# ON-LINE SOCIAL NETWORKS AND ORALITY AS COMMUNICATION TRAILS FOR THE PRODUCTION AND REPRODUCTION OF KNOWLEDGE

AS REDES SOCIAIS ON-LINE E A ORALIDADE COMO TRILHAS DE COMUNICAÇÃO PARA A PRODUÇÃO E REPRODUÇÃO DO CONHECIMENTO
LAS REDES SOCIALES ON-LINE Y LA ORALIDAD COMO VÍAS DE COMUNICACIÓN PARA LA PRODUCCIÓN Y REPRODUCCIÓN DEL CONOCIMIENTO

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**ABSTRACT**
This article theoretically contextualizes orality and online social networks together with the production and reproduction of traditional knowledge from traditional communities. Fundamentally, historical approaches were explored by the anthropological and sociological areas to describe the communicational aspects in question, which allows horizontally to present a discussion on the relevance of preserving the culture of traditional communities. In this sense, considerations are made about the level of importance of orality and social networks online in the community reality. The content presented here was extracted from the results of research at the master's level of the Communication and Society Course (PPGCOM / UFT) in the year 2020.

**KEYWORDS:** Orality; Traditional Community; Communication; Culture; Knowledge.

## Introduction

This scientific article was elaborated from the master's studies of the authors (master's and advisor) in the Postgraduate Program in Communication and Society - PPGCOM, at the Federal University of Tocantins - UFT, being a mandatory requirement of the program, so that the student can publicly defend his dissertation.

This scientific communication circumscribes an approach to the organization of human society, its challenges and how it has been reproducing and producing new knowledge. It is known that, at the same time, the internet in general, and specific social networks online, have helped a lot in terms of access to information and although information is not knowledge, it helps in solving many problems. On the other hand, orality between members of a family clan, from elders to new generations, within

indigenous villages and other human groups is very important for different processes of knowledge production and reproduction.

Thus, this communication brings a theoretical part of the research, within the areas of communication and anthropology, on orality and online social networks (digital media) as a means for the production and reproduction of knowledge in traditional communities.

## Human society and knowledge production

Humanity in general, has been organizing itself into social groups, from small villages united by territoriality and inbreeding, to increasing complexity as a generator of new challenges. In this sense, some scholars on the evolution of human social thought, such as Dias (2017) and Leff (2011) bring that since the age of reason, at the height of the age of lights (Enlightenment), concrete answers to problems have been sought, within positivist perspective.

In the work "Age of Extremes: the brief twentieth century", Erick Hobsbawn (HOBSBAWN, 1995) highlights that the human being, in the second half of the twentieth century, lived through many transformations and experiences, producing a lot of knowledge, causing profound changes in social relations and transforming the current social norms and among them the use of communication, central area for the production of knowledge.

It is important to highlight that contemporary life is complex and characterized by planetary social phenomena such as the strengthening of transnational capital, globalization and the internet, elements that profoundly alter the sociability and the production of knowledge of humanity. In this field, between sociology and anthropology, communities and their sociability are organized based on less formal and more affective and practical relationships, in contrast to the domains of society, at the top of their human rationality (BRANCALEONE, 2008; TÖNNIES, 1957).

Thus, humanity has been organizing itself into distinct groups according to its wishes: communities or society. In communities, simpler and more dominant relationships prevail over the intimacy of family members, neighbors and those who have common religiosity, while in societies, the division of labor, the interests of capital and contractual relations between people are at the central level. In this sense, indigenous communities, quilombolas, families and parishes; companies, cities and the State itself would be respectively good examples of community groups and society organizations.

Multicultural since always, Brazil has 305 indigenous ethnic groups, distributed over hundreds of indigenous lands and thousands of villages spread across the national

territory (FUNAI, 2020) and with 3,054 quilombola communities, duly registered by the Fundação Cultural Palmares, in addition to thousands more in anthropological identification processes and legal definitions (FUNDAÇÃO PALMARES, 2019), not to mention gerzeiros, jangadeiros, ribeirinhos, pescadores, caiçaras, pantaneiros, faxinalenses, quebradeiras de coco babacu, comunidades de terreiro, varjeiros and other categories treated by several scholars, including Diegues and Arruda (2001), Vieira (2014), Moraes et al. (2017), Brandão (2015).

In human society, the production of knowledge, including with native peoples and traditional communities, involves communication where graphic-textual production has evidence about other forms and means, given its possibilities of storage and revisiting at the present time and by descendant generations. However, specifically with indigenous (indigenous) peoples and traditional communities, orality is highlighted as a means of communicating knowledge for the production of new meanings to those who receive sharing. In this context, digital media (online social networks) are added as vehicles based on the new information and communication technologies, on the portability of cell phones and on the internet, as new elements that promote access to information, which in turn, supports the production of knowledge.

## Communication through orality and digital media

As an important theoretical demarcation of this and this work, any ethnocentric perspective that, overcome by the anthropological theory of Cultural Diffusionism, sculpted by Franz Boas (1858-1942), can be opposed to the importance of the cultural and ancestral specificities of each ethnic radical or the theoretical composition that each culture has its history, being contextualized from a temporality (BARROS JÚNIOR et al., 2011).

In Franz Boas(1858-1942) it is established that the process of cultural borrowing, unfolded from social interaction, especially in circumscriptions where there is interethnic friction, weakens the cultures considered as more pure and closed. These mixed processes for the production and reproduction of knowledge can culminate in the weakening of cultural roots and weakening the valuation of ancestry (RIBEIRO, 1979).

It is known that the human being is a social person because he communicates, placing his ideas, feelings and positions in social relations on a common plane. Communication is central to this sociability process, being possible since the most primitive prehistoric ages where the simple look and see the mention or action of the other was already a communicative action (MORAES, 2013). Since communication is defined as a process in which a given agent (sender) encodes its message (something it

wants to communicate) to a specific means or connection instrument, on the other interface, the second agent (receiver) receives, decodes and understands the information, making communication full (BORDENAVE, 1982).

On the one hand, orality is one of the most primitive means of human communication, structured on several other attempts at expression and interaction, it is known of the relationship between these modes or structures of primitive communication and through, subsequently, the different ages of humanity.

Important studies of linguistics and anthropology indicate a relationship between orality and literacy in different communities, indicating the existence of contexts marked by orality, being that which is characteristic of a "literate" culture and "recomposing itself based on writing in a medium where this tends to exhaust the values of the voice in use and in the imaginary" (GALVÃO; BATISTA, 2006).

The literature also shows that there would be two types of orality, an exclusive one of human groups and people without literacy (this taken as a code of signs for communication) and another, contemporary to the post internet phenomenon, where a new orality was being produced for the telephone contact, quick messages and even social networks (NGO, 1998). In the studies of Zumthor (1993) three types of orality are defined, which according to the same would be organized as stages within the communication process of human beings. A first type would be the primary, originated by those without any contact with the spelling of signs typical of writing, more common among isolated peoples. There would be an intermediate type of orality where culture and communication practices from the spelling of symbols and literacy itself would influence orality, without completely changing it (GALVÃO; BATISTA, 2006).

In this sense and approaching the present contextual plan and in a clipping of studies of this master's degree, which sustains this dissertation, it is important to highlight that several social phenomena have effectively marked the 20th century, but two in particular tend to be highlighted in most academic works that deal with the transformations of society: globalization and the world wide web - internet. Communication, in this field, it is one of the areas that served as the most instrument, as well as the most changed with these planetary processes strongly anchored in the evolution of technologies (CASTELLS, 2003).

Thus, communication, as previously mentioned, feeds social relations, whether through gestures, rock drawings, written texts or phrases spoken naturally through orality, however the new information and communication technologies in a structural way and the network world of computers (internet) as a social phenomenon, strengthened by the portability of technology, has altered and has been profoundly

altering communication, modus vivendi and human society.

Since its beginnings, human interaction has given rise to social relationships, some of which are stronger and others weaker, from the strengthening of social relationships and interactions in this fabric, social networks are created, where the parties seek to contribute to the success project, some social process or even for the production of knowledge (NUNES; MORAES; SOUZA, 2020), Thus:

> Desde os primórdios das relações sociais humanas, a terminologia "redes sociais" pode ser aplicada para a caracterização das ligações (pontes) e das conexões (nós) entre os pontos (pessoas), assim, dentro de uma perspectiva sociológica não é em nada correto afirmar que as redes sociais são fenômenos recentes ou que teriam se originado após os fenômenos da globalização ou da internet. Contudo, é bem verdade que a globalização e a internet alteraram substancialmente as redes sociais, estabelecendo novos sentidos e aplicações, sendo que em alguns casos tem-se a potencialização e em outros o declínio de suas finalidades originais (NUNES; MORAES; SOUZA, 2020, p. 30).

The international computer network - internet, connecting several technological bases, as well as points of emission and reception, introduces the dialogue between the parties in the communication process, enabling the simultaneous interaction of information, points of view and cultural aspects, thus enhancing social relationships. Wellman; Berkowitz (1991) structure his theory on how interactions take place on social networks, which can be enhanced by the internet, on online social networks.

> As estruturas sociais podem ser representadas como redes - como conjuntos de nós (ou membros do sistema social) e conjuntos de laços que representam suas interconexões. Esta é uma ideia maravilhosamente libertadora. Dirige o olhar dos analistas para as relações sociais e liberta-os de pensarem os sistemas sociais como colecções de indivíduos, díades, grupos restritos ou simples categorias. Usualmente, os estruturalistas têm associado <<nós>> com indivíduos, mas eles podem igualmente representar grupos, corporações, agregados domésticos, ou outras colectividades. Os <<laços>> são usados para representar fluxos de recursos, relações simétricas de amizade, transferências ou relações estruturais entre <<nós>>. (WELLMAN; BERKOWITZ, 1991, p. 4).

Thus, communication between distant or close people has started to be simultaneous, as is dialogue, where orality makes it possible (and formerly made it possible) the interaction between people, influencing their points of view and changing their limits of knowledge, or at least access to information, the basis for the production and reproduction of knowledge.

André Lemos research and production (LEMOS, 2007) indicates that digital telephony and portability would have packed post-mass production (based on widely debated and structured theories at the Frankfurt School). Thus, the emitting pole is released so that the production of content is of all the members of the process:

> As mídias de função pós-massiva, por sua vez, funcionam a partir de redes telemáticas em que qualquer um pode produzir informação, «liberando» o polo da emissão, sem necessariamente haver empresas e conglomerados econômicos por trás. As funções pós-massivas não competem entre si por verbas publicitárias e não estão centradas sobre um território específico, mas virtualmente sobre o planeta. O produto é personalizável e, na maioria das vezes, insiste em fluxos comunicacionais bi-direcionais (todos-todos), diferente do fluxo unidirecional (um-todos) das mídias de função massiva (LEMOS, 2007, p. 125).

Within the scope of New Information and Communication Technologies - ICTs and the phenomenon of the internet, there are technological platforms that, owned by companies, operate online social networks, including Facebook, Instagram, Whatsapp and Twiter, today important channels for the instant exchange of information.

> Tais relações sociais ou interações diretas, seriam notadamente demarcadas em um novo plano com a criação e popularização dos smartphones, que trouxeram em si, para além das multifuncionalidades básicas (câmera fotográfica, calculadora, editor de textos e até a telefonia), a portabilidade do acesso à internet e os novos aplicativos próprios às linguagens da telefonia digital. Já na primeira década do século XXI, muito além de dialogar com as pessoas distantes, o smartphone já possibilitava reuniões em grupo e com imagens das pessoas que integravam o ambiente dialogal virtual (NUNES; MORAES; SOUZA, 2020, p. 53).

The phenomenon of online social networks alters humanity's mode of communication and access to the most diverse information (true or false, scientific or common sense), but orality, as well as literacy, strongly impacted by the era media, remain as important means of dialogue and information.

## Final considerations

Based on the theoretical studies carried out, it is admitted that reproduction, but mainly the production of human knowledge, does not occur from a blank page, but from a set of relationships between different information and even types of knowledge. . Humanity in general and our ancestors in particular have already produced from the lived experiences, the incorporation of knowledge, be it science, philosophy or tradition.

Thus, it can be said that the production of knowledge occurs from lived experiences or from the confrontation between put knowledge and something new, unknown and that brings a dialectic, an expansion of the limits of human knowledge.

Then there are some important considerations, which will serve as a basis or support for new works, but which are established as final for this master's research. The first is that communication is central to the production and reproduction of knowledge, as the exchange of information through any means of connection depends on it. Then, it highlights the irreplaceable importance of orality as a connection and way for the expression of intentions and for the sociability and / or interaction of information and even knowledge.

Finally, digital media in general and online social networks bring a new dynamic of communication to society in general and to communities (among them the traditional communities) in particular, changing its modus-vivendi, however its use it is even more intense among young people and younger adults, maintaining the relevance of orality as a guide for the production of knowledge, whether in formal or informal processes of communication and social interaction.

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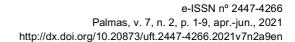
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**RESUMO:**
O presente artigo contextualiza teoricamente a oralidade e as redes sociais on-line junto à produção e reprodução de conhecimento tradicional de comunidades tradicionais. Permeou-se fundamentalmente, abordagens históricas pelas áreas antropológica e sociológica para descrever os aspectos comunicacionais em questão, o que permite horizontalmente apresentar uma discussão sobre a relevância da preservação da cultura das comunidades tradicionais. Neste sentido, faz-se considerações sobre o nivel de importância da oralidade e das redes sociais on-line na realidade comunitária. O conteúdo ora apresentado foi extraído dos resultadas de pesquisa de nível de mestrado do Curso de Comunicação e Sociedade (PPGCOM/UFT) do ano 2020.

**PALAVRAS-CHAVES:** Oralidade; Comunidade Tradicional; Comunicação; Cultura; Conhecimento.

**RESUMEN:**
Este artículo contextualiza teóricamente la oralidad y las redes sociales online junto con la producción y reproducción de conocimientos tradicionales de las comunidades tradicionales. Fundamentalmente, los enfoques históricos fueron explorados por las áreas antropológica y sociológica para describir los aspectos comunicacionales en cuestión, lo que permite presentar de manera horizontal una discusión sobre la relevancia de preservar la cultura de las comunidades tradicionales. En este sentido, se hacen consideraciones sobre el nivel de importancia de la oralidad y las redes sociales online en la realidad comunitaria. El contenido aquí presentado fue extraído de los resultados de la investigación a nivel de maestría del Curso de Comunicación y Sociedad (PPGCOM / UFT) en el año 2020.

**PALABRAS-CLAVES:** Oralidad; Comunidad tradicional; Comunicación; Cultura; Conocimiento.