

Research Article

Neuroscience in Social Media: The Censored Content and the Power of Communication Under Total Control

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Abstract

The present work proposes a qualitative analysis in bibliographic research of texts related to neuroscience, social media, in their relationship with censored narratives. This is in addition to the use of a qualitative resource and ethnographic methods, in the report published by Facebook, on the application of censorship. As a complement to the *corpus*, there is a direct collection of news published about this filter, as well as *posts* denouncing censorship. The data retracted from April to September 2018, is the most recent carried out by the company and released in their website. The material was analyzed from the information and ideas acquired through the literature review by investigating the frequency of occurrence. The objective is, therefore, to discuss the current studies in the field of neuroscience and social media, inserted in the universe of media narrative studies, being a potentiating factor of knowledge (offline and online) and of behavior, in its relationship with the contents of censored narratives and/or selected by large private companies.

Keywords

Narratives, Censorship, Private Domain, Verticalized Communication, Freedom of Expression

1. Introduction

This study discusses how large technology companies currently appropriate neuroscience to apply it to social media, how behaviors are created, which in turn generate narratives, and these narratives are subject to moderation and censorship. Before establishing the impact of the study areas to be addressed and their conceptual apparatus, it is important to first look at the time when the events occur. We currently live in the 21st century society, based on a capitalist system, as defined by Smith [47], in the classic *The Wealth of Nations*, short for *An Inquiry into the Nature and Causes of the Wealth of Nations*. Historical facts are revisited by the mass media, mediation and mediatization. Marx and Engels [29] state that the history marked by the struggle between antagonistic

classes influenced literature, art, knowledge and human and social behavior. However, he also noted that "in all historical epochs the dominant ideas are those of the ruling class" [13]. Although many different points of view are used in the media, "there is a general political or economic context that the media will tend to promote, overlapping with other conflicting visions and social forces" [3]. In this study, this process is identified from the perspective of the concept of vertical information [47, 29, 13, 3].

Todorov [49] distinguishes between history and discourse, stating that history is the events to be narrated, and discourse is the narrated events, where what truly counts is not the events as such, but the way in which the narrator communi-

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cates them.

According to Barthes et al. [4], there are countless narratives in the world, and several genres can be considered narrative, being present everywhere and in all societies:

[...] under these almost infinite forms, the narrative is present at all times, in all places, in all societies; the narrative begins with the history of humanity itself; nowhere are there any people without a narrative; all classes, all human groups have their narratives, and often these narratives are cherished in common by men of different and even opposite cultures.

Further, according to the abbot B éardier de Bataut in his work *Éssai sur le récit* (1776), the narrative is identified as “the detailed exposition of a true or invented fact” [43].

The present development has, as its starting point, the presentation of aspects inherent to the various relationships of chaining, opposition, repetition, etc. - incorporated in the definition of a narrative by Genette [18]. This includes the subliminal modeling of opinions by narrative - whether due to the influence of the medium or mode of dissemination, whether due to its own content or meaning, and its consequences in light of the European Plan to Combat Disinformation, namely through the implementation of content censorship mechanisms on social networks.

In this study, we discuss how certain fields of knowledge [27] – Neuroscience, Social Media, Narrative Media Studies, Censorship – in their convergence, create certain cultural and social didacticologies [8]. The didacticologies include urgent and high-impact dissemination facts arising from the use of networks social organizations that, questioning current aspects of culture, are installed subliminally, inserted in a corporate and/or private way in the spectator public, and in public opinion in general. [24] Kellner, an American philosopher, who brings to the field of ideas many influences from thinkers of the Frankfurt School and British Cultural Studies [37] Reisdorfer calls for a detailed study of the social effects of the media in relation to the individual, and, also, to the social context in all its scope of action. Whether you agree or not, media culture currently occupies a position of dominant culture, that is - media culture, combined with the cultural industry, supersedes other forms of production and consumption of culture [27, 8, 24-37]

In the field of social networks, to locate the discussion regarding its macro-object, it is possible to verify that censorship operates by patterns that intertwine the knowledge of machines (*machine learning*) and human curatorial processes that try to identify what “can” and “cannot” be seen, dis-

cussed, etc., in the contemporary context, based on the appreciation of past ideas and practices.

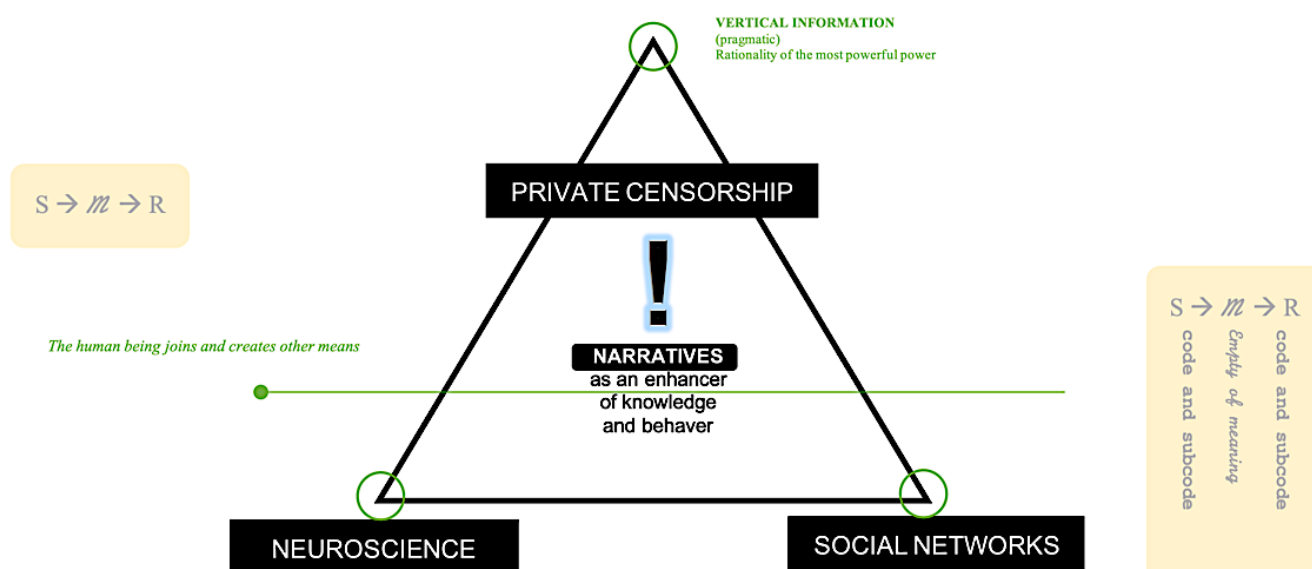
An example of this form of censorship, to better visualize this approach discussed later, and how it can be circumvented, translates into posting a narrative on social media by changing the writing of “objectionable” words so that the machine does not filter them -censorship; and consequently, take down the *post*, – managing, calibrating, scripting – in order to circumvent the system so that the posts are viewed and/or shared by network users. For example, *f4sc!sm0* (Fascism); *gen0cydy0* (genocide); *t0rtur4* (torture); *m0rt3s* (deaths); *C0v1d* (Covid); *r4c!sm0* (racism), *g@/ g@y* (gay), among others. Another form of opposing censorship is the direct option that the spectator has to report/denounce content and thus assist in the prior censorship of narrative proposals.

In both cases, censorship is seen as a disciplinary device that meets criteria (which may or may not be questioned) and institutions that structure it as total. There is a source of knowledge, situations, contexts and experiences that shape the knowledge and practices in the constitution of censorship not only as an act, but as an operating disciplinary apparatus that can be studied. In fact, this article is the notorious proof of this study.

Thus, a fundamental point for the center of the debate is to visualize censorship as a ‘*apparatus*’, following the understanding of Giorgio Agamben, in September 2005, in his reflection on *What is an apparatus?* [2]. Censorship is thus used as a disciplinary device, consisting of practices and knowledge shared between peers (*censors*) and institutions (*censorship/persecution*).

This article aims to discuss the most recent studies in the field of neuroscience and social media, inserted in the universe of media narrative studies, as a potentiating factor of knowledge (offline and online) and behavior, moving between the “real” and the digital, in its relationship with the contents of censored and/or selected narratives by large private companies. In other words, with regard to common sense, the question is: “*Neuroscience in social media: Where are the numbers of censored content on social networks?*”.

Therefore, it is important to understand the narrative construction as a script that supports or is supported by other ways of sharing knowledge and, in a way, the paradigms about behavior as an instrument of pragmatism, valuing practice (through continued practice), offering greater coherence to the information flow between the vertices of this pyramid of this study.



Source: Elaborated by the author

Figure 1. Study Pyramid of the scientific article of media narrative studies and its convergence with the fields of neuroscience, media and social networks, and censored content. Ireland/Portugal, June 2021, the author.

Prioritizing the debate, the development of objectives involves understanding the importance of cognitive learning processes, the relevance of computing data generation and knowledge generation, and its relationship with censored narratives. This scientific article does not limit the universe of narratives to be discussed, it is limited only to the transmedia narrative constituted by the variety of contents that complement and nurture in the same universe to reinforce the message in a narrative of convergence culture, and its transfictionality considered by the relationship established when two or more texts share elements, such as characters, imaginary locations, or fictional universes [40]. That would be judging the power of the narrative recipient within the context to be discussed. Since the study involves neuroscience, as a converging factor to discuss social media and content censored on social networks, the recipient and their behaviour cannot be contextualized in the medium, because in this medium there is the application of all the narratives present.

2. Methodology Employed

The approach to censored content on networks is still recent and studies on the subject are still scarce due to the difficulty in accessing the data, which is framed by the application of the GDPR - *General Data Protection Regulation*, from the perspective of corporate ethics [6]. In this way, it is expected to share a contemporary study and broaden horizon of the raised issue.

The resource adopted for the construction of the article was the bibliographical research through the reading of texts related to neuroscience and social media by several authors, in addition to a qualitative approach. Data was collected through a report published by Facebook, about the application of

censorship. As a complement to the technical procedure used, news published under this filter applied by the company was collected, in addition to *posts* denouncing censorship. The material was analyzed based on the information acquired through the literature review, and the data analysis allowed the identification of important information, as well as inferring the technical knowledge regarding the subject discussed. The steps that constituted the research were: material acquisition; data analysis; critical evaluation; analysis of results; reporting and presentation of results.

This work broadens the debate and the exercise of arrogance in wanting to limit or underestimate knowledge and human behavior in the proposed theme. This is a controversial issue that leads to surprising connections, as will be seen below, putting aside the judgment of approval or disapproval of this issue. It is worth highlighting the raw material: the human being in its complexities. It is a vast field of investigations, of convergences and divergences, although still recent.

On the eligibility survey, criticisms or questions reverberate the experiences already experienced by pioneer authors such as McLuhan and now Christine Hine. These authors brought challenging theories and thoughts to the academic sphere which are today validated and take place, form in the debate - and are at the heart of understanding and valuing the study and the crossing of different fields of knowledge.

From the beginning, the limits of this methodology have been observed. The collection of journalistic material resulting from moderation is vast, but it is in the narrative result or in the dissemination of narratives that this selection was applied. On acts considered in violation of the conduct of the guidelines (*Community Standards*) and objectionable and, therefore, capable of being identified by identification and filter systems. It is from the practice of research today that the

creation of our own analysis files, our profile on the social network, arises, at a time when all information becomes ephemeral, temporary and fleeting. In this way, the use of digital media and communication through computer networks constitutes a sample of the possibility of using research in Communication Sciences.

It is worth concluding with a record of a pertinent result, the result of the research carried out, which is likely to be noticeable right from the start. to receive the censored/filtered/monitored and/or edited content and process it; this is a narrative that is being written/written by the company, and which this study will designate as “*corporate handwriting or corporate storytelling*”.

It could be a case of saying that Don Quixote de la Mancha and his friend Sancho Panza should take care of each other (*contains irony/metaphor*).

Remember, we are talking about the humanities area. It is necessary to value the potential of the humanities area and its ways of communication as methods and understanding all subjects.

Neuroscience, Social Media, Social Networks and Censored Narratives

Neuroscience in Social Media: Where are the numbers of censored content on Social Media? – This is the burning question, a nuclear match issue that guides this debate. The literature proposed here starts as a clarification of a raised complexity, which the author designates as heterodox or even marginal, in relation to the academic context in which it is inserted. This is in the clear conviction that, that such complexity, will be eroded in the near future.

Narrative is part of a cultural process, in which symbolic systems create and are created through discourse and is used in different contexts in order to communicate points of view [5]. The essence of the narrative lies in the ability to persuade, win over people's "hearts and minds" – who characteristically move forward by induction, for example by argument – and lead them towards a broader vision about the meaning of the activity that they exercise so that, in this way, they have more strength and enthusiasm to develop the practice [11]. As with any new phenomenon, companies are learning to live with social networks on the internet and learning the best way to explore them [19, 5, 11, 19].

The legitimacy of this approach can be judged by saying that such areas are complex for such a junction and convergence, qualifying the understanding of the problem as empty and vague. Perhaps the resistance scenario, in which these researches are inserted, comes against the grain with the minds that challenge the established barriers. Unlike this countercurrent, the present study is contemporary and very easy to understand. Surely, very soon, the debate will be broadened and we will have fertile ground for debate, and this scientific article is an encourager of this amplitude in the academic sphere, which perhaps remains too traditional and within a system.

Anne Applebaum, in an article published in *Veja magazine*

[26] points out that:

The time has come to face the need for public regulation of networks. It is not about removing or censoring content, but about supporting a growing movement to adapt the platform's algorithms to the public interest. Today, the logic of networks is to give relevance to any content that brings engagement, and that is why they have become the paradise of fake news and irrational speeches. Algorithms encourage users to do the depressing things we see on the internet today. It is necessary to reverse the logic, giving more relevance to what unites us and reliable information.

In this work, the importance of neuroscience is given visibility and recognition, highlighting, among so many great names, António Damásio, a Portuguese neuroscientist, in his book *Descartes' Error*, where he highlights [10]:

Without exception, men and women of all ages, all cultures, all educational levels and all economic levels have emotions, are aware of the emotions of others, cultivate pastimes that manipulate their own emotions, and govern their lives, in large part, by looking for a thrill, for happiness, and by dodging unpleasant emotions. At first glance, there is nothing characteristically human about emotions, since it is quite clear that animals also have emotions. However, there is something very characteristic about the way in which emotions are linked to ideas, values, principles and complex judgments that only human beings can have, and it is in this connection that our very legitimate idea that emotion resides human is special. Human emotion is not reduced to sexual pleasure or reptilian fear. It has to do, equally, with the horror of witnessing suffering and with the satisfaction of seeing justice fulfilled. [10].

In succession, neurologist Hudson Mesquita, who is studying the impact of social networks on the brain with a group of psychologists and anthropologists, found that we are attracted to the virtual universe because we are dependent on life in society. He posits that our intrinsic need to live in society makes social media attractive, almost irresistible. Apparently, this can be classified as something positive, but the use of technology can also bring harm, depending on how it is used. The interactions, now called engagements on social networks, are so strong that they affect areas of the brain responsible for pleasure or pain. For the author, the brain is highly adaptable and, when we are in an environment as different as social networks, it also changes the way we identify with the world [34].

This is how neuroscience and studies of the nervous system dialogue and converge with Social Media [14] and Social Networks [35]. Network users, in turn, should not be ignored and considered only as an audience that propagates narratives or is receptive to them, since, in the digital world, there is also the possibility of publishing narratives to your network of friends and contacts or just consume what your timeline has for today. It can be seen that the terminology used on the platforms is connected with the fields being considered by the respective search: *Feed, Timeline, Stories, Status*, etc. [14-35]

The debate has its funneling in understanding that, more than the proposal for participation, there is also a previous design in social networks, which is properly advised in a private and corporate manner, and therefore there is no denying that it favors the managers' own interests of the aforementioned social networks, creating a domain over what is accessed, with a false idea that the spectator has the power to accept friend requests, post, edit, delete or report the contents that are being widespread there.

[...] the protesters used social networks, that is, an instrument of which they are only users and of which they do not have in-depth technical knowledge or any economic control. The networks are embedded in a gigantic technical-scientific, economic structure and with geopolitical surveillance and control (the case that has just been revealed of US espionage over the entire planet cannot be minimized), so that, under the appearance of being as a libertarian alternative, it also inserts users into the world of control and surveillance [7].

Furthermore, this article indicates that the reflexivity of each individual, who is in the virtual world, is not nullified. The knowledge acquired by the reader is not canceled or vanished when logging on to social networks. And so, the narratives propagated in these social media are clearly filtered by technologies and corporate powers. The complexity lies in the fact that, in addition to the "micro" narratives that society or its users propagate, using social networks as a means of communication, it must be recognized that there is a larger or macro narrative that governs, encourages, practices identity rituals and builds believers of all varieties. The narrative reported here is silently and obscurely guided by whoever is in control of this system. There are moderators, reviewers and protocols to be followed. Although it seems extravagant to recognize this, it is essential to maintain what has already been built in the realm of democracy and freedom of expression. Dear reader or user, do you really believe that when viewing your timeline, the available narratives are just distracting you, without recognizing your preferences and movements? Let us not be this naive. *Don Quixote and his great friend Sancho!*

Democratically elected governments mostly with a populist narrative, using the dysfunctional flaws of social media to amplify their messages and corrode the state from within, like termites, as soon as they come to power. The great threat to democracies is techno populism [23].

In this perspective, studies of narratives as enhancers of knowledge and behavior stand out in the observation of the construction of the pyramid constituted by neuroscience, social media and censored content on social networks. Social media and social networks have become the main means of communication for exchanging information [28]. It can also be considered that this information is vertical, private, and corporate. Social networks develop binary language, messaging applications, rapid dissemination of narrative content, algorithms, machine learning, artificial intelligence (IA or AI - artificial

intelligence), feedforward neural networks and convolutional neural networks, content classification and attention. Arco magazine, published in January 2021, reports that even before the pandemic, the healthier use of digital media, especially social media, was already a concern present in countless texts and videos on the Internet with suggestions on how to reduce time spent online and have a more productive routine [28-41].

When asked why it is so difficult to leave social media, the answer is "only" in one word: dopamine [32]. This neurotransmitter produced by the brain in the mesolimbic system (also known as the "reward circuit"), acts on mood, pleasure, learning, motivation, motor coordination, among others. This research will be based on a Foucaultian perspective, in which power or the concept of power appears recurrently and from which the author's understanding of this phenomenon can be abstracted. According to Foucault [16], there is the idea that the State would be the central and sole organ of power or that the undeniable power networks of modern societies would be just an extension of the effects of the State and its extension [32, 16].

An aesthetic about life refers to ethics, a way of living and behaving. The notion of biopolitics brought up by Foucault [...] to talk about the control of the species, of a modeling of populations beyond the discipline of bodies, here is thought of as a control of network interactions that extrapolate the territory and pervade the various cultures. The platform's managers create a regulated and aesthetically designed world according to the worldview they seek to defend. Facebook's aesthetic is also a policy about life within the platform, therefore, a policy of controlling everyone, a biopolitics of the networked species. [46].

Considering the areas of thought in neuroscience and social media, addressing the restriction or classification of content by private companies, the debate on censored narratives as an active factor in Social and Cultural Communication, and obviously in the Human Sciences, constitutes a form of private censorship, it's censorship. Approached in this way, not imposing an opinion, whether it is positive or negative, contemplating critical thinking and not imposing opinions, for or against, it presents a discussion of the change to the approach and the concept of information in the context of a possible abusive permission to censor informational activities, such as: the "Communications Decency Act" - Section 230 of the 1996 Act - considered the most important law on the world's internet, this is the American Communications Decency Act and Censorship Preview [25].

For example, at the beginning of the pandemic, Facebook censored any post that mentioned that Covid's origin was human and developed in a laboratory. But the company has decided to lift the ban on posts claiming that Covid-19 was created by man. This change came after a report in the *Wall Street Journal* revealed information from a US intelligence report, which believes in a possible laboratory accident in China. After this release, Facebook promptly revised its content moderation policy [1].

Faced with this fact, the perspective of McLuhan [30] is situated when he states that the means of communication are extensions of men's senses. "Smartphones or any other converged device or switch can be finger or hand extensions. And more: the extension of the mind of each one of us, configuring a symbiotic relationship between technology and man" [33, 30-33].

The idea that the *medium is the message* as defended by McLuhan never made so much sense and was never this contemporary. McLuhan [30] describes a history of civilizations based, not on the history of production techniques, but on typologically ordered communication techniques - hot and cool media // hot and cold media - structuring three historical phases: tribal cultures (cold), literary (hot) and the electronic age (cold), based on the theory of abbreviated meaning - the vehicle is the message. McLuhan's record reflects the thought of Habermas [20], which constitutes the paradigm of critical thinking, an exponent in the post-war period: the consumption of cultural goods is nothing more than an extension of alienated work [30,20].

Added to this debate are concepts of mediation and mediatization widely discussed in their theoretical varieties. The work carried out by Hjarvard [21], professor at the Department of Media, Cognition and Communication at the University of Copenhagen and author of the book *The Mediatization of Culture and Society* (2013) which, in general, highlighted that media and communication studies were dedicated to mediation studies. By mediation, we usually understand the use of a medium for communication and interaction. It is exemplified by politicians who can mediate political messages in newspapers to influence their constituency, and individuals can use Facebook to communicate and interact with their "friends" on an ongoing basis. Hjarvard [21] highlights that the choice of medium and the particular way in which it is put to use can have a considerable impact not only on the form and content of the message, but also on the relationship between senders and recipients and the ways in which they are influenced in this communicative encounter. In short, he claims that the study of mediation focuses on the impact of the media in specific

communicative situations situated in time and space. In turn, the study of mediatization considers the long-term structural transformations in the role of the media in contemporary society and culture. The study of mediation can provide extensive information about the media's influence on communicative practices. Despite this, since the mediation process alone does not change the relationship between media, culture and society, we need to direct our attention to the mediatization process in order to understand how media, culture and society are mutually involved in the change process. The media influences not only the communicative circuit of sender, message and receiver, but also the exchange relationship between the media and other spheres of culture and society. Still defined by Hjarvard [21], the distinction between mediation and mediatization is theoretically and analytically important, but mediation and mediatization processes themselves are not empirically distinct, since the accumulated effect of mediated exchange practices may represent an instance of mediatization.

Contemporary neuroscientist Eagleman [12], with his studies in neuroscience, states:

The brain does not work solely from the latest sensory information, but develops predictions, internally simulates what will happen if some action, under specific conditions, is performed. The brain makes assumptions to save time and resources and tries to see the world only as far as it needs to. The brain seeks to spend little energy, and as a result, it takes shortcuts and completes thoughts, words and decisions that are not complete. [12]

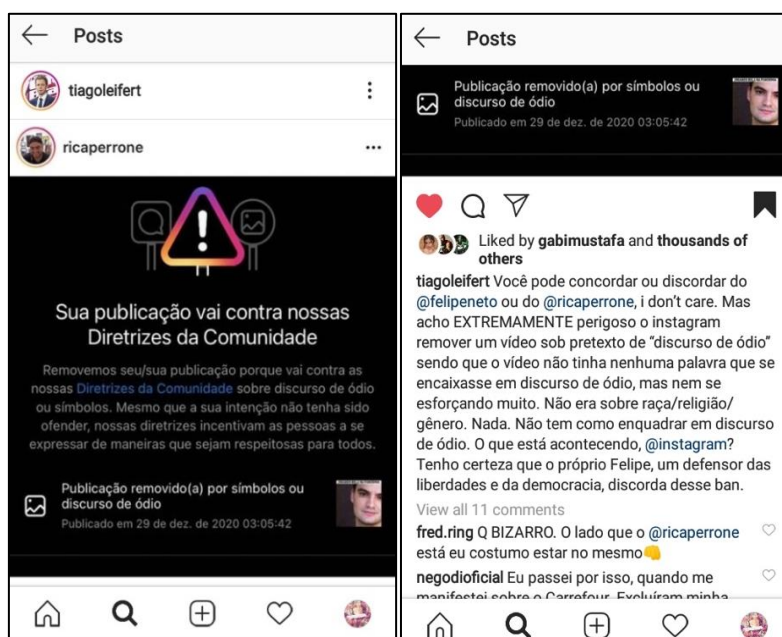
Comprising the spheres of neuroscience, social media and social networks, narrative studies are included, and here, the focus is on censorship where, however incredible and absurd it may seem, we do not have access to this control of narrative content. In this sense, this research cut out the way in which users have circumvented the system in writing and analyzing theories and the report released by Facebook, which is the absolute leader in number of users in the world. Examples of words written in order to circumvent the system to propagate narratives which would be censored, filtered or overturned by the company:

<i>f4sc!sm0</i>	fascismo	<i>gen0cydy0</i>	genocídio	<i>t0rtur4</i>	Tortura
<i>m0rt3s</i>	mortes	<i>C0v1d</i>	Covid	<i>r4c!sm0</i>	Racismo
<i>3xecut@d0</i>	executado	<i>@ss@ss1n0</i>	assassino	<i>m1ss€1s</i>	Misseis
<i>b0mbas</i>	bombas	<i>@m3@ç@s</i>	ameaças	<i>4t1r@r@m</i>	Atiraram
<i>v@c1n@</i>	vacina	<i>c0r0n@</i>	corona	<i>f1l*0 d@ p\!t@</i>	filho da puta
<i>d3pr3ss@0</i>	depressão	<i>su@st1c@</i>	Suástica	<i>m*</i>	Merda
<i>@ss3d10</i>	assédio	<i>f3m1n1sm0</i>	feminismo	<i>v1@d0</i>	Viado

Source: Elaborated by the author

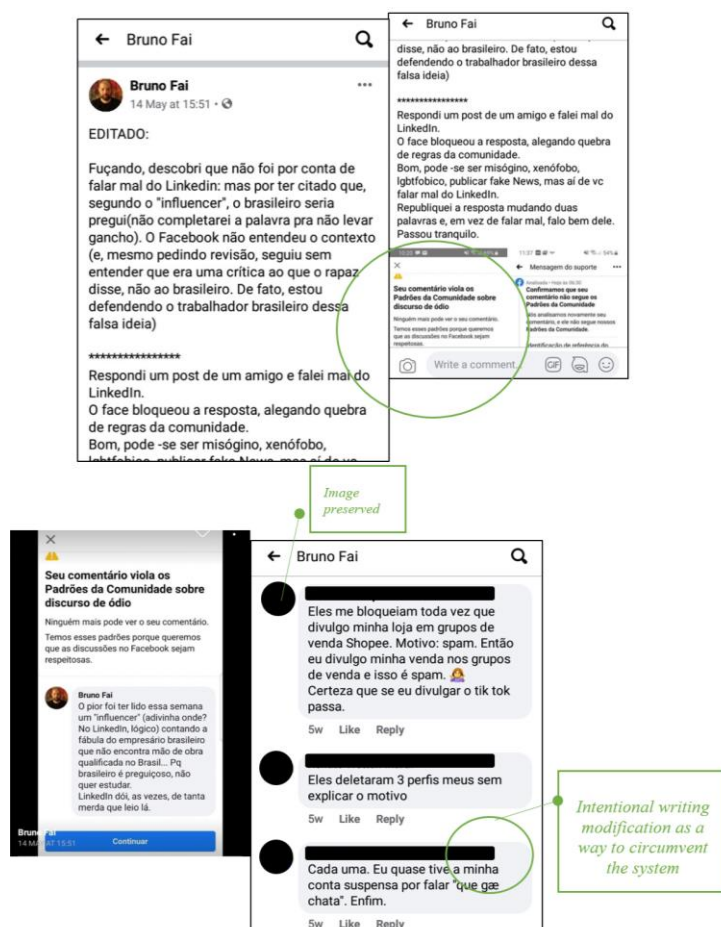
Figure 2. Modified writing to circumvent the system of censored narratives on Facebook and Instagram social networks. Note: This study was applied on Portuguese audience.

Image when the company takes down the post:



Source: Public profile screenshot of presenter and journalist Tiago Leifert (Portuguese/ Brazilian networks interface).

Figure 3. Clipping (Screenshot) from the public profile of presenter and journalist Tiago Leifert, where he criticizes the censorship applied by Instagram.



Source: Profile Bruno Fai.

Figure 4. Profile Bruno Fai, duly authorized and included in this research as an example of censored narratives on the networks. Interactions with post were preserved.



Source: Seneca (2021) [44]

Figure 5. Journal *O Expresso*, written by journalist Hugo Seneca [44], which informs that Facebook has decided to block Trump's account, due to the dissemination of fictional narratives.

On blocking of Donald Trump's social media accounts, which occupied a large part of the news, the decision-making power over this blocking is questioned.

Currently, it can be said that social networks are no longer a tool for the development of freedom of expression and democracy. On the contrary, today the big corporations of the digital world implement a censorship policy unimaginable even for the most totalitarian dictators. In recent months (2021), for example, former President of the United States of America Donald J. Trump had his accounts banned or suspended from all relevant social media in the world for his supposed “*violent rhetoric*”. Similarly, all posts that contradict information from public authorities such as the WHO and the USAGov CDC Organization (*United States Centers for Disease Control and Prevention*) are also subject to social media censorship [45]

Facebook Enforcement report on content control carried out from April 2018 to September 2018.

The contents of a report made available to the public on Facebook [38] are transcribed below, with the numbers referring to the application of the *content review* methods by the same, which is unprecedented and, given its relevance, fol-

lows its reliable transcription and bibliographic reference duly registered.

People will only be comfortable sharing on Facebook if they feel safe. So over the last two years, we've invested heavily in technology and people to more effectively remove bad content from our services. This spring, for the first time, we published the internal guidelines our review teams use to enforce our Community Standards — so our community can better understand what's allowed on Facebook, and why. And in May we published numbers showing how much violating content we have detected on our service, so that people can judge for themselves how well we are doing. [38]

Today, we're publishing our second Community Standards Enforcement Report. This second report shows our enforcement efforts on our policies against adult nudity and sexual activity, fake accounts, hate speech, spam, terrorist propaganda, and violence and graphic content, for the six months from April 2018 to September 2018. The report also includes two new categories of data — bullying and harassment, and child nudity and sexual exploitation of children.

Data Snapshot: Facebook's Community Standards Enforcement Report

OCTOBER 2017 – SEPTEMBER 2018



Facebook is developing the metrics not shown here, and will share them as soon as meaningful and accurate measures and related data are available.

Source: Facebook's Community Standards Enforcement Report, November 2018

Source: Rosen (2018). [38]

Figure 6. Facebook Data Report on Communities.

Finding Content That Violates Our Standards

We are getting better at proactively identifying violating content before anyone reports it, specifically for hate speech and violence and graphic content. But there are still areas where we have more work to do, says Guy Rosen, VP of Product Management [38].

How is this improvement happening? What is meant by proactive identification of infringing content? The significant numbers highlighted in the graph above are examples of social behavior that can be studied in the application of neuroscience, the manipulation of information and the application of censorship. A snippet of human behavior and the improvement of technologies. The report continues...

Since our last report, the amount of hate speech we detect proactively, before anyone reports it, has more than doubled from 24% to 52%. The majority of posts that we take down for hate speech are posts that we've found before anyone reported them to us. This is incredibly important work and we continue

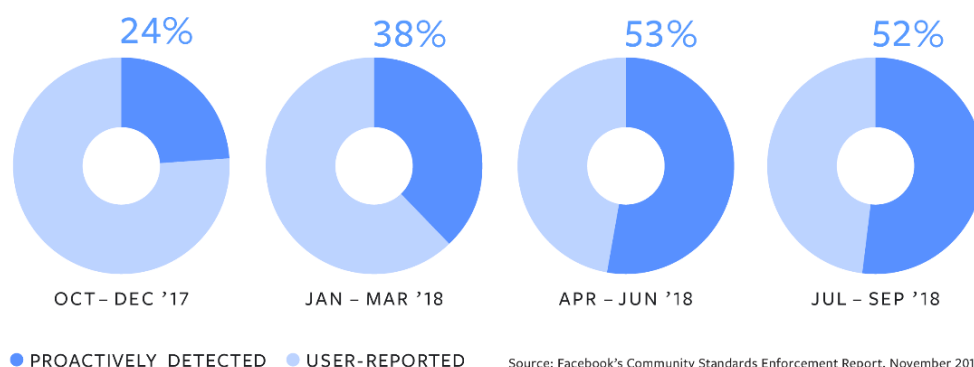
to invest heavily where our work is in the early stages — and to improve our performance in less widely used languages.

Our proactive detection rate for violence and graphic content increased 25 percentage points — from 72% to 97%.

Although the above graph demonstrates an improvement of Facebook in the identification of hate speech, through human review, still, it is clear the recognition that this improvement came primarily through user reporting and that it has a subjective power to censor or indicate certain moderation of content on social media. Dear readers, the data report goes on...

It is important to note that the general public, users often do not see this report. They have no contact with these data or are aware of all this apparatus. Here is the question why this report is not occupying the sphere of social and media dialogue? Whether by *establishment* or any other type of control, or any selection of their own members, or entrenched elite structures in specific institutions.

Facebook has made progress on proactively identifying hate speech



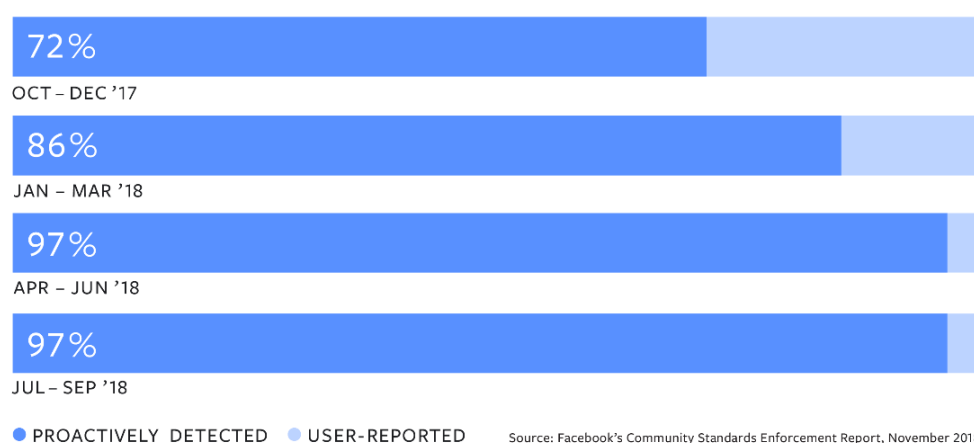
Context is important. Our trained team of experts review hate speech to better understand it before it is removed.

Source: Rosen (2018). [38]

Figure 7. Facebook report data.

(Updated above graph on November 19, 2018 at 10:30AM PT to correct percent of hate speech proactively identified between January and March 2018.)

Facebook's proactive detection of graphic violence increased 25 percentage points



Violating content is used to proactively find others just like it—often before it is reported.

Source: Rosen (2018). [38]

Figure 8. Facebook report data.

Removing Content and Accounts That Violate Our Standards

We're not only getting better at finding bad content, we're also taking more of it down. In Q3 2018, we took action on 15.4 million pieces of violent and graphic content. This included removing content, putting a warning screen over it, disabling the offending account and/or escalating content to law enforcement. This is more than 10 times the amount we took action on in Q4 2017. This increase was due to continued improvements in our technology that allows us to automatically apply the same action on extremely similar or identical content. Also, as we announced last week, there was a significant increase in the amount of terrorist content we removed in Q2 of 2018. We expanded the use of our media matching system — technology that can proactively detect photos that are extremely similar to violating content already in our database — to delete old images of terrorist propaganda. Some of this increase was also due to fixing a bug that prevented us from removing some content that violated our policies.

We also took down more fake accounts in Q2 and Q3 than in previous quarters, 800 million and 754 million respectively. Most of these fake accounts were the result of commercially motivated spam attacks trying to create fake accounts in bulk. Because we are able to remove most of these accounts within minutes of registration, the prevalence of fake accounts on Facebook remained steady at 3% to 4% of monthly active users as reported in our Q3 earnings [38].

Adding New Categories

For the two new categories we've added to this report — bullying and harassment and child nudity and sexual exploitation of children — the data will serve as a starting point so we can measure our progress on these violations over time as well.

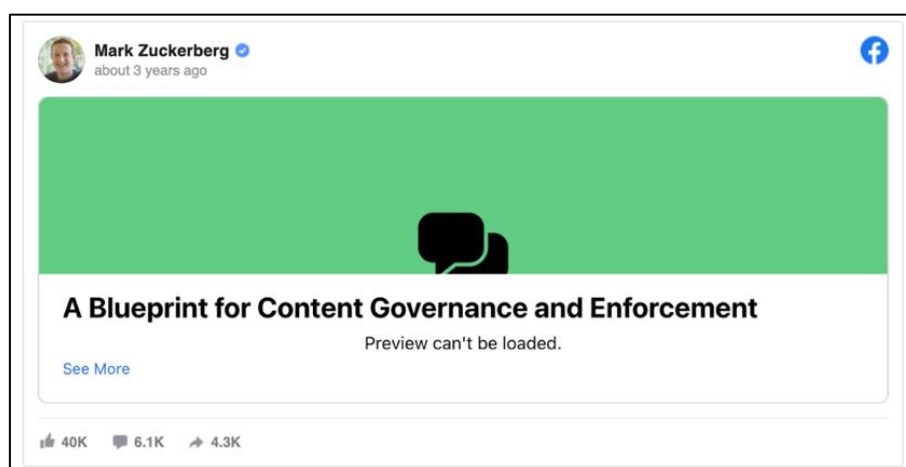
Bullying and harassment tend to be personal and context-specific, so in many instances we need a person to

report this behavior to us before we can identify or remove it. This results in a lower proactive detection rate than other types of violations. In the last quarter, we took action on 2.1 million pieces of content that violated our policies for bullying and harassment — removing 15% of it before it was reported. We proactively discovered this content while searching for other types of violations. The fact that victims typically have to report this content before we can take action can be upsetting for them. We are determined to improve our understanding of these types of abuses so we can get better at proactively detecting them.

Our Community Standards ban child exploitation. But to avoid potential for abuse, we remove nonsexual content as well, for example innocent photos of children in the bath — which in another context could easily be misused. In the last quarter alone, we removed 8.7 million pieces of content that violated our child nudity or sexual exploitation of children policies — 99% were identified before anyone reported them. We also recently announced new technology to fight child exploitation on Facebook, that I'm confident will help us identify more illegal content even faster.

Overall, we know we have a lot more work to do when it comes to preventing abuse on Facebook. Machine learning and artificial intelligence will continue to help us detect and remove bad content. Measuring our progress is also crucial because it keeps our teams focused on the challenge and accountable to our work. To help us evaluate our process and data methodologies we have been working with the Data Transparency Advisory Group (DTAG), a group of measurement and governance experts. We will continue to improve this data over time, so it's more accurate and meaningful. [38]

You can see the updated Community Standards Enforcement Report and updated information about government requests and IP takedowns here. Both reports will be available in more than 15 languages in early 2019.



Source: Rosen (2018). [38]

Figure 9. Post from Mark Zuckerberg on the topic above.

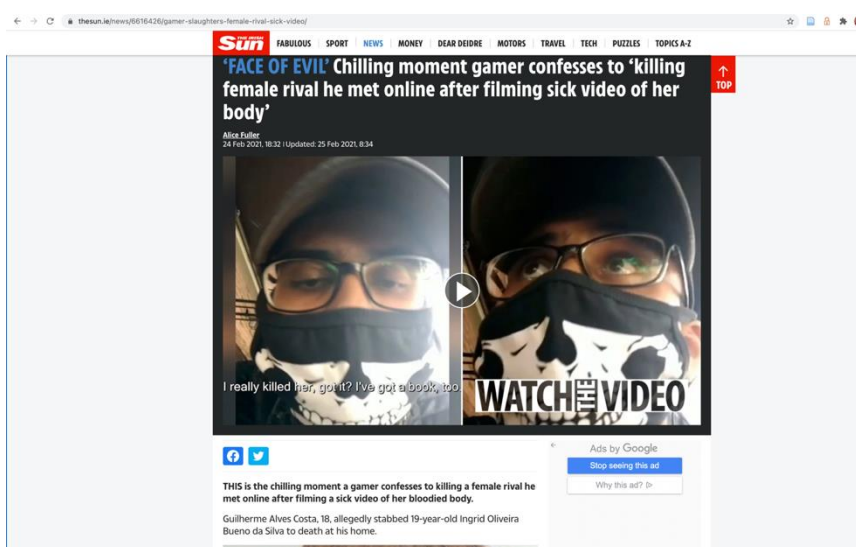
After reading the data disclosed above, for the purpose of visualizing the reflection on society in this research, two news items are highlighted below, from among the most varied articles available, where it is possible to identify that this action goes beyond the virtual world and has an impact on social behavior.

Data collection and control of this data is objectively aimed at private power.

Other scenarios need to be considered in this discussion. Although we will not have access or response, the watchful

eye and the questioning remains for future opening or access.

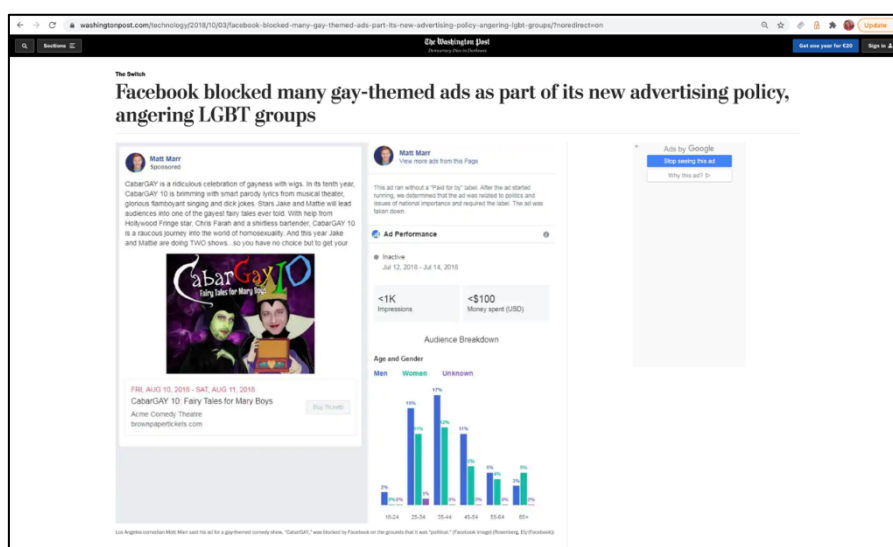
The first news is from *The Irish Sun* [17], where a boy makes a video, confessing to the murder of a girl and narrates the facts of this tragedy, being released on a social network minutes after the act. When disclosing the video with content that should be considered inappropriate for obvious reasons, it is observed that the number of people who watched this content until the moment it was removed from the network, is not disclosed by social media companies, such as: Facebook, Instagram, WhatsApp, TikTok, etc.



Source: Fuller (2021) [17]

Figure 10. News from The Irish Sun.

Second article under review, *The Washington Post* website.



Source: Rosenberg (2018) [39]

Figure 11. Image from the website Journal The Washington Post.

"A lie repeated a thousand times becomes a truth." The phrase by Adolf Hitler's propaganda minister, Joseph Goebbels, objectively exemplifies the motives and ends that lead fascism to be characterized by the dissemination of false news. According to Stanley [48], professor of philosophy at Yale University, "Fascism is a power-based ideology. Liberal democracy is based on freedom and equality. Freedom and equality require the truth."

The diverse implications that the circulation of narratives, whether these narratives are censored or not, generate in the context of social networks in terms of communication flows, seeking to explore conflicts and negotiations emerging from different agents and institutions, reflect important aspects of a globalized society.

3. Conclusion

Acknowledgment / Final Considerations

This paper is an output of the science project...

Pluralism and diversity are expressions of characteristics of a globalized society. The generalizations made in this article should be interpreted thoughtfully and with a careful eye. The public space where opinions, experiences, interpretations and possible narratives circulate, whether through social networks or even in the social and behavioral sphere, deserve attention. And this attention should not be limited to the tangible, the concrete, the world of data and academia. Never limit the field of perception and retaliate, even more when we are dealing with the humanities.

Philosophical works, expanded by various fields of knowledge, as well as the literature of great authors, remain alive, precisely because they had the audacity to record and disseminate their perception of reality, which allowed later generations to replicate and apprehend their knowledge, reflections and discoveries and, consequently, have contributed to the propagation of their narratives.

According to the writer and journalist, José Saramago highlighted in his book *Blindness*:

Personal selfishness, self-indulgence, lack of generosity, like small everyday cowardices, all contribute to that pernicious form of mental blindness that consists of being in the world and not seeing the world, or just seeing what of it, at any given moment, so likely to serve our interests. [42]

It is necessary to expand the paths to knowledge. Although for some, Don Quixote was a schizophrenic, and for others, he was a dreamer.

In fact, the singular unanimity turns out to be blind, uninformed and limited.

The plurality, on the contrary, constitutes the expanding combination for the understanding of the different spheres of society.

There is an urgent need to understand what is happening today, what is untouchable for us mere mortals. There is an urgent need for greater and easier access to information, in-

dustry and market owners, to which the triangle shown in this reflection fits.

A society based on consumption and mass media, where directing visions and controlling ideals is part of a larger system, in the name of castrating laws, in the name of so-called data protection and other instruments of this nature, is a society that dominates, watches over and has power over human thought, limiting it.

Journalism has never been called into question as it is now. Journalism and journalists are under attack. Today, there is intense criticism of the role and the service provided by journalism. The reason for this could be due to more and more of the population adhering to the position of members of the political sphere.

Journalism provides a service and a disservice to the "dis-information industry" and *fake news*. Social networks also have wide participation. However, there is not as much criticism for social networks as there is for journalism.

Social networks are still categorized under the computer industry and not under the communications industry. The weight that communication carries falls on journalism. Even in the face of this critical, challenging and precarious scenario, because Giants tech's budget is much larger than the news industry. Here I leave a historical warning, note that the users need to change the way they write, so that they can use their field power in public digital space. Did we check history when this happened? When it was necessary to speak in codes to put the message in the right order, it was a state of war or extremely censorship. What we see today is the clear presence of extraordinary monitoring. And they still haven't realized the magnitude of it all.

It is urgent to disseminate the data, to go further in order to obtain a more honest debate based on education and research. The virtual world has already found its ways. The methods are there and those who know this world are well aware that in this appeal, it is not just a question of choosing a blue or a red pill, according to the fictional narrative shown by Matrix movie. We are faced with the control of thought, up to the highest level that communication can offer us and can reach for the moment. Globalized, connected, regardless of borders and demarcated territories, cultural, ideological or religious differences, anthropology, philosophies, neurosciences, social media, and other sciences and studies, and more and more.

Under whose watchful eye? We are controlled by what kind of apparatus, mechanism, development, apparatus, programming? Tick-tock, pass, time [85]. We do not have time! And because I don't have time, everything boils down to chaos. To the perverse, inquisitive and contemptuous judgment of maneuvers chosen by whom and until when?

The repetition cycles through currents, for example, as far right currents are currently taking shape and range.

The means will always exist, other forms will come, but the essence of the narrative exists and perpetuates. In the end, the thread of the skein of this story or discourse, its product is one,

the human being. Sews itself:

- 1) Neuroscience: human beings and their nervous system.
- 2) Social Media: human beings and their access.
- 3) Censored narratives: human beings and their moderation.
- 4) Social networks: human beings and the middle of the road.

Facets of everyday life in the 21st century, survivors of technology and its instruments, where you can rescue it, comes from attentive eyes, open to dialogue and recording of this era. There are years of research, notes, versions, pages, problematizations, reviews, chaste literature, but nothing surpasses the humanities area. The heyday. Where the narrative that ends does not represent the end, but the beginning of a new time, of a new world.

Finally, it is concluded that an effort is needed to reach the reality and balance in social behavior, online and offline. There is more world besides the dopamine that the body absorbs in the fleeting minute of the world crossed between the real and the virtual.

The reflection mirrored here, allows the conclusion that the use of digital media, particularly wide-ranging social networks such as Facebook, use (neuro)science as an effective means of appropriating knowledge through moderation and testing of technological maneuvers. This is possible due to the fact that digital media is easy to access and open to a large audience. The same thing was done with the other great media that appeared before: theatre, radio, television.

However, in order to achieve a macro coverage, this publication is based on scientific literature, on the authors' exercise, their lived experiences, their records and applied theories, which are completely current, so that people who are not trained in these areas are able to understand the knowledge transmitted, thus contributing to the universalization of this knowledge and this discussion.

Further, based on this research, it is hoped that people take note of the wide reach that the social network presents, being an effective means of transmitting information, and the importance of this information being well-founded, despite coming from the private domain, creating a specifically targeted narrative.

It is very important that each user of social networks and information in general, has the ability to identify and recognize the principle of domination and vertical social exploitation, from the top down, as a determining factor for breaking the established status quo, allowing their active participation in accessing reliable information and understanding the mechanisms of mobilization of the masses, in the real or digital world, an essential factor for Communication to fully exercise its social-democratic role.

Abbreviations

WHO	The World Health Organization
USAGOV CDC	United States Centers for Disease

ORGANIZATION	Control and Prevention
GDPR	General Data Protection Regulation
IA or AI	Artificial Intelligence
VP	Vice President
DTAG	Data Transparency Advisory Group

Author Contributions

Jaqueline Costa Ribeiro is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The authors declare no conflicts of interest.

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