DISCOURSE, KNOWLEDGE, AND POWER ON THE SOCIAL NETWORK TWITTER: A SURVEY OF HIGH SCHOOL STUDENTS POSTINGS ABOUT THE COVID-19 PANDEMIC

DISCURSO, CONHECIMENTO E PODER NA REDE SOCIAL TWITTER: UMA PESQUISA DE POSTAGENS DE ALUNOS DO ENSINO MÉDIO SOBRE A PANDEMIA DO COVID-19

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Abstract: The text objectifies to present an analysis about the confronts of the Covid-19 pandemic expressed by High School students on the social network Twitter. Whit qualitative and bibliographic bias, the postings interpretation will have as basis and horizon the relations between discourse, knowledge, and power in "The order of Discourse", from Michel Foucault. The expressions and comprehensions diversity publicized on social media disclose the ways of confronting the pandemic and the social and cultural issues of society in the 21st century. Our bet is to collaborate in the understanding of students' discourses that are one step away from the entrance of the adult world, to which they will be soon responsible.

Keywords: Pandemic. Foucault. Social media. Education. Science.

Resumo: O texto objetiva apresentar uma análise sobre os enfrentamentos da pandemia de Covid-19 expressos por alunos do Ensino Médio na rede social Twitter. Com viés qualitativo e bibliográfico, a interpretação das postagens terá como base e horizonte as relações entre discurso, saber e poder em "A ordem do discurso", de Michel Foucault. A diversidade de expressões e compreensões veiculadas nas redes sociais revela as formas de enfrentamento da pandemia e as questões sociais e culturais da sociedade do século XXI. A nossa aposta é colaborar na compreensão dos discursos dos alunos que estão a um passo da entrada no mundo adulto, pelo qual serão em breve responsáveis.

Palavras-chave: Pandemia. Foucault. Mídia social. Educação. Ciência.

1 Introduction

On the Twitter social network, there is a relation between the uttered discourse, the knowledge concerning the accomplished perceptions, and the power exerted somehow over those who are laid out in the environment. For Foucault (2008), there is an epistemic and archeological relation between discourse, knowledge, and power. In this text, we quest an interpretation concerning how it occurs and how we can visualize it in the discourses present on Twitter, authored by High School students from Public Schools in Vacaria, between March 2020 and September 2021, that versed about the comprehension and the individual and collective confront from Covid-19 pandemic.

As we enter social media, we are exposed to certain freedom to express thoughts and opinions easily and swiftly, with the possibility of interacting with other users and changing information. Nonetheless, at the same time that we have those positive functionalities, there is a sharing in droves of untrue or partly unconfirmed information, the so-called fake news. The users are the greatest responsibility for the supply of the social networks through the shared content, causing a transition between reality and cyberspace, while they are persuaded and, at the same time seek to persuade, on behalf of their threads established on these networks, which swing in the fine line of acceptable and unacceptable.

On shared media, we come up with a process that distinguishes, arranges, and catalogs what will be conveyed or withheld, following the built stipulations and which are in constant development, since they are guided on thoughts and perceptions that exert power over other individuals through the accomplishment of discourses. The shared media, that act as a direct or indirect carrier of the conveyed discourses on the virtual environments, influence the society component individuals, are therefore related with ethical, political, religious, scientific, and juridical factors, which can be demonstrated in the own granting of the right to belong, or not, to the construction of these environments.

Social media are paramount communication methods nowadays, being used not only as direct communication, between one or more users but as a way to indirectly express an ideology or protest. On the Twitter social network, we identify diverse relevant postings to the expression of these perceptions related to the most diverse themes, becoming a new Agora of exposure, argumentation, and dispute of discourses, pieces of knowledge, and powers.

Considering that most parts of active users are young, many of their perceptions about certain subjects and occurrences, end up being directly influenced by other users' perceptions and conveyed in their shared discourses in form of social media. Among those subjects, lots related to ideological disconnected guidelines from science and republican principles. When it was declared that the new Cornovirus would be lofty to the category of the pandemic, for those who are cognizant about what humanity dispose of technological and scientific tools, the first view could be that it would not be a huge problem, as they have the optimal means of information carriage and provision that could preserve and save lives in the furthest places. However, two years later, the reading that can be made is that especially the means of information carriage were the ones that most collaborate to the high numbers of death.

Given the reading that de 21st century is extremely technologically advanced, how can we understand that we still repeat anti-science and anti-common good movements just usual

as the vaccine denial, experienced at the beginning of the 20th century, with the Spanish Flu/ Bubonic Plague? Given the scientific advances and the interaction between all world people through the media, how do we increase fundamentalists movements that deny plurality and diversity? How do young students, technology of information experts, end up joining ideological movements that disseminate the denial of multiple forms of human life and collaborate with de strengthening of necropolitics perspectives (MBEMBE, 2018)?

These questions guided the research that forms the base of the argumentation that follows. It will be sorted as follows: methodological resource, presentation of theoretical basis that is Foucauldian, analysis of High School students' postings on Twitter, and some final considerations.

2 Investigative path

This text is an action of the developed research from the curricular component so-called Integration and Formation's Project, part of the Multimedia Technician Course Integrated with High School, in the Campus Vacaria from the Federal Institute of Rio Grande do Sul - FIRS. The studies started in 2020 with reading the text "The order of discourse", from Michel Foucault. In addition to this, other texts about the students' performance on social networks and its consequences to the schooling provided some reflections and questions that mobilized a deepening in the theme. The Covid-19 pandemic, in 2020, became the observation clipping, focusing on postings authored by students, in the most discursive social network: Twitter. In this context reading, professors' orientations, publications visualize and ideas sharing gave source to the research, which allowed the preparation of this arguments' set.

This text has resulted from basic research, with a qualitative approach, and descriptive and explanatory objectives, which will be developed in two ways: the first is a study from Foucault texts, "The Order of the Discourse" and the "Archeology of Knowledge", with an emphasis in the concepts of discourse, knowledge, and power; the second is a survey of postings done in the social network Twitter between March 2020 and September 2021, authored by High School students from Public Schools in Vacaria about the Covid-19 pandemic. The horizon of those movements is the identification of widespread and propagated forms of discourse by students with the pretension of knowing about the new coronavirus and exercises of power on the pandemic confrontation.

According to Gil (2002), qualitative researchers don't have a concern about elements that express the students' totality and the definition of a percentage to validate the results. The adoption of this modality has as purpose to understand the way how a determined group of human beings expressed discursively, on Twitter, their interpretations, and Covid-19 pandemic experiences. With this, identify and describe how those influences impact and transit between reality and cyberspace about the compliance and non-compliance of health standards to Covid-19 pandemic containment.

The postings selection will proceed by the following criteria: ethical aspects, related to how we organize our daily world; religious, in the sense of beliefs that don't have a relation with scientific knowledge; ideological, by affinities with centered positionings just on disconnected convictions from the principles of the common good; scientific, for the acceptance of what has

been disposed and agreed by the scientific community; and, lastly, juridical, that implies in the respect or disrespect with the approved legislation for the pandemic moment. Altogether, will be selected 12 postings that contemplate at least one of those criteria. The clipping of selected postings is from High School students in the public schools from the municipality of Vacaria in the Rio Grande do Sul. The main motive for such a decision is the authors' involvement with this group schooling, one in the teacher's condition and, the other, in the student's condition.

The text is not a conclusion of the research, because it has continuity along the 2022 year. Therefore, the results are not definitive. However, express the educational dilemmas that permeate basic education, which is the condition to enter into the adult world in the condition of being responsible for the common world constitution.

3 Argumentation

Michel Foucault was and continues to be studied in the most diverse areas of knowledge in the human sciences, with the most diverse approaches and objectives. His extensive work still requires analysis with the due historical-contextual distance. We would not know for sure what he would say about human behavior during the Covid-19 pandemic. However, is possible to think of a diversity of questions from his work, with care not to turn it into an eclectic, neither subvert it to affirmations that can prove certain hypotheses. That is what this survey proposes to analyze, punctually, some postings on Twitter, that is some discourses and their interrelations with the concepts of knowledge and power.

3.1 About the Foucauldian concepts

In some way, in socializing, the human being has always moved in discourses, pieces of knowledge, and powers. In front of the diversity of definitions to each one of these concepts, we take as a basis that the discourse "discourse is not the majestically unfolding manifestation of a thinking, knowing, speaking subject, but, on the contrary, a totality, in which the dispersion of the subject and his discontinuity with himself may be determined." (FOUCAULT, 1972, p. 55). Under the massive and homogenous manifestations from the spirit or media subjects, Foucault seeks to emphasize the incidence of interruptions, interdictions, and affirmations that constitute layers of meaning. "It might be said, to play on words a little, that in our time history aspires to the condition of archaeology, to the intrinsic description of the monument" (FOUCAULT, 1972, p. 7), as far as it starts "to describing separations and dispersions, to dissociating the reassuring form of the identical." (FOUCAULT, 1972, p. 12).

The comprehension of discourses manifests that the utterance relates to other utterances and doesn't with the things, which questions the modern knowledge theories with the representation scope, guided in the duality of the subject and the object. Nor can it be referred to an individual that could be taken by its origin. The discourse, therefore, does not admit any external sovereignty, nor that of a subject that would be its source and its origin, nor that of a world of things that would be a secondary representation.

Discourse, knowledge, and power form an epistemological and archeological tripod, to Foucault (1972). Archeological analysis of power did not limit to the Estate apparatus, but that has repercussions of the reflections within the scope of government policies and social ones,

the referred author shows that it is a force that achieves other forces in the formal and informal dimensions of the structure of society. That is what the power microphysical analysis consists of because he does not properly have a manner, but it is constituted by a relationship of forces. Distinctly of the microphysics of power, on this new look "no one is, properly talking, its holder; and, however, it always exerts in a certain direction, with some in one side and others in another one; it is not certainly known who holds it, but it is known who doesn't have it" (FOUCAULT, 1984, p. 75, translated by the author)

Knowledge, in turn, is constituted in and by the discourses that surround the micro-relationships, from their interiority until their daily expressions, being in the social networks or not, as an imminent phenomenon to the society configuration. Understanding those specificities allows glimpsing the founding places and affirming the sorts of power. Decentering from formal categories and their personalities, being political, juridical, or from other social formalized parts, the power

> [...] it is not something that is held as a thing, as a property, which it has or does not. There are not those who have power on one side and those who are jettisoned from it, on the other. Strictly talking, the power does not exist. yes, there are practices or relations of power. What means say that power is something that is exercised, that is carried out, that works. And that it works as machinery, as a social machine that is not located in a privileged or exclusive place, but that is spread throughout all the social structure. It is not an object, a thing, but a relation. (FOUCAULT, 1984, p. XVI, translated by the author).

This interpretation manifests a deconstruction of the power idea imposed by the juridical theories. Likewise, there is a questioning about what constitutes the modern political philosophies core, above all, those that guide the governments as representatives of the contractualism modalities. Against this perspective, Foucault (1972) thinks of the power beyond the formal structures and the institutions that compose the State. Beyond domination, "repressive hypothesis", the power is in all discursive and knowledge forms and the plurality of lifeways.

The contemporary form is from biopower, with split in two modes: the anatomy-politics and the population biopolitics. The first one seeks to explore the human being's productive power through disciplining and planning that implies time and space control. This is done in an exemplary mode through institutions such as schools, factories, and prisons, among others. For our research, the second is which has the greater implications, as it seeks control over the masses about the body and thought. Through algorithms, the media have become powerful control instruments, greater than the institutions pointed by Foucault over his work, Or, maybe, they are the establishing of what they most seek, a full control, a panopticon power. This biopower has been used in different ways, with greater power for death politics (MBEMBE, 2018), once the pandemic itself is already deadly.

To Foucault (1996), there is a constituent dynamic of the exercise of power, as it turns people responsible for what they produce on social terms; by opening up opportunities allows to visualize identity instances, construction of spaces social micro that recover the social vitality. Also, "all that appears to our eyes is a truth conceived as a richness, a fecundity, a gentle and insidiously universal force, and in contrast we are unaware of the will to truth, that prodigious machinery designed to exclude" (FOUCAULT, 1981, p. 56). This positive character does not

mean the solution for the problems of society such as inequality, fake news, racism, and all the ways of dehumanization. For that, political referrals of another order would be necessary that take this understanding into account.

Foucault (1996) performs an interpretative distinction between power and its mechanisms because it is necessary to bear in mind the specificities that are inherent to it, at the psychological, symbolical, and social plans. It proposes a reflection around the power operation, of "how" power is exercised since its center in all the human condition scope. There is no space for the human being in the society out of the power and its establishments.

This understanding dialogues with our research in different ways, especially when the author analyzes the discourses, pieces of knowledge, powers of madness, delinquency irrationality, or even of marginality in a broad sense. The postings that we will discuss have forces that are not limited to the formal State field, as they are discourses in the potential to be expressed and that have influences over others, even if, in the scientific and reasonableness perspective, they can result in losses for who defends them.

The importance of the Foucaldian analysis about power is in the dimension of think of it as the social network's messages, mainly Twitter, can exercise ways of power in the learning that people use to organize their lives. We find again the reader's secret power about the text, of the citizen about the society, structured by the formal relations and forces relations, and the subject's one about the own sexuality determination. Through the analysis of the different ways of accessing the word to discourse, it is placed with relevance the controversial will to the truth of the West and its structures of society, which the solidification is in the institutions. With Foucault, marginality is understood as a way of manifesting the irrational, the illogical, the obscure from our cultural, political, and ecological models.

Foucault (1996) analyses the discourses while being formed practices of the objects in the wording form, but not as a representation of thing by the words, nor the meaning of the outlined in a hermeneutical perspective. Discourse is of interest as a practice capable of producing certain knowledge and, therefore, seeks to understand the historical-social, political, psychological, and philosophical conditions that allow the irruption of discursive occurrences, that is, asks "how is it that one particular statement appeared rather than another?" (FOUCAULT, 1972, p. 27)

The discourse, in Foucault (1996), is not a neutral and clear instrument of reality representation. The way we named the world is not the reflection of one reality but is the production and construction of reality. This linguistics comprehension has striking implications in the education field and its analysis. As in any other social field, to use a proper expression from Foucault, also education is possible thanks to discursive categories. Customarily these categories are taken as a logical rational process of reality representation, elaborated also by rational subjects that make use of a reasonable method. We tend, therefore, to forget that those categories, concepts, allow or restrict which we can think, feel, say or do. And that other categories would be conditions of possibility of thinking in a different way than we usually think.

3.2 About the students' postings on Twitter

In the argumentation line of Foucalt is not plausible to set the postings in two categories, from those who accept and those who do not accept the pandemic. This current polarization does not collaborate to the comprehension of the ways to live and their

dimensions of discourse, knowledge, and power. This distinction that is constantly made lacks contextualization in the organized civil society perspectives. The pandemic has been revealed in a more intensive and more diaphanous way who is the human being in society, above all in moments that demand new habits from the community, respect for the legislature, ideological and religious beliefs revision, and the understanding of the science paper.

When performing an attempt to establish the Covid-19 pandemic period as a layer of sense and, in it, look at documents and human records in an archeological perspective, did by Foucault himself, probably, we would have an ambiguous narrative and does not accept without doses of reflection and grief. Without the pretension of a specialized analysis in the "Archeology of Knowledge" author, we seek to think media records, on Twitter, some dimensions that can provide a simple human interpretation. The first dimension of analysis is ethical, as it involves habits, customs, and human rituals. These were intensely affected, once we live a mobility time, tourism, meetings, trade, collective entertainment, among others.

The behavior change in function of the social distance wasn't instituted by democratic agreements, guided by the dialogue among people and their wills. It had as a basis the legal, in which the noncompliance became libel of punishment. Has the law become necessary? Yes, to save lives. Could it have remained in the ethical scope? Yes, as long as awareness about care has the force of a habit and a belief that respects what has been established as Science. But it is not enough for the institution of the common good. Vazquez (1985, p. 81) affirms that it is due to the fact of that:

> The ethical standards are fulfilled through the intimate conviction of the individuals and, therefore, require an intimate accession of those standards. In this sense, it can be said about the interiority of ethical life. The juridical standards do not require this intimate conviction or internal accession. It can be said, for this reason, about the law exteriority. The essential, in this case, is that the standard is fulfilled… (translated by the author)

A posted discourse reveals the fine limit of to guide the life just in intimal conviction: "What the world has turned, oh my God, this day in the last year I was at my party with more than one hundred people and now have to keep the distance from people" (May 2020, translated by the author). Still, without experiences of loss and pain by the pandemic, the human desire is to fulfill what provides pleasure. They are related to the knowledge, that is daily built and impacts the decisions that, sometimes, need cohesion as a self-protection way from the subject and the collective, jointly.

There ain't no doubt that every change affects not only the action but also the agent of being itself. A student posted: "This quarantine is ending my mental health in every way possible. I do not have uplift even to get up from bed anymore" (July 2020, translated by the author). At schooling, the impacts were deep in mental and physical terms of learning, socializing. In this speech, it is revealed beyond an uplift state, the reflection about the activism culture widespread by the motivational literature. There is a shock in the habits and values that make part of the life configuration on the present. It becomes more forceful when the time of this change, which was supposed to be short and then comes back to the normality from the pre-pandemic as can be read in another post: "It was supposed to be only fifteen days without classes, now you drink every day, suffer for an ex-lover and your friendship circle changed. Putzzz" (April 2021, translated by the author)

It is on the daily scope that is created the ideologies, set of ideas/beliefs that constitute the individual and collective life. To contradict the old Karl Marx, one of the classics of theories dealing with ideology, some say they are non-ideological. This, in a way, already is ideological. In the pandemic, a good part of the subjects who so-called themselves this way guided their discourses about the pandemic in beliefs needy from the scientific basis. For moments, even Science became a belief, used in a distorted way to fallaciously prove aberrant hypotheses.

Fake news is not an exclusivity of the present time, but the intensity, the knowledge counterfeit, and the ways of power diffusion started to become a problem so grave that came to be in the desk of the Federal Supreme Court (FSC). The "4781 Federal District Survey" guides:

> The investigations realized on the present survey indicated the existence of a criminal association, denominated "Hate Office", dedicated to the dissemination of fake news, offensive attacks to diverse people, authorities, and Institutions, including the FEDERAL SUPREME COURT, with blatant hateful content, order subversion and incentive to break institutional and democratic normality (STF, 2022, translated by the author).

We do not enter in the juridical credit of the referred survey but it is remarkable the necessity of its existence. It is a representation of the tripod discourse-knowledge-power consolidation, approached by Foucault (1996), in the sense of ideas diffusion that have gained collective strength and mobilized subjects to reproduce it as legal, scientific, religious, and ethical. Thus, assume an ideological fundamentalism posture, as lack from intercultural dialogue, scientific methodology, plurality comprehension of beliefs and opposition. Everything that goes against it is evil, false, demoniac, among other denominations.

The non-acceptance of institutions that are built and consolidated in a knowledge that was proved and assessed by communities of connoisseurs is always a risk for the collectivity. Thus, there is a subversion of the pillars that maintain the conviviality that needs perfectibility. The reliability in institutionally, democratically, and republican proved information, is an achievement to humanity. Subdue it by the strength of convictions that are not scientifically acceptable has already become an aggravating factor in the consequences caused by the pandemic. The Science and the institutions that built need constant revision. This is one of the academy precepts. However, one or two individuals without scientific knowledge related to the pandemic cannot spread discourses that the worldwide universities, hardly, have built with serious methodologies and historically proven. This is not to question the ruling knowledge. It is, yes, the corruption of reason (GADAMER, 1983). A representative post of this bias subtly manifests this: "People from Vacaria, learn to read real news and do not believe in WhatsApp audios, the death in Vacaria was not Corona, get informed" (March 2020, translated by the author).

The religious beliefs were unduly used to confuse the care proceedings to life in the pandemic. Some people propagate that it is a thing from the devil and, therefore, cults were necessary to exorcise it. Others, in turn, advertise that prayers reduce contagion, even in agglomerations. A postscript: "The church next to a school, full, and the commerce will be closing on Tuesday! If those people were in a gas station, would have five police cars and a lot of people would be saying that it is absurd. But in the church you can, have immunity" (June 2020, translated by the author).

The religious faith is proof of humanity's high intelligence. The creation of something that can mobilize energies has been a study objective in the case of treatment of terminal illnesses,

pointing out positive elements. However, to use religion to counter the knowledge about the virus and its confrontation, does sound like a demoniac thing, at least as stated in multiple biblical passages.

The comprehensive shortening about God about the biblical tradition is unambiguous, as it is taken as clear and distinct, both conceptual issue as well in the elated knowledge and the powers demanded. It turns itself in justification to the most diverse actions, including hate and death, articulated in a Manicheism that marginalizes any form of dialogue with otherness. It is commonly used to what Han (2017) designates of ethical hate, in someone that has motives to hate another one is an acceptable, plausible, and even legal way, in the sense of God's law. A student had publicized this idea through the following discourse: "What do you think about everything that is going on regarding coronavirus? Man, I believe that it is a huge war (maybe even spiritual) that is happening" (May 2020).

The law is a human invention to order society without the necessity of using strength or violence. Foucault (1996) presents the perspectives of disciplining and control over bodies by the laws. This is a complex debate and of hard solution. In any event, the pandemic confrontation required legislation that could mitigate the damage. A student reveals: "What a fear, guys, that have put me in isolation" (June 2020, translated by the author). And, another one, in the year, the same student affirms: "They have put me in isolation again at RCU (ready care unit), last year feelings" (July 2021, translated by the author). The law strength of social distancing is based on science, as something that protects people from contagion and, in turn, from sequelae or even death. Thus, external coercion, not by the will of one individual over others, but of a knowledge that is intended to save lives, even if it needs to go against people's wills.

The disbelief about the pandemic existence, founded in the convictions mentioned above, led to noncompliance with the law and the disclosure of motivations for the population to intentionally non-comply. A post, ironically, demonstrates this: "'Avoid agglomerations'. My friend: let's camp? LOL" (June 2020, translated by the author). Another one, because of the events, disclosed on media, against the isolation: "I fell as if I am the only person taking the quarantine seriously" (May 2020, translated by the author).

Finally, the scientific dimension also was the target of opposition between those who defended and anxiously expected a vaccine from it and those who denied and deny their arguments. The presented discourses on social media were from the most serious to the most ludicrous: from the distance respect and the biosafety protocols to praying, selling miracle beans against coronavirus, and sunbathing a lot. Foucault (2008) shows that the places of speech of layers of meaning are diverse and cannot generate the same interpretive results. Thus, we understand that the pandemic is a matter of Science. Of course, that is not enough, for even scientists from some fields, with a view of private gains, featured some actions not agreed upon by the scientific community, being to assume a political position or to sell medicines without proven efficacy.

This clash was more intense before the vaccine. After, it decreased but was not extinct. It is not the goal of this text to explore the majority of the questions, just to show how the relationship between discourse, knowledge, and power had ambiguous results, in conformity with the population accession. In a post, some of this appears: "I don't feel any pity for those who declined, how many people didn't have the opportunity to receive and be safe of this

virus" (September 2021, translated by the author). Of the six people who were admitted to HNSO (Hospital Nossa Senhora da Oliveira) until eight a.m this Tuesday, two have serious comorbidities, and the other four opted out of the vaccine. Including intubated in the ICU (Intensive Care Unity)" (September 2021, translated by the author).

4 Final considerations

That environment that has been growing up and developing with de cyberculture causes constant changes that are done by relevant changes in several areas in our society, as the use of functionalities itself disposed on technological means and the users' interactions on social media. Although the profiles appear to have a certain individual character, the arranged media, such as your speeches and, consequently, manifestations, influence in a collective way considering that the same user or organization that realize the post will not only create it but also be affected by it. The great cultural influence and the access to the networks that have been increasingly facilitated make their transformations cross the fine line between virtual and real, causing changes that oscillate between both. Thus, they become an arena for the effectuation of biopower.

The results do not just stop at the timeline, the so-called feed, or the perceived factors in this process but determine behavior patterns that lead to infringements of the sanitary regulations, consumption patterns inside and out of the technological means and direct the influences according to the power perspectives in the social networks themselves. Even if, apparently, a certain user exerts some kind of power, through the follower's number, postings relevance, or transient influence coming from other media such as television itself, the user will still depend on brands that hire their services and will be under the Community Guidelines established by the medium itself, taking the risk of losing the profile if they are disrespected.

However, the algorithm itself ends up selecting and assessing the cases of denunciation that result in the user removal from the platform and delivering the developed and transmitted contents in postages form, influencing its relevance. Therefore, the transmission of knowledge compromises the users' interaction and is affected because of the power exercised by the platform itself that will allow, or not, the arrival of knowledge, whether true or untrue. In the case of the Covid-19 pandemic, there is a deficit in the media sharing and discourses referring to the compliance and non-compliance of sanitary measures to content it, since too much information without validation arrives, are published by the users and, according to the affected group, can be reaffirmed and shared again, making them reach more and more users.

We must have an awareness about the importance of performing deeper analysis about the relations and influences established through social media, being them economical, behavioral, and social, in general. Since we do not have only a leisure environment or secondary communication, we have real impacts in inconspicuous areas that generate results that lots of times we cannot identify the source, as we do not come back in our analysis to these motivating and modifying means. The political decisions that relate to the confrontation of the Covid-19 pandemic are also influenced and brought by the virtual realized interaction on these platforms. This factor can be explained through a knowledge reproduction by a discourse, that ends up exercising power over the environment in which it is entered. The is not only some subjects that exercise power over others, but everyone who shares the ideas is their vector and reinforces from

the same proposal. As the production basis of information had an inflection from one-all to all-all, the question of power and what implies it, the knowledge and the discourse, also become an all-all.

The challenge is the users' awareness in a clear and democratized way about the Community Guidelines to which they are exposed, considering its importance that commits the use of features and resources that contribute to this process. Above all, when it comes to students who are in the process of training to enter the adult world in which they will have responsibility for the preservation and continuity of the world. Finally, as a republican perspective, the search for legitimacy and, at the same time, for the construction of laws' set for the managers responsible to ensure the platforms' operations in which are laid the social media in the common-good perspective, since the discourses and their knowledge and power end up influencing the collectives directly and indirectly.

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