

Dialogs: the Twitter and the Peripatethics

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Abstract

This work started from an interchange and interaction of ideas and sharing realms discusses Twitter and peripatetic, observing constructions procedures of twitters as well aristotelic school for peripatetic also referring to thinkers and contemporary authors.

Keywords: Twitter, peripatetic, communication, philosophy, social net, didactic transmissions.

le plaisir de marcher comme une résurrection, une "ouverture au monde".
La marche nous apparaît alors comme un acte libérateur où l'on
se rencontre, échange, on se détache petit à petit
du matériel pour revenir à l'essentiel: la pensée, libre...
(Le Breton, 2000)

Considering that Twitter, the *micro-blogging* service for instant text messages is among the fastest growing social networks, was designed to be powered by 3G mobile devices and, today is used in both cellular phones and in the web, we can make a connection between the act of posting on Twitter and walking with Peripatetic's³ of Aristotle (384-322 BC..). Peripatethics comes from *peripatos* wondering where you walk and talk, reason for which Aristotelian school was called peripatetic as a reference to the fact that Aristotle used to walk with students and discussing philosophy.

Today, with the technological mobility, according to Rios and Speck (2009), a constant nomadic condition. Has been created. The Twitter users are thus "city nomads". Of course, it is not everything posted on Twitter that can be assessed as knowledge. But if we deploy those who post information, opinions, criticism and what can be called teaching, we can point to an analogy between Twitter and Peripatetics.

Just as Twitter formed, in cyberspace, a circle of people around affinity or admiration, so did the Peripatetic school of ancient Greece. The difference is that while on Twitter, several participants - the well-known and even who is only noticed on the

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³ Peripathetism: name given to the school founded by Aristotels in the definition of the Philophy Disctionary The Oxford Companion to Philosphy. Check also Chauí (2002: 336).

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net - win followers, in the Lyceum⁴ Aristotle was the one who attracted disciples when teaching and walking outdoors. The streams for teaching once unidirectional, shifted to bidirectional (on phone) and today are multidirectional, i.e. too many with a strong ability to articulate. Something that cyber culture helps by putting everyone in a cloud⁵. Beth Saad (2009), for example, lists the type of person who gets followers:

The recent migration to Twitter of people from Brazil can be categorized (terms invented by the media themselves) as celebrities, gurus, influential communicators, emerging communicators, pioneers, among others, has called attention: boast in cyber and paper record numbers and the role followers, they "talk" to the mass number and distribute "hellos" and "thank yous" around the network (Saad, 2009).

Seamlessly

We also know that the act of posting on Twitter, despite maximum limit of 140 characters each post, requires our attention to the small screen of the phone, but for that matter, there is nothing to worry about, they have already thought about the problem and solved what could be a risk among those who perchance might stumble upon something not seen on the ground and created the program *Walk MSG 'n* to post while walking, in which the display screen activates the phone's camera, allowing one to see the image of the ground while walking, type and send messages simultaneously. Thus, the *link* with the Peripatetic school is strengthened. Obviously, Aristotle stopped to talk, and the Twitter's user which has followers also do. But we must take into account that post on Twitter while walking is possible. So, we are led to wonder that what presents itself differently is the very nature of thought, the spectrum of it, its breadth and scope. What also has its specificity is the scale of use⁶.

What changes from 335-323 BC for 2006-2010? The temporal scheme of work, night, day or late night. Before, the tour of the philosopher and his disciples took place during the day and night. During the day he taught his students, in the evening, he opened for the uninitiated. We need to recall that in both cases initiation was

⁴ The preferred spot of the philosopher, situated, according to Chauí (2002), probably between Licabetos and Ilissos, in a dedicated trail to the Muses and Lycian Apollo, in Athens.

⁵ Cloud, or cloud computing means that you archive files and tools of all sorts and platforms directly in the internet and make it accessible from any computer that enables access. This way, there is no need to install programs and software in a machine, since we can access it from any machine, because they are in the clouds, in the cyberspace. With this, a possibility of share and exchange of knowledge is opened.

⁶ Was initiated with Claude Filteau, a reflexion of Jerusa Pires Ferreira about walking, walking and talking, the journey, that would result in another work, to be published at a later date.

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important. The philosopher, who had naturalist and medical origins, would have started with his walks by right after lunch, in order to facilitate digestion, probably under influence of his father, a medical doctor. However, after a while, it would happen at other times too. But walking and talking today is scattered in 24 hours a day, even at dawn, with the phone next to the body, as part of his/her body, as a detail that makes it resemble a man-machine, since they cannot leave without it. Therefore, we can draw a parallel between the use of transmitting teachings of Aristotle while walking and offered lectures under the covered portals of the school, known as *asperípatoi* or under the trees around him, and the habit of Twitter users transmitting conferences, especially when this Congress provides *Wi-Fi* to make it easier.

The question that arises is how to deal with time and space? The management of time is different, the landscape is different, neurological challenges as well, the stories of nerve synapses through the mediations of electronic devices interfere with the acts on wandering.

Tagging themes

The Tagging is the didactic partitioning of themes with the purpose of putting in evidence and providing a summary on the label chosen. In the case of addressing a conference in mid-21 century, it is frequent to use a tool that separates posts by subject-Twemes, simply by starting the message with the pound symbol: #. Better even, if the conferences are being transmitted by *streaming* on the Internet, which enables Twitter users, off-site, to watch the computer screen and to pass on the coverage of the conference between Twitter users in presence. Not to mention when more than one conference happens and they are broadcasted on the web and that the audience is accompanying, and tweeting and retweeting⁷ in real time on each page. And then, we wonder with which intellectual and psychic apparatus we can attain knowledge in organic division for this size? Which tools to soften up are possible to reconcile differences in the same instant and simultaneous reading?

In several cases, the video conference is archived and available. However, the discussions (*chat*) by the tweets are not always preserved. Such a pity, because parallel digressions with all sorts of impressions that Twitter provides are powerful because, nowadays, not everybody is content with just hearing what the speaker has to say, they

⁷ Re-tweeting is when the *micro-blogger* republished someone's post adding comments or not.

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also want the reaction from comments of Twitter users and exactly how the side conversations that arise on when these occasions happen. This seems to correspond, philosophically, to the topic-comment that emerges from the peripatetic school. While walking, new ideas arrive and open up new incentives for analogies and comments.

An example for the use of *hashtags* can be found in the article that Steven Johnson wrote for *Time* magazine. The writer Steven Johnson was on the cover of *Time* magazine regarding the Twitter's wave. At *Time*⁸, he confessed that he too was skeptical at first with the micro-blog. He recalled when he met Evan Williams (co-author of

Twitter) in the 90's, at the time he had created the <Blogger.com>, the questioning was what would be the threat that blogs and their *posts* of a few paragraphs could represent to the longest articles and books of the time. And now with Twitter, a platform that allows postings of a few sentences or even a few words ... And asked him, "What will tomorrow? Will we send a single punctuation mark to show our mood?" "Playful thoughts aside, Johnson raises the issue that he considers most important: if the" posts "about what we eat for lunch are relevant or not and if they are like phone conversations or not. And if the use of Twitter

during these first two years of existence should be cause for reflection.

So, "What are we doing with Twitter?". And gives an example: the open conversation. He cites an unusual event that happened in a conference with 40 educators, Hacking Education, talking about the future of schools with numerous contributions by people who were not enrolled that were aggregated to the debate for being on Twitter.

Twenty years ago, these ideas would be confined to participants. Or if the conference had taken place ten years ago, after a few months, would have probably be published on a book, or a few weeks later on the web. If the conference had taken place five years ago, possibly some of the participants could blog their experiences that day. But this happened in early 2009, in real time on Twitter. Whoever wanted to, within and outside the conference, could participate live with *hashtag* posting comments to the event and a screen with Twitter open in which showed what was posted as reviews, summaries of the arguments of some lecturer, eventually deploy discussion. Initially with who was participating in their *notebooks* and *smartphones*. Except that, after a half



⁸ Johnson, Steven. "How Twitter will change the way we live". Published in *Time* Magazine. June 5th, 2009. In: <<http://www.time.com/time/business/article/0,8599,1902604,00.html>>. Access in January 6th, 2010.

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hour there was already internet users that heard about it and who were entering the discussion by the *hashtag* (# hackedu).

Much of what was suggested by people outside the conference ended up being complied for debate. And what's even better, now if you go through the *hash tag* # hackedu you can post comments on education and lock further discussion, making it permanent. By injecting Twitter, the rules of engagement has changed fundamentally a second layer of discussion was added, in which it would only be in a private exchange. The opening that Twitter offers to others inviting to participation extends the discussion and provides a new life to the event on the web. Although it was only 140 characters, the total sum of many "posts" of 140 characters was, after all, a qualitative result of ideas (Johnson, 2009).

In the case of thoughts, there is a whole tradition of submitting it to various types of junction and limits, like the operations for graphic composition held in Gutenberg's Galaxy times. For example, certain philosophical or poetic compositions had to do with the folding of paper and number of pages that the graphics sheet required. The subjection, therefore, that undergoes a standard size of text, imposes a number of characters, touches, graphic stain and so on. So Twitter is considered as a new instrument with its multiple media and generators and also submitted to contiguous space and other limitations. Advancing in considering issues for orality and voice we should ask if metrification, verse, compelling elements on one hand and memory trigger on and create those restrictive side?

In the case of the conference, the event is made significant and, as it makes it on the daily newspaper in the original sense, it is accompanied by all. But it necessary good to make clear that we may find those who record their thoughts everywhere, locked in a classroom or in their trips to "non-places"⁹, like airports, for example, where while waiting for a takeoff, What to do? Some prefer to tweet. Or even in city traffic, or during monotonous trip in the main roads. No matter where, the fact is that anywhere you can access your gadget and transmit information, or even pass their lessons or just play. There will always be in life and in the media, a space for noncommittal mistakes,

⁹ Concept of "non-places" from Marc Augé in the book: "Non-places" deals with places of passage, like airports, highways, traffic jams, shopping malls, places that people apparently don't stay, just pass by. Of course that, if taken fully, we would have opposite examples, like people who live in airports. Steven Spielberg showed a similar situation on his movie: *The Terminal*.

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for a request of the user like a party, a break, a coffee or laughs. And this right is a part of human sociability.

Despite the search for the filtered information by those who are followed, that usually are the ones who have the same interests, highlights the clear desire to chat online. And why not? Who says we have to be serious all the time? Second thinking when choosing what to tweet, always? There may be low ratings for outdated news, *links* that have been retweeted exhaustively, bad jokes and prejudices. It is enough to compare with life, taking into account the overexposure that network provides and expand it. It is worryingly for the data provided. According to the Adnews¹⁰ of February 23, 2010 Twitter reaches 50 million messages per day.

In the flow of information, which plagues the inhabitants of media spaces, one of the main strategies is the filtering of selection. Actually, this is the basic principle to consider the interactive relationships between memory and forgetfulness, the possible maintenance of essential information, from a choice that leads us to studies of the semiotics studies as those ones by Yuri Lotman.

Filter as a keyword

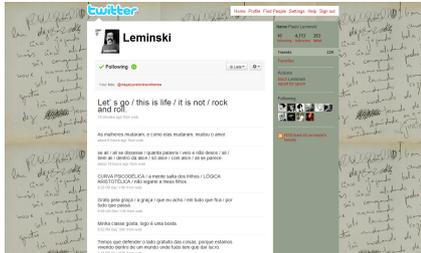
If Peripatetics leads us to discussions of students and teachers as they walked, Twitter is not different. The social network is adequate for lively discussions about all sorts of issue, stressing that they are not always relevant topics. The filter can be done by the tweeter by choosing to follow this or that person. Moreover, by a result of improper tweets of all sorts, is that followers and the ones following people block certain people, and this act of accepting, following or deleting someone refines the list of followers.

Like the disciples of Aristotle, the *followers* on Twitter are also volunteers, i.e., there is not the slightest obligation to follow someone, even when dealing with a teacher and the students in his/her class. In the era of such networks, everyone can express themselves. The title given by the French, ethnologist, philosopher and psychoanalyst Octave Mannoni, “a beginning that never ends” (“*Un commencement qui n'en finit pas*”) leads us to this linkage that we are developing between peripatetics and Twitter for many reasons.

¹⁰ On the website AdNews, there is the information that it is “5 thousand to 50 million tweets per day. That is the number of added messages and posted on Twitter since 2007 until 2010”. In: <http://www.adnews.com.br/internet.php?id=99896>. Access in 19 abr. 2010.

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Being a peripatetic, attracts followers, even when the word might suggest among those who reject it by imagining the idea of an "spiritual guide" that, in general, has followers



as a herd of cattle. It is better to think that these spaces are building an increasingly decentralized and distributed kind of knowledge. It may happen that the following tweeter accompanies people they don't know and happens to meet them in the network. We can construct then a parallel with the case of the poet-memorialist Óssip Mandelstam (1891-1938)

who proffered important words about the other in *O Rumor do Tempo: viagem à Armênia*¹¹, the year of 1933:

... () It is really is the exercise of space, looking not only a different landscape, but it is facing the other's culture, his/her way of being and acting. Here is the state of the other that is at issue, and the author explains by saying that "there is nothing more illustrative and happy than diving accompanied by people of different race (sic) entirely different that we respect, with whom we sympathize with and who we take pride as a stranger" (Pires Ferreira, 2003:50, quoted Mandelstam).

It is clear that, Mandelstam is referring to the state if the other, and the Twitter world, people follow those they do and do not trust. There is no rule on the choice to follow. But it is possible to imagine that the most followed is the one who inspires more confidence.

The state of the other will then be a difference from the outside, without threats involving confrontation or coexistence. It is then that the other's presence helps us define ourselves. The usual object of suspicion or repulsion, in contrast, here the other becomes a pole of the other's state of being (Ibid.).

Although Mandelstam spoke in the case about armenians, we can think of the relationship that the follower of strangers impacts on the network. Some follow the dead and they are: writers, poets, musicians, scientists and personalities. Take the example of twitter Leminski Paulo (1944-1989): @ Leminski: *Let's go / this is life / it is not / rock and roll.*

Walking and reading

Let's recall that Aristotle also read on his walks. We need to emphasize the idea that he

¹¹ Mandelstam, Óssip. *O Rumor do Tempo: viagem à Armênia*. Trad. Paulo Bezerra. São Paulo: Editora 34, 2000. MATRIZes, São Paulo (Brazil), v. 3, n.2, pp 153-167, jan./jun.2010 <http://www.matrizes.usp.br> 159

stopped from time to time and it was not wildly walking. It's what happens when a tweeter reads and copies a small piece in the *micro-blog* to share what they are reading. It is often possible to see writers posting parts of their writings on Twitter to probe the acceptance of what have been writing. Others go further, write directly on Twitter and then save the *timeline* to write a screenplay, a book, whatever they are typing at the moment. This is called shared writing. We can also see those who risk collectively writing a story and start asking the cooperation of those who want to continue as a collaborative narrative. And the reference of those who started with the idea appears on the re-postings and is accompanied by (+ @ *nickname*, the nickname of the poster). There is no verification, so, here is the question: not everyone aims to have the topic or theme of your *link* in *trending tops* when it becomes the most talked about at the time and goes to the top of the list.

At this point, hypertext comes as the dawn of the web when one thought leads to another to another and are complemented with suggestions of *links* that lead to other *links* in the navigation of the network itself. Gerard Genette (1982:12) brings the idea that literature is hypertext, always ready to new interpretations. For the author, hypertext means "every text derived from a previous text by simple transformation (...) or indirect transformation." And Bairon and Petry (2000) remind us that there is a montage and collage on the virtual world. Social networks like Twitter cause not only this montage, as reassembly, recombination, junction of multiple authorship, when it lists several at symbols (@) in a quotation. All of this with the freedom that guides network, because without it, innovation is not possible.

Peripatetic = Exaggerated

If we consider a figurative definition for peripatetic as "exaggerated on the expression, gestures," regarding the expressiveness, the Twitter users enjoy the freedom conferred by the system to write what comes to mind. Even those who are on a consolidated position in the market, vent, swear, and use abbreviations and slangs shamelessly. After all, they are in a personal environment.

And that narrative is fragmentary, rich in detail, life is a fabled story. A fable is a capture of life, the story of what happens, the story as being more important than what is actually happening. We often realize that a follower reverberates reflections of his/her

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followed person by fully agreeing with him, so there is no need to leave their own opinion, just re-tweet to the other, in this case, there's more time to flirt in company of the birds, symbol of Twitter.

An example is the constant use of sentences and keywords like "laughed out loud," "died", "gone", "there, I said it" to designate common situations of everyday life. About gestures, there are several symbols, *emotions*, that reveal the mood of Twitter users therefore may express sorrow or joy :-(-D or disappointment:-S and, among other signs and gestures to raise their hand o /. It is true and strong the translational grammar which is part of a popular mimics.

In the case of exaggeration, many Twitter users happens to abuse of funny or bizarre pictures when they choose an avatar, virtual representation for the icon present in websites, games, and it can be something from a simple design to a more sophisticated 3D-in the case the pages of Twitter, they appear in tiny sizes. Some use to switch their avatars according to each new fact during the day, or who is getting away on the day as a way to stand up.

Following Guatarriⁱⁿ *Caosmose*, we see what he brings:

Lacan's image of the empty talk, emptied by written semiology supported by the law, within the control of gestures, facts, feelings. The common speech strives to keep alive the presence of a minimum of semiotic components, so-called non-verbal, where the expression substances of expression constituted departing from intonation, rhythm, postures and faces alternate and overlap, conjuring up in advance of despotism of significant circularity (Guatari, 1999 apud Pires Ferreira, 2003:24).

However, in social networks, the symbols that express feelings are happening more frequently: @ *Yeenakamura: I WANT MY HOOME... Stand Up 2day with @daniloGentili ?!... Yeeeah I'll laugh just a LITTLE! Hahaha ... # xoxo gone*

Here, the student Yeska Nakamura uses various symbols of the language of networks: uppercase ("I WANT MY HOOME" means screaming the double O and E gives us the idea that it was stretched at the moment of speech, or rather the scream, as it is in all caps. Following, she talks about a Stand Up Comedy and puts the abbreviation for today: (2day) adding the name of the comedian with @, so you can click it on twitter (@ danilogentili). Then she says (yeeeah) showing happiness... still implying that she will like, she says (I'll laugh just a little!) followed by the sound of

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laughing (hahaha) and ends the "post" with # xoxo gone, with the "#" before the word, which does not reflect the real function of "#" which means the opportunity to follow everything that was written with that word as a keyword. But it is normal to see the use of "#" indiscriminately, with no apparent function. This relationship between the uses of graphic signs and the use allusions is a very important field for the exercise of a new contemporary textual reading.

Walking and talking

"The twitter is part of a set of tools, [...] processes that allow movement, emission and mobility, all at the same time", André Lemos (2009).

Focusing on the issue of speech, if peripatetic also means walking and talking¹² could be connected to conventional Twitter? One who writes a few sentences? The issue was resolved again and the audio has already been incorporated into the practice of *micro-blogging*: Some programs use audio *software* to post the voice of Twitter users, in this case, the limit of 140 characters is converted to X amount of seconds depending on the speech time of each person. Brazilian or foreign websites like the Ginger, Twitterphone¹³ and TweetMic and allow the user to talk on the cell phone and have his/her voice automatically posted on Twitter, showing the versatility of the different forms of expression in convergence.

We have the ability to write, speak, link, - and when we put the *link* from somewhere else, either a page from another network (a competitor, even) sites, or even photos and videos - we provide a free flow of information and when discussions occur, debate is installed and the exchange



of opinions start flowing, while the rise to re-posting emerges dissemination of knowledge. Meanwhile, disciples of Aristotle invested in their speech and/ or their reading and rich discussion that probably happened at that time. When dealing with voice, listening, writing, walking on the territory of connections, we conclude that every text grows when read aloud, and when we speak, we make it concrete.

¹² From the book: "Aristóteles - Coleção os pensadores". Nova Cultural. Ed. 2004. It means say, walk and talk. The term appeared with the habit of masters (professors) of the time in Ancient Greece of having debates with their students while walking.

¹³ Send messages to twitter with voice <http://www.twitterfone.com/>. Access in 19 abr. 2010.

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Obviously, the growing avalanche of information from the last 20 years, with the advent of the web, is all installed on Twitter since it emerged in 2006, causing loss of such information depending on and proportionally to the

number of followers of the user. Twitter is multi technological, comes from all sides. Followers from various corners of the planet. As an example, the twitter of Cuban blogger Yoani Sanchez,

<http://www.desdecuba.com/generationy/>

considered by Times Magazine as one of the 100 most influential people in the world.



However, when you follow many people, upon *logging in*, the thing you can monitorate is what people are posting online and at most a few pages back earlier to see what others posted before. However, except for those with a lot of free time, the practice of reading what has been published becomes irrelevant, because the updates are propagated frantically and barely follows the flow in real time, and what has been posted is already outdated. One possible solution is to sign into the RSS¹⁴, only *feeding* and tracking those for which you care to post.

Social networking on the Internet

An important peculiarity is the sense of social network Twitter, just as other types, such as Facebook, Orkut, etc, it allows developing more and making posts of people connected - indeed because these networks depend on the Internet to confirm their existence - for the reason of having things in common, triangulate preferences, claims and ways of seeing life. Like the student Natalia Pioli, for instance, sighing in a rainy Sunday: @ *Nataliapioli: Damn Sunday: no sun, no cruise, no football.*

But other events are heavily present on Twitter, as suggestions for entertainment, quirks ... And some people also get into conversations with those who are inanimate. For example of journalist Rodrigo Flores chatting with his own overtime for the weekend: @ *Rodfflores: Good afternoon shift. Are you all right?*

¹⁴ RSS is a tool of subscription of contents. Websites and blogs have a clickable icon that provides a link to be added to a reader preferred by the user. Ex: *Google Reader* or *FeedReader*.

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A story like that, if on one hand offers us the idea of a possible vital feeling, on the other hand leaves reaches us worried by the loneliness levels and the search for palliative trends against indifferent machines and no human machines.

That is, everything that a social network does, when favoring someone by increasing their reputation or banning by discrediting him is answering to a set quality standard. Many people don't think of how many posts, and how they could seem to be true babblers, tiresome for the receivers. The babbling goes against the stated and ancient philosophical act. It is as if the tool *unfollow*, to stop following someone, could be more used than that one which permits to become a fan of someone. This was very common, and even featured on Orkut.

"Good listeners are good learners.

The one who speaks too much,
just repeats what they hear out there"

(Rudolph Giuliani)¹⁵

Who's who?

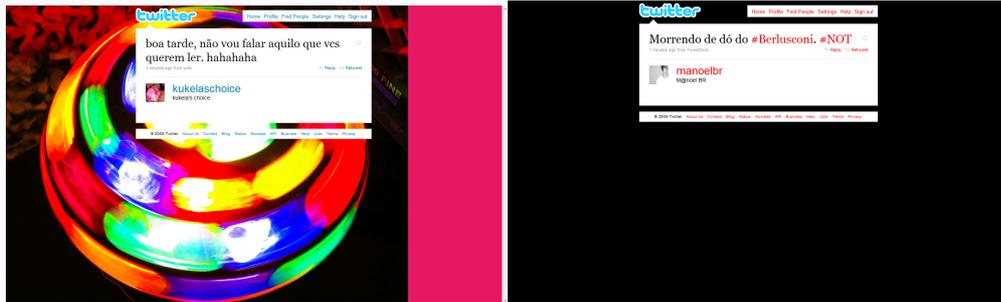
At first it was an enormous quest for following people, after the early years, what matters now is who to follow on Twitter. There are definite purposes when following the writings of certain people. Distinguish who is relevant has nothing to do with fame. Who ultimately has the authority? Knowing how to make this choice is the strong point for the moment being. And that one who posts interesting messages, stand out, even if they are simple facts of life, but well written or funny or poetic, which is noticeable with the amount of re-tweets and comments of comments. The outstanding users know how to relate and enhance their growing performance and degree of sociability to win, increase the popularity and always draw attention. The possibility for reserved talking, for *direct message*, proposes a deeper relationship with the followers, as a way to keep them close. And there are those who make a filter on the best quotes out of Twitter and out of Twitter too, like on *Estadão (Jornal Estado de São Paulo)*, they usually have short sentences which fit perfectly into one tweet: @ *bestphrases*: "I

¹⁵ New York Mayor during the September 11 attacks, in a seminar in the [HSM ExpoManagement 2009](http://www.hsmexpo.com.br). Posted on Saturday, December 5th, 2009 by Tiago Doria. <<http://www.tiagodoria.ig.com.br/>>. Access in 19 abr. 2010.

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no longer make faces at the mirror in an empty elevator." Verissimo, on dissemination of hidden cameras (Estadão)

Some people talk to everyone at once. See example of student Carolina Almeida, she ends with laughter: @ *Kukelaschoice*: *Good afternoon, I will not talk about what you guys want to read, hahahaha*



The idea for this article is not to enter into the entanglement of how the tool works or to join all the ones who know each other through other ways, importing from network to network, and does not intend to discuss who uses Twitter to promote themselves, who enters with a *fake* profile, much less those who spread *spam*. But the ones who write lies in a tone of mockery are funny, they put the word "*NOT*" after the misleading phrase. See student Manoel Correia de Araújo Júnior venting:

@ *Manoelbr*: *Dying of pity of #Berlusconi. #NOT*

Think high

One should not forget that on the networks, the range of people with whom they relate to virtually is vastly greater than we could fit in a physical day. Mainly because people who add us, are not necessarily known by us, but lately they can interact with us, and access our pictures, in Twipic photos - that's the place to group galleries of images with space for comments, including - moments of thinking out loud, typing errors, laughing, after all, *posts* are usually public - some put locks, which escapes and distorts the very purpose of being in a social network.

The collective I-you

Without discussing details, we may observe that it exists the possibility for conversation; the linkany¹⁶ happens in the middle of the night and can be received or accessed at any time or when the crowd *logs in*. This is called the contamination of

¹⁶ Term introduced by researches Hernani Dimantas and Marcelo Estraviz.

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attitudes; life on the network influences and interferes with physical life. A continuum which provides the sensation of seriality when a Twitter user complements and continues the thought of another person. This concept comes from continuous mathematics, passes through the compared sciences of the twentieth century, anthropology, linguistics, semiotics and communication. And we include here through links of communication; therefore, we evoke Yuri Lotman when he speaks of the I-I and I-you, considering that it is in the balance and interaction of these two possibilities where remains culture's energy¹⁷. We connect with co-authors who re-post and complement other reviews of others who are followed, not always corroborating what is said but also confronting it.

Meanwhile, it is worth bringing up Batkhin¹⁸ to this reflection, when thinking of dialogism as its management desirable in processes of culture. On Twitter, the main attitude is the conversation, only then, it comes the sequence of information. If we consider the numbers of a chat, like the UOL, for example, that rallies around 200 000 per minute, one can conclude that people want to talk. And they talk linking pages with text (or pictures, etc..) recommended in the primary function of hypertext. Networks today go beyond. Resignations or marriage proposals by Twitter is a hype on the internet, in spite of the disbelief of many who consider inappropriate the presence certain personal facts on the network.

What do we hear

In network's form, a strong remark is the disclosure of what we hear of music on social networks coupled to Twitter, like Blip.fm, with a strong presence among users. Once a song is clicked, adding comments about it or not, the post automatically enters the timeline, making easier but not necessarily so type the url to show followers what is considered good to hear.

But recently what do we expect from the ones how follow us? Bringing the sentence "What do you want from me?", a slogan of the Faustian pact. It is possible to predict the satisfaction or not of those who follow you, based on the practice of un-

¹⁷ Check Iuri Lotman. "Autocommunication: 'I' and 'Other' as addressees". In: *Universe of the Mind – A semiotic theory of culture*. London: I.B. Tauris, 1990. Check also *La Semiosphera*. Madrid/Valencia, Editions Cátedra, (v. I, 1996; v. II, 1998; v. III, 2000).

¹⁸ Cf. Pires Ferreira, Jerusa. *Armadilhas da Memória e Outros Ensaios*. São Paulo: Ateliê Editorial, 2003, p. 17.

following, when the follower stops at any time or feeds your spell on every post. After all, evoking Faust again, another statement attributed to him: "I'm just an actor." Good to as a reply¹⁹ for certain followers, disciples who beg for the best postures, quick answers and an ready readings, closed all of them.

Memorial in the cloud

On Twitter, everything is there as a traveling memorial, keeping each moment of life so that we do not need to memorize, record, register in other ways, just tweet and save from time to time, to keep ray of information for each one in later times as for instance I-file by Fausto Colombo¹⁹, after all, who knows, maybe we can walk in the clouds again, but distracted and lost, as the era of nefelibatic niverse as it happened in ultra romantic times?

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Article received in March 31st and approved April 16th, 2010.

¹⁹ Cf. Colombo, Fausto. *Os Arquivos Imperfeitos*. São Paulo: Editora Perspectiva, 1991.