BRAZILIAN MANIFESTATIONS OF 2013: THE USE OF HASHTAGS AND SLOGANS ON POSTERS[1]

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Abstract: When analyzing the use of *hashtags* during the Brazilian demonstrations in 2013, the gift article it is proposed the studying the convergence in languages what if He gave in between at social media and the demonstrations of the month of June. The relationship between the symbol used in the Twitter for content indexing was related to keywords used in posters and at the speech from protesters. For manual Castells, that intersection in languages and content between physical and virtual spaces results in what he calls real virtuality. To define the concepts of cyberspace and virtuality, it will be used Castells (2003) and Santaella (2007), the analysis of technologies and social media will be based on wake up with Santaella's postulates (2003). Finally, it is described in the analyzed object as the Internet he can mobilize individuals around common goals.

Keywords: Cyberspace; social media; hashtags; command words; Brazilian manifestations.

INTRODUCTION

In 2013, part of the Brazilian population took to the streets of several cities in the country in protest due to the increase in public transport fares applied in the cities of São Paulo, Rio de Janeiro, Belo Horizonte, Porto Alegre, Natal and Salvador. Such manifestations took over the national media and generated considerable commotion and political engagement at the environment virtual. The principle, The motivation main from protests stepped on at the tariff increase, but, as events unfolded, factors such as corruption in the country, the overpricing of works for the 2014 FIFA World Cup and even positioning taken fur congressperson Frames Feliciano The front gives Commission from rights Humans have become themes discussed and pointed as causes for one possible reaction gives population, which was no longer restricted to Brazilian cities, but also to Brazilians residing in other countries, raising these protests to worldwide coverage. The population, mostly made up of young people, expressed themselves and organized themselves virtually through of media social for to take at streets and claim their rights. Already there was not only talk about the tariff increase, because the movement that was formed in the heart of a society that in the last two decades had not collectively come together and protested in favor of yours rights[2].

O sociologist Spanish manual Castells[3], considered a from bigger scholar's contemporaries in social movements, defines the internet as being much more than a means of communication, where individuals interact, organize themselves and their identities are express. For him, the role of the internet is based on the exhaustion of the model traditional representation, which brings to light a democratic model, in which these movements find strength precisely in the absence of defined leaders, where any individual has a voice and power to be ear. Says the author:

> At networks without technology in network in type electronic no they can to deal with the speed and complexity required to grow the network. Therefore, the networks traditions imply old forms of social organization, they are part of the history of humanity. Before, they could

2. At latest manifestations in size similar registered previously were at manifestations what demanded O *impeachment* of then president Fernando Collor in honey, in 1992. Although, the analysis from protests in 2013 differ in any other due at transformations technological, social and communicational pertinent to great advance of the last two decades, revealing a totally new scenario of study, where the internet plays a fundamental role in articulation of these movements social.

3. Interview by Spanish sociologist Manuel Castells to Época magazine on 10/11/2013. Available at: <https://epoca.oglobo.globo.com/ideias/noticia/2013/10/bmanuel-castellsb-mudanca-esta-na- head-of-people.html>.

not connect many individuals or organize collective action because they had physical limits to where they wanted to go. today there is no more limits. Internet networks have no time and space limits and can be reconfigure constantly. The technology no determines the action social but it allows for a kind of organization that without the internet would not exist.

Thus, he defines a new public space, which is articulated in this intersection between the physical and the virtual, that is, the real virtuality, which, unlike the defended virtual reality, is one vital part that gives society current, Where The life from individuals it is so connected to the network is already configured as their way of life. This virtuality is more common to young people, who were born in a connected world, within a digital culture, where each one uses at technologies in Information and Communication, at ICTs, in wake up with their interests, values, abilities and experiences.

> The space that the networks gave birth to - virtual, global, pluridimensional, sustained and accessed by computers - came to be called "cyberspace", term created per William Gibson, at your novel *neuromancer,* in 1984. One space what no only bring, any individual placed on in a terminal of computer, uninterrupted and potentially infinite flows of information, but also allows you to communicate with any other individual on any other point of terrestrial sphere. (SANTAELLA, 2007, p.177).

The cyberspace, therefore, is characterized as informational, united per connections in computers that transcends the concept of geographic space, thus representing the concept in network, Where, "any place of world stay the distance in a click" (SANTAELLA, 2007, p.178), and it is in him that virtuality becomes form.

In his article "Media, urban rebellion and crisis of representation", journalist Venício A. de lime identifies these features at the profile from young people, putting at networks social as the means by which they inform themselves, have fun and express themselves, no longer depending on the traditional media for that. In this sense, the demonstrations were also characterized by to guarantee visibility to young people against from eyes of generations what you preceded, what still form the audience of traditional media. For Lima, this visibility was due to account of the media coverage made by the so-called old media, that is, television and newspapers.

> Posters scattered around the demonstrations revealed that the young protesters consider 'no public voice', that is, without channels to express themselves and have their voice heard. Or rather, their voice is neither expressed nor heard publicly. OK to say what at ICTs (about everything at networks social virtual accessed via telephony mobile) do not guarantee the inclusion of young people - nor of various other segments of the population Brazilian society - in the public debate whose monopoly is exercised by the old media. (LIME, 2013, p. 90).

Thus, the speeches that until then were part of the virtual environment, where most of young people is informed and communicated, were transported to the streets of various places in the world, providing visibility and giving voice to groups that, until then, could not have significant social expression. Because of this virtuality, that is, the intersection physical and virtual spaces, the protests are discursive constructions that had been propagated in cyberspace through the indexing of words and phrases published in virtual media, such as Facebook, Twitter and Youtube, and took the physical space for intermediate in symbols and words in order specific used virtually. That convergence in speech and language he can to be attested at analysis of contents from posters used by the protesters, whose messages referred to virtual utterances and your features.

The legitimacy of the demonstrations was discussed due to multiple discourses that formed during the process. To to be questioned specifically about this unfolding in agendas in the manifestations of Brazilian women, during an interview with Manuel Castells if positioned gives Following form:

> This is a characteristic common to all indignant movements in the network, in all countries. They are spontaneous, not directed, they begin with an unbearable fact, but immediately arise thousands of humiliations suffered, each day by many people, particularly young people, because of political bureaucracies. as they said the São Paulo protesters in June, "it's not 20 cents, it's our rights". Since institutions don't really process people's problems, they occupy themselves in satisfying politicians and their allies in the first place, when there is a channel of expression on the street, collectively all the demands that each one can express individually.

Therefore, this development proved to be characteristic of the social context influenced by the interactions that take place in cyberspace, thus defining that the analysis of these discourses he must to be done leaving of this new settings Social promoted by media social.

These relationships and processes take place as social practices between subjects and are configured in the speech, or best, us Law Suit enunciative, at the case of that article, referents at manifestations. Therefore, the phenomenon to be studied is precisely the convergence of languages at virtuality real, the leave of time what you speeches of movement left of cyberspace and They took at streets per quite gives use of *hashtags* as slogans during the protests.

CYBERSPACE, THE FOLKSONOMY AND THE ORGANIZATION IN THE SOCIAL MEDIA

O cyberspace, in wake up with Lucia Santaella, It is governed per some words in order that define how communicational processes take place in this context. The "make available" defines itself as The simple Publication in contents at the cyberspace, such as texts, news, videos, images, where "in language configurations that increasingly go finding its true hypermedia interactive nature" (SANTAELLA, 2007, p. 180). After The availability in contents, it happens: the "exposure" from individuals per through the production and dissemination carried out through *blogs* and *microblogs*. When these individuals expose themselves, simultaneously assume the roles of client and server, and thus, "increases the capillarity of networks, then each user becomes to same time information provider." (SANTAELLA, 2007, p. 182), determining "exchange" as other word in order at the cyberspace. Finally, inside of that space Where O contents is made available, individuals expose themselves and exchange information, "collaborating" completes the set-in words in order what rule that space, featuring O desire uncontrollable behavior of individuals to be part of the actions of this environment.

These words in order, at *hashtags* that we refer, demonstrate what, The culture created within cyberspace, that is, cyberculture, has human traits "as well as any others types in culture, are creatures human. No there is separation in between one form of culture and the being human. Are those cultures." (SANTAELLA, 2003, p. 30).

> Now, media are means, and means, as the name implies, are simply means, that is, material supports, physical channels, in which languages are embodied and through from which transit. Per that same, O

vehicle, quite or media in Communication It is O component most superficial, at the sense in to be that one what first appears in the communicative process. Despite its relevance to the study of that process, vehicles are mere channels, technologies what would be emptied in sense no were at posts what in them if configure. Consequently, Law Suit communicative and shapes in culture what in them if perform must presuppose both the different languages and sign systems that are configure within the vehicles in line with the potential and limits of each vehicle When must presuppose also at mixtures in between languages what if perform in the hybrid vehicles that television and, much more, hypermedia are copies. (SANTAELLA, 2003, p.25).

In view of this, cyberculture ends up reproducing social characteristics proper to human beings. humans, such as the language and the systems in signs. In that context, it is possible to carry out an analysis of the evolutionary process of the internet itself, which is divided into Web 1.0 and 2.0. When we talk about Web 1.0, we talk about an internet where cyberspace content was produced and controlled by organizations and institutions. Web 2.0 defines the current phase of Internet, featuring it as one platform Where The production, control and organization of content is available to all its users, who are free to interact with the contents.

Because of this new feature of the internet, where the production of content takes place freely, there was demand at the development in methods and facilities for O storage and organization in all The information contained at the cyberspace. So, tools collaborative were developed, allowed what in addition in store and publish your own information, you individuals could also classify them with your own terms. Thus, the task of classifying this information no longer belongs only at institutions, but It is shared for the

community virtual, where each acontributes with your part. This classification is assigned the term indexing.

The term Folksonomy is linked to content indexing, and is a combination of the words *folk* and "taxonomy", by having your meaning defined as "The taxonomy created by people". Thomas Vander Wal, the information architect to whom the term is credited, define it of the following form:

folksonomy It is O result gives classification guys in information and objects (any related URL) liable in recovery. THE classification It is done in a environment Social (shared and open The others). O act in to rank It is made by the individual by using his own vocabulary and adding meanings explicit, which may originate from inferred knowledge of the information or object. People not only categorize but also provide the means to to connect items and giving their own Meanings in wake up with their knowledge. (VANDER WAL, 2007 apud PETERS, 2009, p.154, free translation of author) [6]

That is, folksonomy is the result of the free classification of information, carried out within a social environment, shared and open to other network users. When performing this classification, individuals not only categorize but also give meaning to these objects according to your own understanding.

Outlined in this context, folksonomy consists of the free selection of keywords that can be used to classify any source of information. The words- key are known as *tags,* which in English means tags. In folksonomy, the individual, who in this case is both the sender and the receiver, becomes the one who classifies, deciding which and how many *tags you* want to distribute on any subject, being unrestricted any guideline. At *tags* allow to user to view your own tags and share them, as well as viewing tags made by other users and access information related to these *tags* on the network.

Twitter, one of the main social media, implemented in mid-2008, the system of indexing called *trending topics,* a tool that allows the grouping of posts by topics, articulating certain words, phrases or expressions preceded by by the pound symbol "#", called *hashtag.* Since then, users can direct actively specific topics or passively follow the indexing movement of that media Social. All the topics directed are instantly indexed and filtered before becoming visible in the bar where *trending topics are grouped.* contextualized at the concept in folksonomy, at *hashtags* classify, group and direct the information contained on the web on the most varied themes and subjects, making possible larger participation and cooperation from users, through gives use keywords for organization.

The development and improvement of the indexing process, in addition to enabling the content organization, also contributed to the organization of media individuals social. Indexing allowed the formation of groups through the sharing of ideas, where *hashtags* are used not only to define and delimit the content of information, but also to externalize ideals, feelings, preferences, indignations and varied positions of the individuals that make up cyberspace.

> These communication technologies are not just tools of description, but rather of construction and reconstruction of reality. When someone acts through a of those networks, no it is simply reporting, but also inventing,articulating, changing. This, to the few, alter also the manner in if do politics and the Forms of Social. (SAKAMOTO, 2013, p.95)

At the case of manifestations fostered inside of social media, we see O paper of *hashtags* in grouping these virtual actors by sharing them ideals. This reveals that the new ways of organizing and to communicate inside cyberspace has the power to maximize social grouping, where groups previously dispersed across spaces geographic and social, now have in tools social what enlarge the coordination and the sharing of common ideals, placing these tools in an ideal position for political articulations.

HASHTAGS AND AT WORDS IN ORDER US POSTERS

While the traditional media covered the movement by account of the tariff increase, on social media, groups began to form in virtue of a feeling of injustice aroused by what traditional media treated simply as an isolated topic, in this case, the demands of the Free Pass Movement about bus fares. In addition to adhering to the causes defended by the MPL, the population found in the open space for discussion an opportunity to defend your rights in cyberspace, in which it is possible to be informed and to be heard. Castells [4] states that, when organized in a network, those movements social fill The gap in representation originated at crisis faced by organizations traditional, or be, one representation done by traditional media that, for not keeping in line with social demands when reporting the facts, end up distancing themselves from the public in defense of their own agendas, failing to representation of society as a whole.

Thus, the internet becomes fundamental for the organization of this type of manifestation, allowing people to express themselves and reach other media through impact generated on public opinion. For Castells (2003, p.117), "These movements intend to to conquer power about the mind, no about O State. Such perspective defines at personal characteristics

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4. Interview granted the magazine THIS IS Independent about at manifestations occurred at the Brazil at the day 28 in June. Available in: <http://www.istoe.com.br/assuntos/entrevista/detalhe/311021_DILMA+E+A+PRIMEIRA+LIDER+MUNDIAL+A+OU COME+AS+STREETS+>

of discourses and their elements within cyberspace, where, despite of being a means of multiplying codes and languages, is the result of human action in the what concerns social ideals and goals.

> What primarily characterizes cyberspace, a space of virtualities, made of *bytes* and in lights, the ability for assimilate environments inside from which you human beings can interact, moreover, that they only function as such through the agency of the Visitor. Access to cyberspace takes place through interfaces that allow us to penetrate us their interiors and to browse the welcome for the information - embodied in languages hypermedia, languages mixed, hybrids, slippery, made up of mixtures of texts, lines, signs, graphs, tables, images, noises, sounds, music and videos - that these interiors make available in architectures of organized content. (SANTAELLA, 2007, p.178).

Thanks to the cyberspace setting, the demonstrations developed a characteristic hybrid, at which It is possible to notice the convergence in languages in between O space in virtuality real and O space physicist, at the case, at streets of cities Where the protests happened. Leonardo Sakamoto, journalist and doctor in Sciences policies, scores what, "The call, made via social networks, brought the social networks themselves to the street. Who walked along Avenida Paulista and noticed that most of the posters were comments taken from of Facebook and of Twitter" (SAKAMOTO, 2013, p.97), stating the convergence in between the signs own of cyberspace and the called of streets if materialized visually in the speech constructed in each poster raised by the protesters.

By representing these cyberspace symbols on posters that intended to claim their rights, the protesters transferred the speeches defended in virtuality to the streets. The use of these symbols made the public space a safe territory for expression. of the social ideals

they defend, and just like on the internet, "This group felt at will for Act in public exactly gives same form what already did in the areas in comments on blogs and on social networks, but under anonymity" (SAKAMOTO, 2013, p.97). The feeling of security and confidence of being heard in their own individualities is He gave, in great part, for the familiarity in wield symbols in speeches so next to them in the virtual environment.

Figure 1 - demonstrator displays poster, making reference to Facebook [5].

The nonexistence in borders territorial at the cyberspace characterizes other phenomenon identified in the protests, since there are no limits on the reach of messages issued in that medium. In According to Castells,

> Cultural movements (in the sense of movements aimed at defense or proposal in modes specific in life and meaning) form in lathe in systems in Communication - essentially Internet and the media - why It is mainly through them that manage to reach those capable of adhering to its values and, from there, reach the conscience of society as a whole. (CASTELLS, 2003, p.116)

Enabled by the reach power of the internet, specific movements were organized within the demonstrations, and this organization took place using the different possibilities in indexing offered by media social. The use gives

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5. Maira Barillo, 2013. Available inmanifestation against the rate increase-1-11911> Access in: 25 october. 2014.

hashtag, already cited previously, was the most recurrent within the proposed convergence scenario, in which classified and categorized the different speeches through the use of slogans, such as: #come to the street, #the giant awoke, #change Brazil, #changebrazil. So, the indexing promoted per that symbol at Internet, not only organized at buildings discursive in cyberspace, but also brought unity to the groups that took to the streets, through the attribution of meaning to the phrases and symbols chosen to represent the ideas social defended.

Among these constructions presented in the protests, classified through the *hashtags,* the specific case of the #changebrazil movement stands out. The movement started with the disclosure in a video, at the day 14 in June, at the channel *changebrazil* of Youtube, at the which a man under the pseudonym Thismr Maia, recounts, in English, several reasons why the Brazil need change. themes as corruption, overpricing of construction gives Cup gives FIFA 2014, embezzlement of federal funds intended for health and education, were used to make an appeal to the international community to participate in the mobilization and help the country change in some way.

Starting with the use of the English language, both in the composition of the slogans that made up the *hashtag,* and in the video released on the Youtube channel, the movement was positioned and produced to communicate with the international community. The choice of the language, by itself, already defined the interlocutors of this speech, in this case, the Brazilians residents outside the country and those who relate to them in some way.

Figure two - Brazilian resident in Miami - USA, show their arms painted with one of *hashtags* from protests and O slogan of movement change Brazil [6].

At the case #changebrazil, It is possible to identify grouping physicist generated for the use of the *hashtag,* and in addition, the grouping of ideas is also identified, since individuals, in different countries, held up posters that carried the same message, unified by the discourse emitted in cyberspace. The #changebrazil movement ends up show even more comprehensively the inexistence of territorial barriers for the propagation of speeches on the internet.

Even if outside Brazil, these Brazilians knew the reality of the country, whether it was through the media traditional, would you like were by media social, and so, "Purchased a speech easy what fit in your indignation. I feel what they want to feel what may to be protagonists of his country and his life. And they see the political class and institutions traditional as part of the problem." (SAKAMOTO, p.98, 2013). Again the failure in representativeness of traditional media ended up contributing to the mobilization of a movement social, since this indignation also addresses this gap.

6. EFE, 2013. Available in: < http://www.elcomercio.com/mundo/Brasil-protestas-manifestaciones-SaoPaulo-Mexico Miami-Rousseff_5_940755918.html> Access in: 25 sea. 2014.

Figure 3 - students Brazilians in Portugal lifting up posters with the *hashtag* #changebrazil [7].

Figure 5 - Brazilian displays poster, in English, questioning The Realization gives Cup 2014 [10]_

FINAL CONSIDERATIONS

By providing a safe environment for the exposure of different discourses and guaranteeing visibility for them, cyberspace was configured as the ideal social space for the establishment of popular demonstrations in 2013. The lack of representation of traditional media and the visibility promoted by cyberspace are contrasting, and at the same time, definitive when it comes to political causes, where democracy is essential, where the individual has freedom to express himself and be heard. To this end, social media are the ideal platform to promote these political articulations, especially because democracy due to each individual prevails in them.

Furthermore, the folksonomy prevailing in cyberspace not only organizes the information present there, but also organizes the individuals who relate and interact with and through this space, through real virtuality. This feature of social media ended per promote the coordination and grouping from individuals no only at the cyberspace, as well as in the public spaces of the various cities where the demonstrations occurred, by uniting them around similar discourses. The

Figure 4 - Protesters in London, displaying poster containing at *hashtags* #ogigantecordou, #come to the street and #obrasil woke up [8]. posters reproducing phrases contained at the video of movement change Brazil [9].

7. EPA/ João grasses, 2013. Available in: < http://ansabrasil.com.br/brasil/noticias/fotos/brasil/2013/06/18/Estudantes-Brazilians-in-Portugal-demonstram-apoio-manifestacoes_7111970.html> Access in: 25 sea. 2014.

8. Irina Birskis clay, 2013. Available in: < http://noticias.uol.com.br/album/2013/06/18/manifestacoes-pelo-mundo- em-solidarity-ao-brasil.htm#fotoNav=49> Access in: 25 sea. 2014.

9. today.it, 2013. Available in: < http://www.today.it/rassegna/blatter-proteste-mondiali-brasile.html > Access in: 25 March 2014.

10. AP/Polfoto/Jens Dresling, 2013. Available in: < http://www.sportsnet.ca/soccer/fifa-president-sepp-blatter- protesters-in-brazil-must not-use-football-to-make-case-against-government/> Access in: 25 sea. 2014.

materialization - that is, the convergence of the virtual language with the one used during the demonstrations - this argument is found precisely in the use of *hashtags* in the slogans contained in the posters taken to the street by the protesters.

> […] today we live a true general fraternization of all forms of communication and culture, in a dense and hybrid blend: oral communication that still persists strongly, writing, in design, for example, mass culture which also has its positive points, the media culture, which is a culture of available, and cyberculture, the culture of access. But it is the convergence of the media, coexistence with mass culture and media culture, the latter in full activity, what has been responsible fur level in exacerbation. (SANTAELLA, 2003, p. 28).

The cyberculture ends per include and converge in yes at too much cultures, making with that speeches circulate freely and cause considerable social impacts. because it is about a hybrid culture, becomes common to many, maximizing the reach and grouping of people, who, regardless of geographic location, can mobilize and attract society's attention to causes they defend. This fact is attested by the manifestations that took over several cities around the world in favor of a Brazilian cause, which attracted the attention of traditional media around the organized and unified discourses inside of cyberspace, demonstrating so what that space transcends you Limits territorial and defines your culture own.

Therefore, The Internet he can to be identified as one tool in transformation Social, for enabling ideological interactions and having the power to group and mobilize individuals in around a common goal, allowing the discourses that circulate in cyberspace reach relevance what surpasses you Limits gives virtuality, reaching you spaces socialand politicians.

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