X
481	Responsibility, commitment, satisfaction, knowledge, experience.	Difficulty, error, insufficient, madness, ignorance.		X
482	Ease of study, time saving, money saving, comfort,	Softness, so even I, is not the same thing, at least saves money, comfort		X
483	Discipline, future, determination, flexibility, economic ease,	I think there's still a little bit of prejudice, I think it's just because they don't really know the flow.		X
484	Ease, innovation, collection, learning, focus	Softness, comodism, weak learning, lazy, bad stuff.		X
485	Time, convenience, possibility, opportunity and discipline	Ease, responsibility, seriousness, convenience and distance		
486	Availability, willingness, effort, study, flexibility	It's not worth it, work, no time, ead is crazy thing, do something else		X
487	Practicality, flexibility, time, economy and comfort.	Practical, easy, less worn, has no same quality as the face-to-face, less competent people		X
488	Flexability, time, achievement, opportunity, qualification	Easy, no qualification, time, option, poor training		X
489	Agility, flexibility, speed, comfort and interaction	Difficulty, cheap, discipline, determination, accessibility		
490	Accessibility, displacement, time, flexibility, spending	Poor, easy teaching, flexibility, spending, time		

491	Dedication, discipline, responsibility, focus and organization	Flexibility, difficult, discipline, organization and focus	
492	Inclusion, discipline, technology, innovation, future	Discipline, focus, inclusion, accessibility, different	
493	Challenge, "is it possible? " , willpower, practicality and quality.	Challenge, determination, practicality, "has how to work" and teaching .	
494	Time, locality, money, teaching, in this city	Time, distance, work, employment, this city	
495	Dedication, commitment, responsibility, effort and hardwork	Teaching without quality	X
496	Flexibility, quality education, lots of study, opportunities, work	Flexibility, lots of study, effort, ease, work,	
497	Plasticity, optimization of time, and aggregation in professional carreitra, aggregate cohecimento.	Optimized time, practicality, aggregation of daily life, digital platform of knowledge.	
498	Availability, flexibility, effort, will and individualization.	Prejudice, doubt, fear, fear and uncertainty.	X
499	Education, higher education, opportunity, income, recognition	Dicipline, ease, opurtunity, opurtunity, income	
500	Adequacy of schedules, practicality, opportunity, integra, personal fulfillment	Harder than face-to-face, delivery, seriousness, commitment	