

THE PAGE TIDYING LYRICS UP AS A SPACE FOR DECONSTRUCTION OF PATRIARCHAL DOMINATION

A PÁGINA ARRUMANDO LETRAS COMO UM ESPAÇO PARA A DESCONSTRUÇÃO DA
DOMINAÇÃO DO PATRIARCADO

LA PÁGINA ARRUMANDO LETRAS COMO UN ESPACIO PARA LA DESCONSTRUCCIÓN DE
LA DOMINACIÓN DEL PATRIARCADO

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JITA: HT. Web 2.0, Social networks.

Submitted on: 24/05/2018

Accepted on: 16/05/2018

Published on: 27/08/2018

RESUMO: Este artigo se propõe a discutir a dominação patriarcal presente nas músicas populares discutidas e reescritas na página Arrumando Letras na mídia social Facebook, bem como a compreensão dos fenômenos, valores e costumes estudados pela ética, compreendida como a Ciência da moral. Os objetivos específicos incluem: a) verificar as contribuições bibliográficas no que tange ao arcabouço teórico e conceitual sobre ética; b) discutir por intermédio das postagens da página Arrumando Letras, a dominação patriarcal e masculina contra as mulheres presente nas músicas populares entre brasileiros e brasileiras; c) analisar a página Arrumando Letras como um importante espaço de militância e promoção de debate sobre respeito entre gêneros e herança de uma cultura patriarcal; d) Refletir como a competência crítica em informação é aplicada na página e como contribui com a formação dos seguidores da mesma. A fundamentação conceitual deste artigo discute e conceitua ética, moral, dominação patriarcal, dominação masculina e competência crítica em informação. A metodologia adotada foi de natureza exploratória de abordagem qualitativa com base na Análise de Redes Sociais (ARS). A partir dos resultados obtidos, refletimos e desejamos que cada vez mais a dominação patriarcal seja desconstruída, e seus danos na vida das mulheres erradicados à medida que o nosso protagonismo, bem como de outros gêneros, sejam cada vez mais representados, não só na Ciência da Informação, mas em outras ciências, na política, na educação e em diferentes contextos socioeconômicos e culturais.

PALAVRAS-CHAVE: Ética. Patriarcado. Mídias sociais. Cultura musical. Gênero. Competência crítica em informação.

ABSTRACT: This paper proposes to discuss the patriarchal domination present in the popular songs discussed and rewritten in the page Tidying Lyrics Up (Arrumando Letras) in social media Facebook, as well as to understand phenomena, values and customs studied by ethics, understood as science of morality. The specific objectives include: a) to verify bibliographic contributions regarding the theoretical and conceptual framework on ethics; b) to discuss through page Tidying Lyrics Up postings the patriarchal and male domination over women present in the popular songs between Brazilian women and Brazilian men; c) to analyze the page Tidying Lyrics Up as an important space of militancy and promotion of debate about respect among genders and inheritance of a patriarchal culture; d) to reflect how critical information literacy is applied in the page and how it contributes to formation of its followers. The conceptual foundation of this paper discusses and conceptualizes ethics, morality, patriarchal domination, male domination and critical information literacy. The methodology adopted was exploratory in nature, qualitative research based on Social Networking Analysis (SNA). From results obtained, we reflect and wish more and more patriarchal domination to be deconstructed, and its damages in women lives eradicated in the same way our protagonism, as well as to other genders, are increasingly represented, not only in Information Science, but also in other sciences, politics, education and different socioeconomic and cultural contexts.

KEYWORDS: Ethics. Patriarchate. Social media. Musical culture. Gender. Critical information literacy.

RESUMEN: Este artículo se propone discutir la dominación patriarcal presente en las canciones populares discutidas y reescritas en la página Arreglando Letras en los medios sociales Facebook, así como la comprensión de los fenómenos, valores y costumbres estudiados por la ética, comprendida como la Ciencia de la moral. Los objetivos específicos incluyen: a) verificar las contribuciones bibliográficas en lo que se refiere al marco teórico y conceptual sobre ética; b) discutir por intermedio de las posturas de la página Arrumando Letras, la dominación patriarcal y masculina contra las mujeres presente en las músicas populares entre brasileños y brasileñas; c) analizar la página Arreglando Letras como un importante espacio de militancia y promoción de debate sobre respeto entre géneros y herencia de una cultura patriarcal; d) Reflejar cómo la competencia crítica en información se aplica en la página y cómo contribuye a la formación de los seguidores de la misma. La fundamentación conceptual de este artículo discute y conceptualiza ética, moral, dominación patriarcal, dominación masculina y competencia crítica en información. La metodología adoptada fue de naturaleza exploratoria de abordaje cualitativo con base en el Análisis de Redes Sociales (ARS). A partir de los resultados obtenidos, reflejamos y deseamos que cada vez más la dominación patriarcal sea desconstruida, y sus daños en la vida de las mujeres erradicados a medida que nuestro protagonismo, así como de otros géneros, sean cada vez más representados, no sólo en la Ciencia de la Información pero en otras ciencias, en la política, en la educación y en diferentes contextos socioeconómicos y culturales.

PALABRAS CLAVE: Ética. Patriarcado. Redes sociales. Cultura musical. Género. Competencia crítica en información.

1 INTRODUCTION

Nowadays, feminist militancy has been popularized in social media (*Twitter, Facebook, Instagram*) aiming to deconstruct moral values imposed on women. These values, in most cases, put women (cisgender, transgender, lesbian, among other genders, contemplating different realities of ethnic-racial oppression) in a submissive position against the hegemony imposed by patriarchal culture, in the light of capitalist bourgeoisie ideology, determined, mostly, by the ideals of white, conservative, heterosexual men of wealthy economic classes (SOUZA, 2013).

The deconstruction of these values have been brought in social medias through postings in different pages, communities and profiles, through texts, videos and/or images and has as its main objective female empowerment, reflection and action in fight for equal treatment which aims the respect between genders (binary and non-binary). Such reflection provoked by these postings and discussions contribute to a critical information literacy formation, consequently stimulate curiosity, the search for subjects discussed and a critical and reflexive thinking when it comes to the reality of oppression pointed by feminism. The patriarchal structure, in this context, will also be analyzed in order to reflect the silencing of women and the socially constructed oppressions that contributed quite a lot we did not become protagonists in several social spheres (art, politics, economics, law, affective relationships, etc.) that throughout Brazilian history kept us in the margin in relation to men with low representativeness in the described spheres.

In face of this social construction, how can women position themselves and build an egalitarian self-esteem among genders when the social organization was assembled by men and, in many cases, to favor them? Moral impositions against women, over time, built values and shaped habits (RIBEIRO, 2013). From a cultural perspective, we will use the writings of Aristotle (1991), by admitting that every art and every investigation, as well as a person's actions and choices, aim to any good, the philosopher shows that such good can shape a structure that many individuals tend to follow. Another necessary academic approach is the approximation with Bourdieu's (2012) writings about male domination that implies the way like men behave towards women, in a structure in which they are hierarchically in command, in labor relations, family relationships and affective relationships. This paper proposes to discuss male domination and patriarchal domination present in the popular songs discussed and rewritten on the page Tidying Lyrics Up (*Arrumando Letras*) present in social media Facebook, as well as to understand phenomena, values and customs studied by ethics, understood as the science of morality.

The specific objectives include: a) to verify the bibliographic contributions regarding the theoretical and conceptual framework on ethics; b) to discuss through the page Tidying Lyrics Up postings, the patriarchal and male domination against women present in the popular songs between Brazilian women and Brazilian men; c) to analyze the page Tidying

Lyrics Up as an important space of militancy and promotion of debate on respect among genders and heritage of a patriarchal culture; d) to reflect how critical information literacy is applied in the page and how it contributes to formation of its followers. This discussion is justified by reflecting and deconstructing values that, for a long time, were naturalized influencing the submissive behavior of many women in relation to men of their regular routine.

The importance of information in digital media, especially in social media (*Facebook, Instagram, Twitter*) that possesses online social networks, has been emphasized in Information Science and in information society to studies of different situations and social issues, as highlighted by Gasque (2010), Vitorino and Piantola (2009). Critical information literacy becomes "an essential tool in building and maintaining a free, truly democratic society in which individuals would make more conscious choices and be able to effectively determine the course of their lives" (VITORINO, PIANTOLA, 2009, p. 136).

An active individual in a social network is exposed to a power and dependence distribution structure present in society that is transported to social networks when online. The movements that are created in these networks organize and configure a new field of actions and representations aiming a social intervention focusing on the practical knowledge to transform lived reality (MARTELETO, 2001). In this case, the digital presence on Facebook's page Tidying Lyrics Up seeks to deconstruct patriarchy through the denouncing and rewriting of lyrics that perpetuate sexist concepts in our society.

2 ETHICS, MORAL AND VIOLENCE

From the writings of Aristotle (1991), Sánchez Vázquez (2004), Capurro (2001) and González de Gómez (2009), we understand ethics as a field of philosophy that studies the principles that motivate, discipline and/or guide human behavior regarding the construction of moral values in different social realities. Thus, ethics as a field of study would become indispensable for human life, since social organization is based in moral values within law, politics, professions, science, and religions.

To reflect about ethics, it is necessary to understand its concept. According to Pizarro (2010, p. 22), "ethics is a branch of philosophy. Considered a science, it evaluates human behavior towards the being and their fellow beings, since it confronts human performance in relation to the behavioral norms established in a given social context".

Although ethics is still confused with morality, there are aspects that distinguish them. One of the first distinctions to be made would be the discernment of each term, where ethics in its etymology is related to *Ethos*, which in Greek means "civilization", "the cultural kernel of people, or also the search for humanization from a fair society ideal" (ZITKOSKI; TROMBETTA, 2011, p. 104). The moral term, derives from *Morus*, a Latin word meaning

“customs” and “which refers us to a set of values and customs concerning each people historically situated” (ZITKOSKI; TROMBETTA, 2011, p. 104). To Tugendhat (1996) quoted by Pizarro (2010, p. 24), one way of defining morals would be using the words “good” and/or “bad”. Since we say something is good or bad in view of a certain objective, we use terms in absolute way, for example, when we say that

to humiliate someone is bad. It is not understood that it is bad for the victim of humiliation, or even for society, but humiliation is simply bad, which must still be clarified, that is, since the act of humiliation is seen as a social behavior, it must be regulated. And it is in this sense, objectively, that the discourse of moral judgments is defined (PIZARRO, 2010, p. 24).

In relation to historical aspects, the study of ethics can be divided into four doctrines, according to Sánchez Vázquez (1975), which are Greek Ethics, Medieval Christian Ethics, Modern Ethics and Contemporary Ethics. In contemporary time, there are some ethical currents that are posterior to the doctrine of Enlightenment. These currents are:

- a) Utilitarian ethics: also known as utilitarianism is a doctrine that has Jeremy Bentham as a precursor, being constituted in the late eighteenth century, early nineteenth century, and "consists in affirming that individuals seek to achieve happiness through reason and law "(PIZARRO, 2010, p. 28).
- b) Ethics of Otherness: built in the twentieth century, “[...] proposes on the basis the idea of struggle for survival in meeting basic needs, imposing itself on the weight of existing; of struggle to obtain a place in the sun on the sphere of economy and society”. (PIVATTO, 2000, p. 80).
- c) Ethics of Finitude: Created in the twentieth century by Heidegger, the ethics of finitude is based on the principle of sufficient reason, anchored in the finitude of being and thinking. This ethical current will allow the destruction of moral systems, such as utility (LOPARIC, 2000 apud PIZARO, 2010, p. 33).
- d) Discourse Ethics: Created by Karl-Otto Apel in the twentieth century, discourse ethics is based on "the notion of Western culture being a culture of reason. Being reason the ordered focus of all discourses" (HERRERO, 2000 apud PIZARRO, 2010, p. 35).
- e) Responsibility Ethics: This “is based on the idea of the duty and responsibility of man [and woman] fore nature and future generations. Nowadays, modern techniques condition to human action” (PIZARRO, 2010, p. 39).
- f) Professional Ethics and Deontology: It is defined by Mattos (1977, p. 1) as the “normative science that studies the duties and rights of professionals”.

Although it is part of several different cores that elaborate and move social structures, not all people are able to reflect and inquire ethics in their contexts, for the reason we live in a reality which public basic education is precarious (the main institution that promotes the exchange of learning in the individual formation), and, hence, reduce possibilities of philosophical deepening on ethics, especially after reformulation of secondary education (high school) in Brazil (BRASIL, 2016).

Under the perspective of higher education, it is possible to offer a slightly larger reflection on ethics. Sánchez Vázquez (2004) emphasizes the importance of ethics studies for academic formations and the relevance of debates about topics such as: the essence of morality, moral responsibility and fundamental ethical doctrines to live in society, among

others. In assuming the definition of ethics as the field of philosophy that studies morality, we demand: What would be the moral and the responsibility that a person has before her/his actions? Is it something built from a romanticized vision? The answer is no if we analyze from the deontological ethics perspective defended by Kant (2002): in this view, it is not attractive, but endowed with rigor, formality and rationality. It criticizes the idea of happiness and utility as criteria for establishing what is good. Such view is relevant to this discussion if we think about some moral values as something that prevents barbarism, considering it can contain violence, from legal codes it subordinates people to penalties.

Violence is understood as everything that acts against individuals nature, an entire force that moves against spontaneity and freedom of someone through coercion, embarrassment, physical aggression, torture and acts of brutality. They consist in transgression against what society thinks is right, what is appropriated as a right, this includes moral or sexual abuse, oppression, and/or intimidation by fear or terror (CHAUÍ, 1998). From this point, it is reflected about violence conceptions and oppression to be relative and susceptible to numerous interpretations, specially, as far as the difference of treatment among genres, overlapping, even legally, the favoring to male domination.

Ribeiro (2013) criticizes the ideals defended by male domination as part of a presupposition that subordinates a woman in relation to a man from a biological perspective, in that approach, by having uterus and ovary women would be inferior. This being said, many social groups have made us believe in a moral, political and intellectual sense we would also be inferior. Culturally, existed and still exists a whole hierarchical structure that contributes to moral devaluation of women in a violent way (even if not physical) from the values of the dominant structure in society that we live.

Based on the exposed, it is noted that ethics, the good and the moral values that carry out a community not always contemplate and promote equity between genders, ethnicities, peoples and social classes. Cultural manifestations through music, arts and literature, studied and appropriated throughout life by family and school education, social interaction in various groups at some point, contributed and/or contributes to this dominant structure to keep determining patterns of behavior.

3 CRITICAL INFORMATION LITERACY

The Council of Directors of ACRL (Association of College & Research Libraries) rescinded the Higher Education Information Competency Standards originally approved in 2000, on June 25, 2016, at the 2016 ALA Annual Conference in Orlando, Florida. ACRL's current definition of Information Literacy is:

Information literacy is a set of abilities requiring individuals to “recognize when information is needed and have the ability to locate, evaluate, and use effectively the needed information.” Information literacy also is increasingly important in the

contemporary environment of rapid technological change and proliferating information resources (AMERICAN LIBRARY ASSOCIATION, 2000, p. 2).

The critical dimension of information literacy is the amalgam that differentiates what is simply made available, technically or taught (formally or informally by technical devices or power apparatus), from what is critically seized and used by the information-critical competent person. Critical information literacy would work as an empowerment tool and liberation of people. From this perspective, critical information literacy is essential for contemporary citizens to deal with the amount of information they receive on a daily basis, and to critically evaluate the information that surrounds them.

According to Freire (1967), the human sphere keeps connotations of plurality, transcendence, criticality, consequence and temporality. It is plural when it relates with other and with the world in a different and adaptable way. It is naturally critical by the "capture of the objective data of its reality, as of the ties that attach one given to another, or a fact to another," and therefore "reflexive and not reflexive, as it would be in the sphere of contacts" (FREIRE, 1967, p. 40). In this way, the interaction that takes place in Tidying Lyrics Up posts contemplates the dialogical and critical dimension that collaborates with the construction of the critical competence in information and the appropriation of "me" dimension in the world.

4 THE DECONSTRUCTION OF PATRIARCHAL DOMINATION IN MUSICAL CULTURE

We understand by patriarchy, "the power that man exercises through the sexual roles" (SOUZA, 2013, p. 476). By associating patriarchy and the perspective of domination among genders in a capitalist context, we can observe that the structure of domination that we suffer nowadays has a sociohistorical bias: on one side, it treats patriarchal domination as emerged during capitalist industrialization and, on the other hand, that deals with this domination based on the religious point of view.

According to patriarchal socioeconomic view arising from industrialization (European context), women were excluded from the dominant economy (masculinization of labor) and subsumed by men's activities, thus making them economically dependent on their spouses. However, the need for profit and stimulus to consumption preached by capitalist ideology changed the capital logic (surplus value), where imposition of wealth is the goal of all people who lives in the system. In this context, women and children began to occupy work spaces, but, restricted to lower salaries even under the same conditions and performing the same functions as men.

As technology advances (under the framing of time and space in the nineteenth century, Europe), the education of population was increasingly needed. Women, then, began

to occupy new job functions, which summarily included educational activities, without great moral value, since they were seen as specialists in childcare (SOUZA, 2013).

At the end of the nineteenth century and the beginning of the twentieth century there were changes in women's struggle for their rights, women as occupants of the labor market demanded the right to exercise their citizenship, especially the right to vote stimulated by the suffragist movement that began in London, was spread by several countries in Europe, and arrived in Brazil during the second decade of the twentieth century (KARAWEJCZYK, 2013). In spite of the demonstrations, the representativeness in the occupation of these spaces was not well received, because demanding equality of rights to a patriarchal moral structure, silenced many women and inhibited others to join the movement, since the militants, on several occasions, were ridiculed by the media, since they were considered "macho", moody, with no vanity and unwanted by men (PIZA, 1994).

Costa (2013) points out that the feminist discussions in Brazil, in order to combat the dominant moral structure of patriarchy, grew above all in the occupation and exaltation of women in plastic arts, music, literature and politics. We emphasize that such changes did not take place all over the national territory and did not attend to all social classes. Moreover, these changes do not have the same meaning for all genres and ethnic diversities. The expansion of these struggles to different social groups occurred mainly in the last thirty years, and their popularization took place through the development of Information Technologies, especially through Internet access.

The other perspective that frames the previously delimited domination of patriarchy is easily seen from a Christian religious perspective. In the biblical context, God is represented in the male gender while the woman is, in several books, not only inferior to men but also responsible for the notion of original sin. Churches, in its turn, reinforce this logic of domination, affirm themselves in favor of principles that respect life, but do not promote equity in discourses, since gender other than heterosexual masculine is always subjugated by the reproduction of patriarchal domination in relation to other genders (ROSADO-NUNES, 2006).

In face of the trajectory of origin, affirmation and perpetuation of patriarchal dominancy for social structures, we can understand how this structure impacted women's way of life: cisgender, transgender, lesbian and other genders; highlighting the differences of experiences also from an ethnic perspective which respects each group, not forgetting or silencing those in the discussions.

Patriarchal domination has influenced and still has a huge responsibility in harassment against women, since in culture, consumption, political representation, career choice, affective relations, some religions, the exercise of citizenship and right (especially in legal

protection), we live a reality that, despite the changes and growth of the militants, still hurts, kills and subjects many women to violence throughout their lives.

5 REWRITING LYRICS

In order to meet the objectives of this research, we will show patriarchal domination in Brazilian popular music, which shapes the imaginary about ways people relate and often deny equity rights in social relations. There are many songs where violence, silence, pedophilia, abusive relationships, and even rape by people who do not correspond to the male's cisgender view are explicit. Such atrocities, which are sometimes romanticized, or even morally understood as right and/or natural, are criticized and have been provoking debates, sharing and undergoing evaluations (through like, love, haha, sad, and grrr reactions) from the postings of Tidying Lyrics Up on Facebook.

Online social networks or social media bring opportunities interaction through dialogues and/or other forms of communication in different environments and social groups. Marteleto (2010) points out that online social networks have allowed a new way to understand society, as they go beyond the traditional principles that these interactions only contemplate roles previously instituted to the people in their respective functions.

The interaction in the different online social networks can also occur through social media, these "can be conceptualized as collaboration spaces, information sharing, collective construction of knowledge and interactions through the internet" (DOTTA, 2011, p. 610). Currently, one of the most popular spaces for interaction is social media Facebook. In this website, you can interact with several groups through a network of friends or through pages and discussion groups about certain interests.

The popularity of social media Facebook has turned it into one of the largest spaces for production and information sharing. It is understood information sharing as the action of disseminating certain contents from individual interests under different social contexts (CORRÊA; ROZADOS, 2016). In this perspective, the contents shared by people in their timeline, among individual thoughts, news, videos, articles and other kind of manifestations, reflect political, cultural and ethical positions that a particular person or group possess.

The choice of page Tidying Lyrics Up was based on the visualization of a post that argued on the naturalization of harassment by a man's imposition over the choice of a woman whether or not she wants romantically relate to him, present in the song "Vidinha de balada" by a famous country music duo (Sertanejo universitário is a Brazilian popular genre created in the 2000's). Since then, it has been noted how patriarchal domination is often present in people's relationships and their imaginary about it, often romanticized in many Brazilian songs, including numerous musical genres. The songs analyzed in the page are popular

among different social classes, which demystify, the presumption that this symbolic violence (BOURDIEU, 2001) occurs only among needy classes. The page was created by a lawyer from Paraná, with the intention of showing how much structural sexism is present in several popular songs. Only four days after its creation (March 24, 2017), content sharing has viralized, gathering more than one hundred thousands of followers. Currently, almost seven months after its creation, the page is followed by more than two hundred and fifty thousands of people (VINHAL, 2017).

Dynamically, postings are done through photos that expose song lyrics and scribbled snippets that indicate abusive male attitudes toward women and highlight and encourage a respectful attitude toward sexual advances and relationships. For example the song Maria Chiquinha popularized in the voice of a famous children country duo.

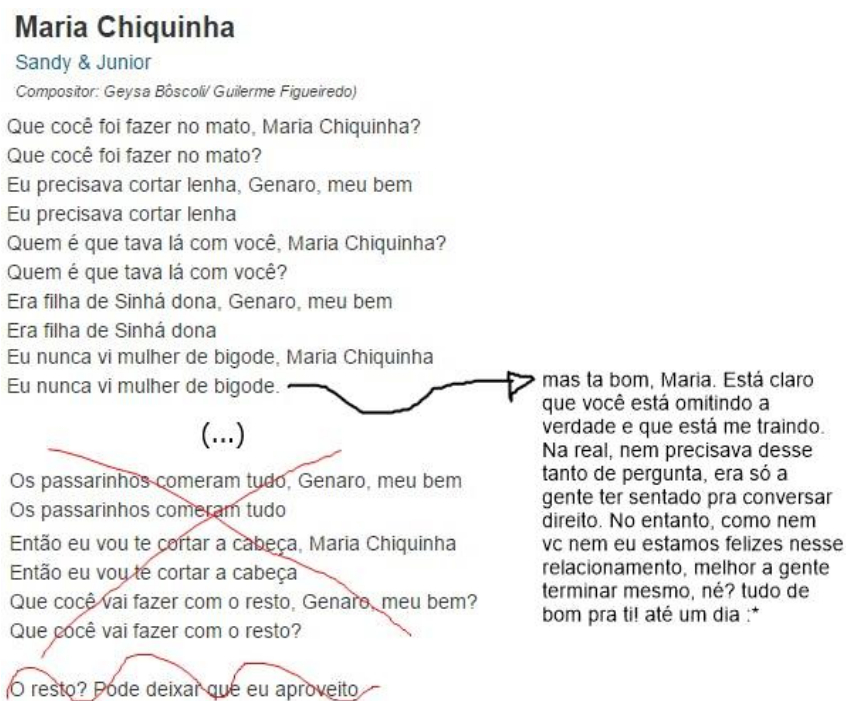


Figure 1. Lyrics song Maria Chiquinha

Source: Page Tidying Lyrics up (2017). Available in: <<https://www.facebook.com/paginaarrumandolettras/>>. Access at: Oct, 18th, 2017.

Most of the postings refer to the musical genre of country. However, we also find on the page lyrics of funk, pagode, samba, axé, international rock, national rock, among other musical genres. All postings are followed by texts that aim to combat patriarchal domination and to open a great opportunity for discussion and deconstruction of these values, also contributing to the implementation of critical information competence. The postings stimulate sorority among women and evoke in their texts the support and development of empathy between people. The slogan "here the prejudice has no poetic license" is a strong decoy in the fight for gender equity.



Figure 2. Tidying lyrics up's cover photo on Facebook

Source: Page Tidying Lyrics up (2017). Available in: <<https://www.facebook.com/paginaarrumandolettras/>>. Access at: Oct, 18, 2017.

Over the last months, the postings also began to contemplate letters of feminine empowerment, which shows that in contrast to the patriarchal structure there is a movement of struggle and deconstruction in the musical culture, such as the letter Maria de Vila Matilde, popular in Elza Soares' voice. These publications are posted every Saturday under the title "Letras para amar" (Lyrics to love).

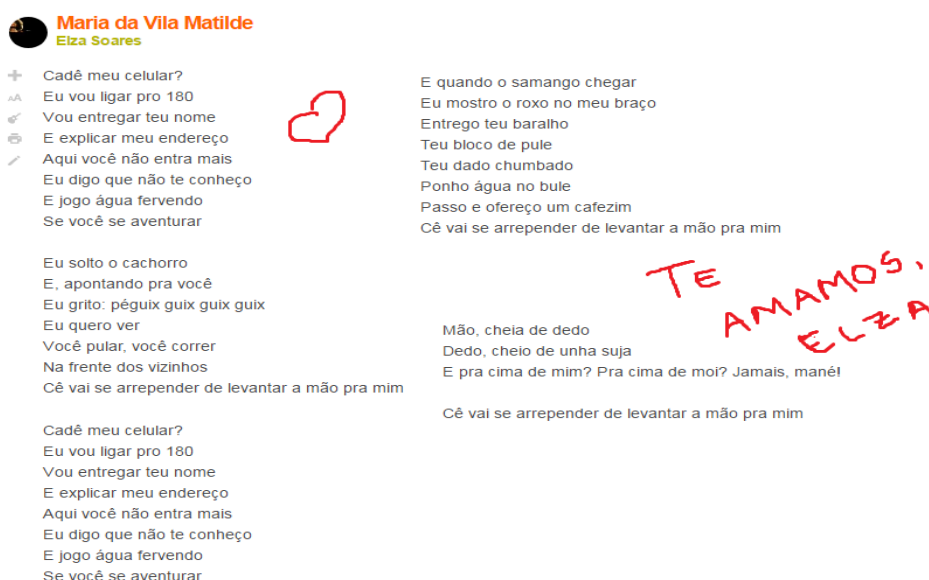


Figure 3. Letras para amar - Maria de Vila Matilde

Source: Page Tidying Lyrics up (2017). Available in: <<https://www.facebook.com/paginaarrumandolettras/>>. Access at: Oct, 18, 2017.

The popularization of this, as well as other social media pages on Facebook, which aims to give a reflection and combat patriarchal domination, are important to promote women's militancy and empowerment, as well as a reflection on cultural aspects that oppress them. The scope of militancy is still far from meeting the national demands, since access to social media Facebook, where this debate is more popular, as well as the reflection on the fairness of rights in various physical and virtual spaces, still does not reach all social realities.

From this perspective, it reinforces the need of researchers and professionals understanding about information on intercultural ethics, which consists in the understanding that the moral values modify in different social contexts (CAPURRO, 2001). The approach must be careful, since imposition of an empowering culture can be invasive and aggressive, incomparable to patriarchal domination, since power relations are different, but equally imposing when the proposal is not intended to instruct and promote an autonomous reflection. In order to respond to this reflection, we adopted the concept of critical competence in information as a possible way out, considering it prioritizes the centered understanding on a person and the interaction between subjects and not only in a mechanical perspective on search, access and use of information (BEZERRA, 2015).

6 METHODOLOGY

The methodology used is exploratory in nature and qualitative in approach. We used the Social Network Analysis (SNA) created by Regina Maria Marteleto and Maria Inês Tomaél (2005), from Cultural Anthropology and Sociology, as it “investigates the aspirations, beliefs, values and reflexes that patterns of relationships produce in the context in which they develop” (MARTELETO, TOMAÉL, 2005, 84). Some papers used the SNA for analysis of social media content, among them we highlight “O Uso da Rede Social Como Prática de Informação: um estudo no grupo ‘Mulher, me Ajuda Aqui’ do Facebook” by Oliveira et al (2017); the paper “Redes sociais online como espaços de memória: uma visão a partir da página ‘Recife de antigamente’ de Santos e Albuquerque (2017) and “Suporte social informacional mediado por grupos no facebook: um estudo de caso” by Caran and Biolchini (2015).

The universe of this research is the page Tidying Lyrics Up allocated in social media Facebook. An electronic spreadsheet including the dates of the postings, the subjects and the number of interactions (shares, comments, likes) was adopted as an instrument of data collection. The posts were mapped from the period of July 1 to October 12, 2017. Subsequently, three posts that presented the highest number of interaction (likes, comments and shares) from people who liked and/or followed the page were selected to discussion. Therefore, we adopted as technique the content analysis which according to Laurence Bardin (2004, p. 38), “appears as a set of communication analysis techniques that uses systematic procedures and objectives to describe the content of the messages” and has as its intention the

“inference of knowledge related to production conditions (or, if necessary, reception), which inference uses quantitative or non-quantitative indicators” (BARDIN, 2004, p. 38).

In Information Science, this technique was used in several researches, such as, for example, Santos Neto and Almeida Júnior (2017), in paper “Bibliotecas universitárias das instituições estaduais de ensino superior paraenses e a mediação da informação no Facebook”; “A competência em informação e o comportamento informacional dos usuários de bibliotecas híbridas: um estudo comparativo no Brasil e na Escócia” by Rafaela Silva and collaborators (2018); and, “O Uso da Rede Social como Prática de Informação: um estudo no grupo ‘Mulher, me Ajuda Aqui’ do Facebook” by Rebecca Oliveira and others (2017).

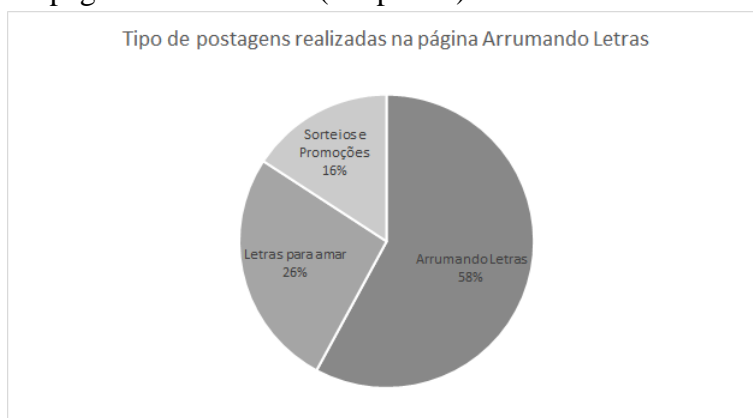
In order to analyze the postings of this study, we performed the content analysis, since each of the comments made in the posts of bigger interaction were checked, the binary gender (male or female) of the person who commented was verified, their speeches analyzed from the perspective of Critical Information Literacy and interaction of the target audience in the postings.

7 PRESENTATION AND DISCUSSION OF RESULTS

Next, we will present and discuss the results obtained on Tidying Lyrics Up page from the perspectives of Critical Information Literacy and interaction of the target audience in the postings.

7.1 Page Publications and Audience Interaction

We analyzed the postings in Tidying Lyrics Up page from July 1, 2017 to October 12, 2017. In total, 19 posts were published, which 11 are related to lyrics rewritten of songs considered sexist containing rape apology, sexual harassment, pejorative terms to women, abusive relationships, among others, as well as five posts from the category "Lyrics to love" and three posts with page advertisements (Graphic 1).



Graphic 1. Postings kind of Tying lyrics up from July 1, 2017 to October 12, 2017.
 Source: Research Data (2017).

When we analyze the interactions (comments, reactions and shares) in publications, we note that Tidying Lyrics Up makes public pay attention to sexism, rape culture and harassment, as well as the imposition over women to be in a relationship that she does not want, abusive relationships with jealousy in excess and violence, as well as the attribution of pejorative terms to her. The interactions are a reflection of the fact that the public, who once thought of music as a form of art, can now also reflect the message that is being passed through these songs (Figure 4-B).

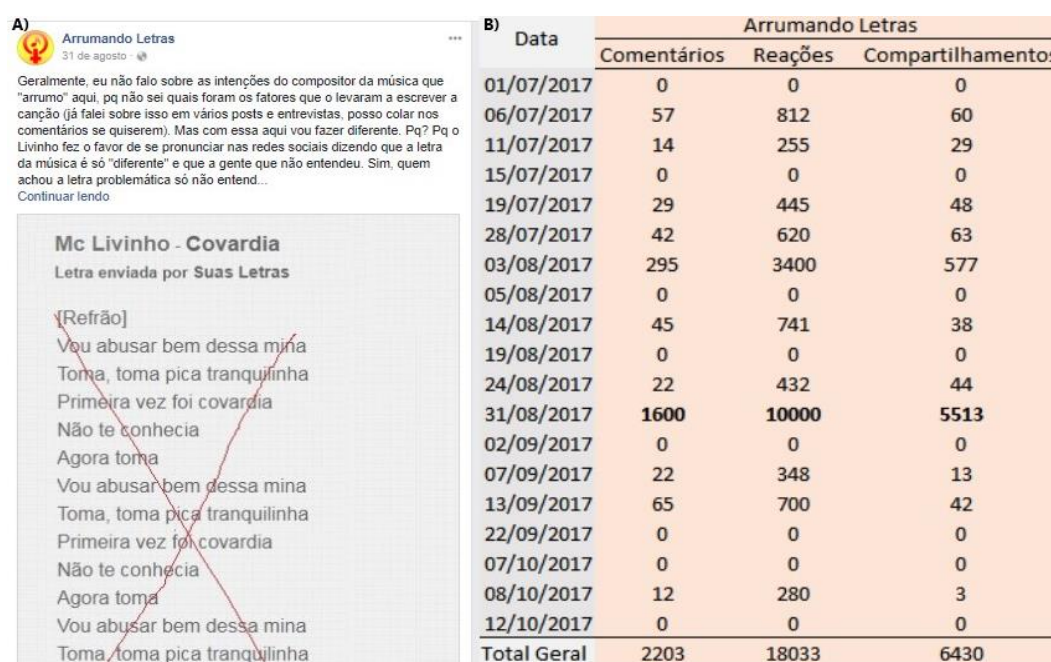


Figure 4. A) Post rewriting a song called Covardia, by and MC, with the biggest number of comments in the period of this study; **B)** Audience interaction with comments, reactions and shares postings in Tidying Lyrics Up from July 1, 2017 to October 12, 2017, and August, 31, 2017 with bigger interaction.

Source: Research Data (2017).

According to Figure 4-A, the publication posted on August 31, 2017, caused the biggest interaction with the page audience. This post referred to the song Covardia, by a Brazilian MC (abbreviation of Mestre de Cerimônia, ceremonial master) and, as reported by Tidying Lyrics Up (2017, s.p.):

[...] the letter "Covardia" [is] an apology to violence against women and, look at that, the Aurélio Dictionary, which defines the word "abuse" as: 1 – To use or consume excessively, wrongly or inconvenience. 2 - SEEK SEXUAL RELATIONS WITH SOMEONE WITHOUT YOUR CONSENT. 3 – To insult. 4 - To act in order to serve only their own interests, even if they hurt someone. But, of course, as

you [MC] also said in your video, we are all part of the “mimimi crew¹”. In addition, I found it interesting that you say that, because of premature ejaculation, FACE was not able to enjoy it very much the first time, so he came back to abuse the mine. It seems that everything revolves around the pleasure of this man, does not it? The woman does not have much time - nor voice - here in this relationship.

Based on this reflection, it is important to emphasize that Brazil is the fifth in the world regarding the rate of femicide and studies show that 70% of women have already been victims of physical and/or sexual violence by an intimate partner. According to the World Health Organization (WHO), the number of murders is 4.8 per 100,000 women. The Map of Violence of 2015 shows that, from 1980 to 2013, 106,093 women died by only being a woman. In addition, the WHO states that 35% of women worldwide have suffered physical violence or sexual violence by partner or non-partner at some point in their lives (DOSSIER..., 2017, WHO, 2012, WAISELFISZ, 2015).

What we draw attention here is that while song lyrics are not fully responsible for such events, they contribute to the maintenance of violence and harassment against women. As we have said, we are in a country constituted by a patriarchy philosophy that reinforces and still allows aspects that condition women in a position of submission to men, without any self-decision power over their bodies and the right to say “no”.

7.2 Critical information literacy and interaction in postings

As discussed earlier, Paulo Freire (1967) considers that learning aligned with the social nature of human being as relates to others and the world a dialogic issue. Therefore, this nature is replicated in social media such as Facebook. This is suggested in the plurality of the types of comments and users in the posts on page Tidying Lyrics Up.

Through analysis of the comments it is possible to verify that this dialogue favors the critical information literacy, realizing that: a) they stimulate search for more information; b) encourage dialogue between people who have different visions, ideologies, experiences and opinions; c) awakens the critical perception about music, patriarchy, sexism and position of women in society; d) arouses curiosity for more information; among other opportunities.

Considering the characteristics that assess critical literacy, we highlight some examples: to search for more information (user searches for specific information and returns to the group with a reasonable answer), critical perception about the songs and pages (the user expresses surprise or gratitude in face of the new perception), foment curiosity (the user asks for explanation or correction when in doubt). We present below some examples of these interactions from the perspective of critical information literacy:

¹ Brazilian slang to designate people who complain about everything even if it is not important.

"I do not know if it's really necessary but it's worth pointing out: I'm here to form an opinion; so please, if you do not agree with me, explain to me why am I wrong instead of eating my liver kkkk "(MAN)

"At least it was as I had interpreted. Correct me if I am wrong (please education) "(WOMAN).

"I am learning that there is this kind of thing yet" (WOMAN)

"Lyrics from Beatles with sexual "abuse"?? This news for me! Please cite the examples given ... I hate rumors "(WOMAN)

Answer to the post above: "For those who asked, in a simple Google search I already found in the first result: <http://blogueirasfeministas.com/2011/11/musicas-beatles/>" (MAN)

"What a wonderful explanation! I keep saying this to people and they look at me with a crooked face too! So much good music to like, why insist on those that reproduce any kind of violence? Congratulations on your work! "(WOMAN)

"I knew there was something strange about this song, I just did not know what it was ..." (WOMAN)

"Much needs to be deconstructed in our patriarchy every day ... Seeing moves in this direction is a breath! ♥" (WOMAN)

"After your page, every time I listen to the radio in my head, there's an imaginary pen with scribbles" (WOMAN)

"Idem! Also I stopped to read the lyrics that I hummed around. Repertory was scarce "(WOMAN)

"How horrible!!!! I had never noticed! Barely listen to the singer! But it's an unacceptable rubbish!!! Boycott that shit"(WOMAN)

"Thank you so much for the indication s2" (MAN)

"I paid attention to the lyrics and translated it to my 11-year-old son who was with me in the car. He thought it was horrible. I reinforced the error of this type of action, I told him not to act this way when he grows up ... For love "(WOMAN).

"Also has the beautiful option of forgiving and remaining single" (MAN).

Answer from Tidying lyrics up to the comment above: "True, XXXX! I'll even add this alternative <3 "(STORING LETTERS).

"It's interesting, how easy it is when the songs that are sexist and etc we do not like it is good, but when a song or an artist that we like comes is always a thump, congratulations to the page for this shock" (MAN).

These discussions in social media can greatly contribute to critical information literacy. This perspective is interesting to think about how to stimulate the taste for information and to collaborate with the formation of the critical competence in information for the social inclusion and collaboration with a more democratic, balanced, fair and conscious society.

8 FINAL CONSIDERATIONS

From the results and discussions presented above, we assess that we have met the objectives proposed earlier in this article. In relation to the specific objectives, we present the bibliographical contributions on the theoretical and conceptual referential of ethics. We discussed through the posts of the page Tidying Lyrics Up, patriarchal domination and male domination against women found in popular songs among Brazilian women and Brazilian men. Using SNA, we analyzed posts and types of publication with big visibility, as well as audience interaction and discourse, from the perspective of critical information competence, and reflected how it is applied on the page and presents itself in the interactions of its followers.

The capitalist and religious concept and influences on patriarchal domination and how these influences contributed and contributes to the difference in treatment between the genders were reflected and discussed. We also approach the concepts of online social networks and social media as well as use of Facebook page Tidying Lyrics Up as an important space for encouragement and debate about respect for gender and heritage of a patriarchal culture. We emphasize that in any moment we want to encourage the overlapping of one gender over another, but we seek equality of treatment and equity of rights.

Thus, we want more and more that patriarchal domination to be deconstructed, and its damages in women lives eradicated in the same way our protagonism, as well as other genders, are increasingly represented not only in Information Science but also other sciences, in politics, education and different socioeconomic and cultural contexts.

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