From Working Groups on Facebook to Online Shopping by WhatsApp:
Mobilizations From Communication to Development

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ABSTRACT

This article aims to highlight the importance of communication via media devices for human social development. For this, an analysis was made in two distinct scenarios: the first scenario is from 2014; it is a working group on Facebook, composed of students in a context of training. The second scenario is 2021, composed of a group of consumers of agri-food products, who during the quarantine period of COVID-19, did not give up the maintenance of healthy eating habits, via WhatsApp device. With an observational and interactive approach, the research is constituted by bibliographic means and discourse analysis. With this work, it can be observed that communication is fast, and a collaborative and dense construction of knowledge occurs in these two scenarios. It is also noted that media devices Facebook and WhatsApp promote the dissemination of information through communication that is established in these spaces and perpetuate from the inside out to, from the outside, make a feedback device, promoting human social development.

KEYWORDS

Communication, Development, Media Devices

INTRODUCTION

Social changes and transformations are inevitable with the advancement of technology. We are experiencing an era where technology increasingly captures the individual. Thus, behavioral changes are perceived in the practices of social relations, in the interaction of this subject with the world. It is perceived that there is a great debate there around virtuality and reality. Why have some values been lost that were so important before? Or we haven't lost values, we're just gaining new options and ways to communicate with the world, are we?

Understanding the existence of this dichotomy that surrounds technology around social practices, and starting from it, our debate for this work will be on the perspective of promoting the importance of digital tools, focused on media devices, *Facebook* and *Whatsapp*, which are already immersed in our social practices, and for this reason, perhaps they can be seen as mere communication tools, who are not.

For this, we will analyze two scenarios, one scenario of 2014 and another of 2021, and in each of these scenarios, one on the territory of Facebook and the other in the territory of WhatsApp. The 2014 scenario focuses on the educational field, promoting the use of work groups in the construction of collaborative knowledge. The 2021 scenario highlights the promotion of the WhatsApp tool, in maintaining living in a pandemic context.

Given this scenario, this article is based on an observatory, exploratory and interactive study in two scenarios, in different media devices and temporal space, analyzing the discourse with which they are constructed and the purpose for which they are used.

1. CIRCULATION AND CONNECTED DEVICES

Globalization and the emergence of the Internet caused changes in social practices, with this new values of recognition were forming, having in the spectacularization of images, the filling of a void brought with this new configuration (new ways of being and being in the environment). The disruption of anonymity arises, made possible by technological liquidity, which permeates the borders, the deepest layers of society, now part of the cultural game, which is social and that has effects on our behavior.

Ser and being has never been so spectacular, live or literally survive in the now, in the society of spectacle, one must master certain skills. The more likes, likes, tweets, comments, shares you have, the more power you upload, or the more value you'll get in the midst of spectacularization of the image.

With all this technology available, where everyone interacts, communicates, *mobile phones, smartphones, tablets,* have entered our social relations, with such speed and magnitude, perhaps in the face of our primary need to be present and be part of a world that in social virtualization, a mediated world. These devices have been modifying our behaviors with the world, of our body, of speech, of gestures, of relationships.

"Trying to account for the evolution of large industrial societies, Mattelart and Mattelart, deals with the concept of post-industrial society, says that this concept has come to offer an organic framework to understand the modifications of the ways of thinking. As the content often with consecrated concepts without benefit of inventory, the " post-industrial society" appeared as a smooth, homogeneous whole, performing the fusion of ideological families historically disjointed, sharing the modes of apprehension of the world according to the cleavage archaism/modernity" (Mattelart and Mattelart, 2004, p. 80).

According to Fidalgo (2009, p. 82) "The mobile phone confirms and reinforces the inauthentic existence of its users. Not only do we have and use the phone just like everyone else, but, just, we are and do it always and everywhere, thanks to the cell phone, what everyone usually is and does."

Sfez (2000, p.38) points out that "the Machine [...] the organism [...] these two objects drag behind them prepositions, attitudes of thought and action, social and political positions". The telephone as a machine, for example, for Sfez (2000) "is, like the subject, seized in a world in which the instrument and the man who uses it are defined in relation to the other". On the other hand, neurophysiology, [...] attributes the merit of all sensory communication to the strange machine located in the brain, with its billions of satellite connections [...] (Sfez, 2000, p.38).

Fidalgo points out (2009, p. 82) that "ubiquitous communication maintains and promotes inauthentic identity by contributing to a greater relationship between individuals and their normalization and uniformity, permanently linked to others, the human being is exempted from genuine decisions and freed from any responsibilities".

It explains Fidalgo it (2009, p. 82) "that each is the other and none itself. [...] we are the nobody to whom every human being has always been in need of coexistence like others." Fidalgo says that Heidegger realized that the human being, at first, is not an isolated mother, but has always existed in the mode of coexistence with others and that this fact determines his identity in daily life (Fidalgo, 2009, p. 83).

At first sight (2009, p. 85 and 86) the cell phone seems to greatly enhance the social and cultural uniformity of users to the detriment of their individualities. Fidalgo believes that the use of the cell phone also alters abilities, behaviors and ways of being (Fidalgo, 2009, p. 86).

It reveals that it is a process of plural and complex constitution of how people see themselves and feel the same in different actions, experiences and contexts (Fidalgo, 2009, p. 86).

"The domestication of the device is itself the reverse of a process constituting the identity of the user. By the actionimagin there is an anticipation of the future, at a time when the object is still

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