Journal of
**Agricultural
Sciences
Research**

DIGITAL CITIZENSHIP: VIRTUAL AND INFORMAL ENVIRONMENTAL AWARENESS, PRESERVATION AND EDUCATION[1]

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Abstract: This article aims to propose a reflection on the theme of digital citizenship and informal environmental education that can be carried out through activities developed outside the academic environment, through awareness processes and practices with the participation of communities, social movements, collectives, companies and associations, as suitable instruments to reinforce the need to participate in the democratization of the environment, aiming at the preservation of natural resources and the various forms of life on the planet. Exposure to the technological transformations of the digital age will contribute to the mutation of the position of simple spectator, becoming an active actor and component of a globalized and hyperconnected world that inserts it in the concept of digital citizenship. Broad, conscious, critical and transformative environmental education, which can contribute to the formation of their awareness, providing them with instruments of participation in the protection of the environment in the face of current environmental changes caused by the action of man himself and those arising from his inadequate exploitation can be verifiable result. This awareness through digital citizenship and complementary access to informal environmental education can contribute to generating critical and reflective social participation that will grant citizens the possibility of transforming the environment, as a way of realization not only of fundamental rights in the pursuit of a dignified life, but of the advancement of the entire community.
Keywords: Digital citizenship; Informal environmental education; Environment; Collective rights; Ecoeconomics.

INTRODUCTION

Today, the digital scenario is constituted by the immense amount of information offered on the world wide web and the various

ways of using this data and, as a result of this fact, important legal, social, economic and educational aspects arise related to fundamental rights, rights collective rights, the environment and citizenship.

This digital convergence, education and the environment can be understood as a positive didactic instrument, both intra-school and extra-school, in the awareness of conservation and preservation of the environment with the purpose of a collective reach, thinking about environmental education. Allied to this, a thought to make use of digital technology for an ethical understanding of the environment from an asymmetrical relationship: human being, nature and society.

The environment is defined by the United Nations as the set of physical, chemical, biological and social components capable of causing direct or indirect effects, in a short or long term, on living beings and human activities.

With regard to digital citizenship, it is necessary to have the idea that there is a new global order and that it cannot be ignored and discarded, the world is experiencing this phenomenon, as evidenced by the globally installed pandemic, demonstrating that all countries must prepare for it. fight together for the health, survival and well-being of its citizens, as well as for the preservation of the environment, in an eco-economic context that also observes the impacts of technology on relationships of any kind.

Ecoeconomics[2] starts from an economic proposal that starts to consider ecology and its support and replacement systems as finite, as opposed to the general principle that classical economics ensures that raw materials and natural resources are infinite, while work would be finite (PEREIRA; SIMÃO FILHO, 2014, p.105).

From a positive point of view, the phenomenon of globalization brings, in the sense of integrating alienated peoples to the struggle for citizenship, the possibility of global interconnection for the development of universalized policies that provide a reconfiguration of space and time for the preservation and defense of the environment and to its consequences, raising the need for greater awareness in the pursuit and consolidation of digital citizenship. In this article some points are pointed out directly, others are implicit in the development of the text.

Due to the current scenario, it is normal for the Law to be affected, since it is an instrument used by the State to achieve certain ends. Thus, greater attention to Human Rights and Citizenship based on International Law is relevant, as well as the need to match the legal progression in this sense in domestic Law. And the awareness of citizenship and being a citizen was affected, whether by individualism or ignorance.

Therefore, it is clear that citizenship stems from democracy and is the awareness of the rights and duties of each citizen, and digital technology has revived reflection on the transformation of the concept of citizenship with a new vision that has become the central thought for ethical-global recognition for human coexistence both at the international and national levels, here more specifically in this context, and for the knowledge of being a digital citizen and the feeling of being part of a community.

The informal environmental education proposal presented considers that this can be carried out through activities developed outside the academic environment, through awareness processes and practices with the participation of communities, social

2 Eco-Economics, or ecological economics, is a new proposal that emerged in the 1970s, based on the work of Nicholas Georgescu-Roegen, Herman Daly and others. Its main idea is that the "human" (or traditional) economy is totally interdependent on natural resources, which are finite. This argument, by itself, already demonstrates the need for radical changes in the way we live today.

movements, collectives, companies and associations, as instruments capable of reinforcing the need to participate in the democratization of the environment, with a view to preserving natural resources and the various forms of life on the planet.

At this point, it is observed that the social movements expanded in their ability to integrate people and in their finalist sense by virtue of the connection in technology-based networks constituted in multiple ways, were and continue to be the levers of social change as lectured by Castells (2005).

Originating from a crisis in living conditions that makes the daily existence of part of people unsustainable and induced by a deep distrust in the political institutions that manage society, in addition to the degradation of material living conditions, contributing to the crisis of legitimacy of rulers who ends up contributing to the emergence of social movements and collective procedures that are marginal to regular institutional channels, as a way of defending fair demands and needs, reflecting on changes in governmental positions and rules that determine the citizen's steps in life's journey. (CASTELLS, 2012, p. 161)

The idea of digital citizenship as an additional way of realizing the ideals of participatory democracy or integrative government, arises from the connection of societies, people and countries through global computer networks and the fact that States carry out their activities electronically in serving their citizens.

And we cannot forget that education has always been a skillful tool for social transformation and for raising awareness and exercising citizenship, and this link digital citizenship-wider environmental education is an effective instrument for raising citizen awareness in the conservation, preservation and defense of the environment.

The research method used in this article is hypothetical-deductive, based on a valid, consistent and relevant theoretical framework, with the aid of a qualitative study, through the collection of bibliographies and referenced doctrines, in addition to reflective analysis.

TRANSFORMATIONS IN THE CONCEPT OF CITIZENSHIP AND THE UNDERSTANDING TOWARDS A DIGITAL CITIZENSHIP

For a better understanding of digital citizenship and for our reflection proposed here, it is necessary to understand how the concept of citizenship has been transformed into a broader concept, including the term digital as a consequence of technological evolution, so that it can be an instrument of awareness, together with education in favor of conservation and preservation of the environment.

CITIZENSHIP

The word citizenship, according to common sense, would be the "condition or right of a citizen" (HOUAISS, 2009, p.92) and, citizen, that "individual who enjoys rights and duties in a country" (HOUAISS, 2009, p. 92), presuming that citizenship is exercised by that individual who exercises his rights and duties as a citizen (FOLLONE, 2015, p. 70).

From a legal point of view, citizenship is understood as:

> Quality or status of citizen; political bond that generates political duties and rights for the national, since it links him to the State. It is the quality of citizenship relative to the exercise of political prerogatives granted by the Constitution of a democratic State. (DINIZ, 1998, p.575)

From an empirical conception, a citizen is a human being inserted in society and bearer of rights and duties, capable of voting and being

voted for, possessing a certain nationality. Manoel Gonçalves Ferreira Filho, in the strict sense, says that:

> it is the status of national plus political rights (stricto sensus), that is, being able to participate in the governmental process, above all by voting.
>
> [...]
>
> Citizenship is, as seen, a status linked to the political regime. Thus, it is correct to include the typical rights of citizens among those associated with the political regime, in particular among those linked to democracy (FERREIRA FILHO, 2006, p. 114).

And in its classic concept, citizenship is a set of rights, mainly political, granted to the national individual by the State, by means of law.

Over time, the concept of citizenship reached other fields that not only politics, but also the legal and social scope, necessary to make its meaning better understood and, for that, it starts from the studies of T. H. Marshall, which are references on the concept of citizenship, until today. Marshall, in 1949, reconstructs the concept of citizenship, based on the reality of his time, mainly due to the conflict between capitalism and Marxism, he elaborated the first sociological theory of citizenship, conceptualizing citizenship as "a status granted to those who they are integral members of a community" (MARSHALL, 1967, p. 63-64).

In this context, he created as citizen's rights: civil rights, composed of guarantees and individual freedoms; political rights, which is the right to exercise political rights, the ability to organize parties and to vote and be voted for; and, social rights, those that provide minimum conditions for living with dignity, from the right to a minimum of economic well-being and security to the right to participate in the social heritage (MARSHALL, 1967, P. 63-64). Therefore, a citizen is one who in a political community enjoys civil, political and social rights.

For Adela Cortina (2009), the criticism leveled at Marshall refers to the fact that he conceived a passive citizen, a simple "right to have rights", as opposed to valuing an active citizenship[3], capable of assuming responsibilities towards his or her life. community, that is, the citizen has rights, but also has obligations.

We know that citizenship is a historical concept and is not exhausted, it is a social condition that enables the individual to participate in the political, cultural and economic life of a community, fully and actively. This means that it is a social condition that ensures the individual to enjoy the conveniences that his social life provides him.

The rights of the citizen, by Marshall's analysis, was held until the end of the century XIX. Therefore, the three structural elements of the concept of citizenship: civil, political and social, identified by Marshall, are undoubtedly fundamental and necessary, however, it is imperative that it be complemented with new elements, that is, with new rights that emerged in the centuries later (20th and 21st centuries), which are not identified with the rights identified by Marshall.

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3 "The concept of 'social citizenship', as Marshall conceived it half a century ago, has been accused among other things of defending a passive citizenship, a simple 'right to have rights', instead of also guaranteeing an active citizenship, capable of assuming its responsibilities. For this reason, both progressive and conservative sectors began to demand that passive citizenship be transformed into active, that the time of rights be passed to that of responsibilities. In this sense, the countries in which the Welfare State took shape would have to transform a citizenship used to demanding, into a citizenship used to participating in common projects, assuming responsibilities. Well then, a society that wants to be aware that it is committed to satisfying some important requirements such as ensuring that citizen participation in public affairs – whether political or economic – takes place in conditions that make it meaningful, which implies radically transforming society." (free translation) Apud CORTINA, Adela. Op. cit. P. 85.

Thus, one cannot be limited to vague and tautological definitions of citizenship, which escape the description of law and do not define its object, as well as it can lead us to error, starting to consider that citizenship has a plastered concept, that is, considering that a citizen is just that individual who has rights, not observing that intrinsically, he also has duties, mainly, to participate in the interests and development of society (FOLLONE, 2015, p. 05).

From the modern Enlightenment vision, Perez Luño (CAMPUZANO, 2007, p. 264-265) based on the understanding of citizenship contained in the Encyclopédie[4], presents three principles as a paradigm of the concept of citizenship: a) citizenship would be the condition of the person who lives in a society free, based on a democratic political order that authorizes the exercise of freedoms; b) citizenship, as a voluntary condition, that is, it cannot be imposed on any individual; it is necessary that there is a free agreement of people to integrate and participate in a certain model of political organization, that is, that there is a social pact. Also, so that the individual is not forced to be a citizen of a certain State by imposition or by force; that the individual has the right to transfer his citizenship, that is renounce the one he already has and acquire another one that is more convenient to his pretensions and political ideas. That is why there are two types of citizenship: the original, which is the one that the citizen acquires by birth; and, the acquired, which is the one that arises from the express manifestation of the citizen's will; and, c) citizenship, which is broken down into the rights and duties of individuals who belong to a given State.

Kant also contributed to the theme by asserting that the situation of citizens, based on a legal situation, is based on three principles: a) the freedom of each member of society, as a man; b) equality with any other, as a subject; and, c) the independence of each member of a community, as a citizen. Such principles do not refer to laws given by an established State, but laws that, by themselves, make possible the constitution of the State by the principles of pure reason that emanate from the external law of man (CORTINA, 2009, p. 54).

Furthermore, Pérez-Luño expresses that:

> Citizenship will consist of the bond of belonging to a State of right on the part of those who are their nationals, a situation that breaks down into a set of rights and duties; citizens will be the natural person responsible for this legal status (JULIOS-CAMPUZANO, 2008, p. 266).

Obviously, citizenship and the fact that the citizen belongs to a community is a historical and constantly evolving process. Therefore, when defining a citizen, it is always necessary to consider the social context to which it refers, as citizenship acquires its own characteristics that differentiate it according to place, time, culture and socioeconomic conditions.

As mentioned elsewhere, citizenship is a historical construction and with the expansion of rights, its concept, therefore, is transformed and acquires different forms in different times and societies. Thus, it is observed that there is no rigid concept of citizenship and, as already mentioned, it is not stagnant, on the contrary,

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4 Encyclopedia, edited in France in the 18th century, by Denis Diderot and Jean Le Rond d'Alambert. The ``*Encyclopédie*``, or ``*dictionnaire raisonné des sciences, des arts et des métiers*`` represented an invaluable aid of the Enlightenment and inspired the formation of the Liberal State of Law. Said work, comprising 28 volumes, 71,818 articles and 2,885 illustrations, received contributions from many figures of the French Enlightenment, such as thinkers of all kinds, artists, politicians and philosophers such as Voltaire, Rousseau, Montesquieu and others, led by Diderot and D'Alembert, who came together and collaborated for the edition of this work and with an accessible language, gathered all the production that civilization had produced in terms of culture until then. Still, the Encyclopédie defined a citizen as "one who is a member of a free society, composed of many families and who share the rights". Available: <http://pt.wikipedia.org/wiki/Encyclop%C3%A9die>. Accessed on: 03/25/2021.

citizenship is the consequence of a historical process in constant mutation, whose process is one of constant evolution, because:

> [...] even if they were necessary, rights are not born all at once. They are born when they must or can be born. They are born when the increase in man's power - which inevitably accompanies technical progress, that is, the progress of man's ability to dominate nature and other men – Either it creates new threats to the freedom of the individual or it allows new remedies for his indigences: threats that are faced through demands of limitations of power (BOBBIO, 2004, p. 6).

As noted, it is difficult to establish a definition of citizenship, as it is an ambiguous and ideological term. However, the definition by Adela Cortina (2009, p.151) seems to be the most correct in stating that any full concept of citizenship must integrate a legal status (a set of rights), a moral status (a set of responsibilities) and an identity, by which a person feels integrated into a society. And more than ever, the concept presented by Adela Cortina fits into the current technological scenario. First, because fundamental rights are part of citizenship, according to the Federal Constitution. Two because every citizen is responsible for their attitudes towards their neighbors and the environment. And three, because he identifies with the community in which he lives.

DIGITAL CITIZENSHIP

As we have seen, the conception of citizenship is not stagnant and its consequence is a historical process in constant evolution that is always related to social, economic, environmental, digital issues, etc., constituting duties and civil rights in the fight for human rights.

Thus, with the technological advancement that interconnected societies through the worldwide computer network and through the use of individuals and the public and private sectors of various electronic forms, it gave rise to a new kind of citizenship, digital citizenship.

Digital citizenship for Massimo Di Felice (2020) leads to a new type of architecture, this new type of common that aggregates humans and non-humans, resulting from connections of digital networks and data. And consequently, the idea of digital citizenship fosters the current debate in the field of social sciences and humanities, highlighting the digital nature and the informative specificities of these new ecologies produced by the datafication process and by the processes of interactions and data.

Massimo Di Felice says that digital citizenship can be understood as:

> The expansion of rights and parliamentary participatory forms and, therefore, as a strengthening, amplification and a more complete version of democracy, as we know it and as the West has conceived it, or, also, can be interpreted as the advent of a new kind of common, connected and interactive. A new morphology of our ecologies and our social environment that, in addition to humans, has the interactive presence of forests, lakes, plants, algorithms, software, big data, viruses and a large number of entities connected (DI FELICE, 2020, p. 39).

Di Felice (2020) envisions that with the globalization of information technology and the internet, nature, climate, global warming, the Covid-19 pandemic, Big Data, algorithms, etc. Protagonism is shifting from humans to various forms of intelligence in decision-making. Therefore, digital citizenship brings a profound transformation, not only in relationships, but also in the idea of society and of the human. This is the new commonality of a digitized environment, it is an info-common with info-communities, it is a new nature of action that operates in a network, connecting everyone and everything.

Furthermore, we cannot forget that for a

greater understanding of the concept of digital citizenship it is necessary to understand that it is linked to the way individuals/users use the internet and technologies, always assuming that the rules of behavior are appropriate and responsible, as emphasized by Ribble (2010) when listing the nine elements of digital citizenship: digital etiquette; Digital communication; digital literacy; digital access; digital commerce; digital law; digital rights and responsibility; digital health and well-being; and digital security or self-protection. Therefore, digital citizenship is the strengthening of what we currently find within the reality of new technologies and the digital universe and, consequently, as Gentilli (2002) says, citizenship induces the exercise of rights by individuals and these rights lead to duties that must be fulfilled by all individuals inserted in a society.

ENVIRONMENTAL EDUCATION AND NEW TECHNOLOGIES

The Federal Constitution (1988) provides in Article 255, item VI, that it is the duty of the State to promote environmental education at all levels and modalities of the teaching process and public awareness for the preservation of the environment, which stems from the social right to education.

In 1972, the United Nations Environment Program - UNEP was established. UNEP aims to coordinate and work with several partners, including other entities of the United Nations - UN, international actions to protect the environment and promote sustainable development. It must be noted that in Brazil it was Law No. 6,938 of August 1981, which, approved by the Federal Constitution of 1988, instituted the PNMA – National Environmental Policy. The main objective of PNMA is to regulate the various activities involving the environment and to contribute to the strengthening of Brazilian

environmental institutions. The environment is defined by the PNMA as "the set of conditions, laws, influences and interactions of a physical, chemical and biological nature, which allows, shelters and governs life in all its forms".

In addition to the constitutional rule regarding environmental education, it was instituted by Law n. 9,795, of April 27, 1999, the National Environmental Education Policy (PNEA) as an "essential and permanent component of national education" (Article 2). This Law defines environmental education as processes by which both the individual and the community build knowledge, skills, social values, conduct and competences aimed at the conservation and preservation of the environment, an asset of common use, essential to a healthy quality of life and its sustainability.

The theme of environmental education is in sync with digital law and new technologies, so much so that Law n. 12.965/2014, in its article 26, emphasized the constitutional duty of the State to provide education:

> training integrated with other educational practices, for the safe, conscious and responsible use of the internet as a tool for exercising citizenship, promoting culture and technological development (art. 26).

And in the current scenario, characterized by technological and scientific transformations and by globalization, we know that there are environmental issues that threaten the present and future of the preservation of the environment on the planet. These issues that threaten the environment lead to the need for a reorientation in the socially constructed modes of awareness and relationship with nature (CARVALHO, 1998, p. 17), starting from the conjectures of the legal, social and educational foundations as tools for the awareness and exercise of citizenship and this more comprehensive digital citizenship-

environmental education link as an effective instrument for raising citizen awareness in the conservation, preservation and defense of the environment.

DIGITAL CITIZENSHIP AND INFORMAL ENVIRONMENTAL EDUCATION IN FAVOR OF THE ENVIRONMENT

As already noted, the conception of digital citizenship embraced the concept of citizenship in terms of rights and duties, relating it to identity and a sense of community, and also to the way in which individuals/users use the internet and digital technologies, assuming always that the rules of behavior are the proper and responsible ones.

We know that in the school environment, new digital technologies are used as tools in a didactic way and environmental education is streamlined, beneficially, for the proposed teaching-learning understanding.

The digital perspective is constituted by the immense amount of information offered on the World Wide Web and the various ways of using this data that are often considered negative, but our reflection here is the opposite. This is because with the new technologies, important legal, social and educational aspects arise related to fundamental rights, collective rights, the environment and citizenship.

And digital convergence, education and the environment can be understood as a positive didactic instrument, both intra-school and extra-school, in raising awareness of the preservation of the environment with the purpose of a collective reach, thinking about environmental education from a broader perspective. Allied to this thought is the use of digital technology for an ethical understanding of the environment and the appreciation of nature, based on an asymmetrical relationship: human beings, nature and society. Therefore, new technologies open up possibilities and

opportunities for transformations with the power to redefine legal, social, economic, environmental aspects, etc.

Obviously, we cannot deny that technological evolution also marked the destruction of nature and caused problems of both social and economic order, for example, the increase in pollution rates and consumerism, as well as civilizing due to the lack of awareness for conservation and preservation of the environment.

Environmental education is inserted in the perspective of new technologies, starting from the idea of the need for an education that reflects on the relationship between human beings and nature, developing conditions for a greater integration of society with the environment. Therefore, environmental education aims to treat, demonstrate and raise awareness of past, present and future damage caused by man's action against nature and that with he aid of technology is based on ethics, aiming at the well-being of all and, consequently, preventing further environmental degradation.

With regard to digital citizenship, it is necessary to have the idea that there is a new global order and that it cannot be ignored and discarded, the world is experiencing this phenomenon, as it was and is evidenced with the Covid-19 pandemic, and all the countries involved must prepare and fight together for the health, survival and well-being of their citizens in this globalized world, as well as for the conservation and preservation of the environment. On its positive side, globalization carries with it the sense of integrating alienated peoples in the fight for citizenship, the possibility of global interconnection for the development of universalized policies that provide a reconfiguration of space and time for the preservation and defense of the environment and its consequences, raising the need for greater awareness in the pursuit and

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consolidation of digital citizenship.

Our reflection here is encompassed in the idea that the various social transformations need to be analyzed in accordance, initially, with the rules of article 1., of the Law of Basic Guidelines, since "school education must be linked to the world of work and social practice", as the school must train citizens aware of the conservation and prevention of the environment, as well as reaffirming the feeling of citizens that they have rights and duties in the society in which they live. But, given the new technologies and social transformations that directly and indirectly influence the global plan, they must also be seen in an extracurricular or informal educational context.

It is obvious that the use of new technologies enables greater integration between teachers and students, in the school context, which didactically provide satisfactory results. According to Schwartz (1999), when the computer and the internet are used in the classroom by trained teachers, they become important teaching tools.

> Computer and internet in the classroom in the hands of trained teachers form an important teaching tool. Having access to the internet is no longer a matter of increasing your thinking ability. It became vital. It's like knowing how to read and write in the 50's (SCHWARTZ, 1999, p. 32).

Therefore, the new technologies are effective in the teaching-learning of environmental education.

On the other hand, informal environmental education, outside the school environment, which we think here is an education reflected from an environmental education that goes beyond the "school walls". It is an environmental education that goes beyond didactic tools and pedagogical intent, but an education that integrates individuals into their everyday lives. And the new contemporary technologies promote the integration of society towards an awareness of the conservation and preservation of the environment through an ethical relationship between human beings and nature.

We observed that there is an interaction of new technologies that makes environmental education possible through specific television programs on the subject of the environment, highlighting news of the negative impacts on nature caused by the irresponsible actions of human beings. There are transmissions of the same content on social networks with daily access, such as Facebook, which offers information to all its users (say, of all ages, including) and, thus, reaching a large number of citizens in the out-of-school scope.

There are radio broadcasts, apps and podcasts that address the need for awareness about conservation and preservation of the environment and even songs that value nature, which informally suggest an understanding of environmental education, transferring a feeling of reflection to those who listen to them. and responsibility towards nature. For example, the song "Luar do sertão", by Catulo da Paixão Cearense and João Pernambuco, which portrays the simple life of man in the interior of Brazil, which was modified by the industrial revolution. The individual's life was based and inspired by the movements of nature that justified their emotions and their actions, currently, the consumer society finds pleasure in having and consuming, which has a great impact on nature (CICLOVIVO, 2018).

Still, in a more contemporary moment, the song "Passarinhos" (Spotify), authored by the Brazilian rapper, singer, lyricist and composer Emicida and sung together with the singer Vanessa da Mata, is also an invitation to reflect on the current situation of the environment

and the difficulties faced by young people and a message that we need to be concerned about the possible future and the preservation

of the environment:

Babylon is gray and neon, I know

My best friend has been the sound, okay So much karma reminds me of Armageddon, I prayed I'm looking for a new life like an ultrasound, I found

Cities are dead villages, nonsense challenge Competition in vain that nobody wins Think of an anthill, it's bad

When people turn things, heads turn steps at the foot that things go crazy

In a little while, there will be no wood left for the coffin. It was fog,

today is pollution

Hot asphalt burns the feet to the ground Cars in profusion, confusion

Water shortage right on our turn That way there aren't even cockroaches left (It's memo'!) Unjust make laws and what's left for you? Choose which poison kills you

Well, we're like...

Little birds

Free to fly ready to find a nest

Even if it's on each other's chest (2 x) (EMICIDA, 2015)

With this song, rapper Emicida invites us to reflect on the world we live in and the future we want to build for the next generations. It alerts us to stop, look and reflect on the current situation in the world and that we are not cultivating a future where people and birds have the right to live and fly in a healthy and welcoming environment.

Therefore, as we have seen, there are several other doors that new technologies offer us, through internet access, for informal environmental education on social networks, blogs, websites, YouTube channels, Spotify, all with specific references about the environment.

Therefore, these digital media offer enough information to base responsibility and awareness on the environment, attributing reflection and values to the citizen, that is, to the figure, also, of the digital citizen.

By way of comment, it is obvious that in social media there is a certain superficiality of knowledge. We know that for an environmental education a more acute reflection is necessary and unequivocal. But, citizens need to be aware of the so-called Fakenews, which are part of the digital universe.

However, informal environmental education through new technologies can convey awareness and values about the environment to a larger number of citizens than in school environmental education. This is due to the democratization of technology that is increasingly reaching all social levels and bringing an ethic of responsibility between society and nature.

At this point, still inspired by Castells with his proposal for transforming the world based on appropriate actions for the network society, we return to social and collective movements that can assume simultaneous, local and global proportions, with the help of technology, enabling the construction of a space – a public digital arena, through technology-based platforms and connectivity that can contribute to the creation of an environment conducive to the exercise of digital citizenship and the development of informal environmental education, based on the combination of ancient knowledge with current knowledge, practices and proactive and assertive actions with a view to contributing to the installation of a protective culture for the environment. (CASTELLS, 2013, p. 165)

This possibility of creating an integrative network that can encompass movements, institutions and many other initiatives in favor of the realization of digital citizenship and informal environmental education,

expresses and enables awareness, generating the interconnection of local issues with the relevant problems of humanity in general, in the environmental field, overcoming the local identity division of specific communities, to expand the penetration of these ideas in a network, constituting a global connection that surpasses the integrative possibilities of knowledge and actions in favor of maintaining and perpetuating the environment.

Technology seems to be today the most effective method of mass transmission of information to raise awareness of conservation and preservation of the environment, using digital citizenship and broader environmental education as instruments.

IN CONCLUSION

From the legal vision of citizenship that attributes to the individual a quality or status of citizen who is the holder of rights and political obligations within a given State through laws, it was verified the issues related to informal education of the environment and the exercise of citizenship digital through a vision based on eco-economics that starts to consider ecology and its support and replacement systems as finite in contrast to the general principle that classical economics ensures that raw materials and natural resources are infinite, while work would be finite.

Considering the immense amount of information that is posted on the world wide web and the use of this data, we observe that this fact gives rise to legal, social, economic and educational aspects linked to fundamental rights, collective rights, the environment and citizenship.

From there arises a digital, educational and environmental convergence as a positive didactic tool, both in the school and out-of-school scope (which we also call informal) to raise awareness of the conservation and preservation of the environment with a collective reach, supported by environmental education more comprehensive approach and the use of new digital technologies in an ethical manner to raise awareness in favor of conservation and preservation of the environment, having as a starting point the asymmetrical relationship: human being, nature and society.

The concept of citizenship has been evolving, going through important moments for its transformation, not only in the political sphere, but also in the legal and social spheres. For example, the reconstruction of the concept of citizenship by Mashall, who elaborated the first sociological theory of citizenship. Citizenship as an unexhausted historical concept is a social condition that enables the individual to participate in the political, cultural and economic life of a community and the elements of the concept of citizenship outlined by Marshall do not seem sufficient for a new conception, making it necessary that they be added connecting elements derived from new rights and duties that emerged in the 20th and 21st centuries, which enable the citizen to participate in the interests and development of society, incorporating a legal status, a moral status and an identity to integrate the a society whose main feature is the impact of networked technology.

Digital technologies were interconnected by the worldwide computer network, by their use and by the various electronic forms, enabling a new way of experiencing and expressing digital citizenship, to which the way in which it is used by its users in their interaction with the public and private sectors is linked, assuming adequate and responsible rules of behavior.

The promotion of environmental education at all levels and modalities of education and public awareness for the preservation of the environment, which derives from the social right to education, is a constitutional premise.

Environmental education in conjunction with digital law and new technologies based on ethics aimed at the well-being of all and, consequently, are transformation tools that carry in themselves the objective of treating, demonstrating and raising awareness about the need to prevent environmental degradation and protection in the face of the harmful action of man against nature, as a way to generate rescue of the ecoeconomy.

Just as regular and academic environmental education has the duty of forming citizens who are aware of the conservation and prevention of the environment, reaffirming their feeling of citizens who have rights and duties in the society in which they live, one cannot move away from new technologies and of the social transformations that directly and indirectly influence the global plan, as well as the out-of-school educational context as a way to implement an adequate protective environment and increase public policies.

An informal education, which can complement beyond the "school walls" and the didactic tools and pedagogical intention, an inclusive education modality that integrates individuals from specific actions with the help of the community itself, social movements in networks, collectives, companies and institutions of any nature, in favor of the increase of specific public policies, combined with the technological advance facilitated and available to citizens, will promote the integration of society towards an awareness of the conservation and preservation of the environment, generating a relationship of cooperation, solidarity and ethics among people, with clear protective effects on the preservation and maintenance of nature, with efficiency including from an energy and eco-economic point of view.

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