NEW SOBAS IN THE MEDIA CONTEXT IN ANGOLAN SOCIETY: A case study

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BACKGROUND

Through the video entitled “FIRST DAILY VLOG # 1”, by the young Adilson Manuel, available on his channel “PROIBIDO VER” (https://www.youtube.com/watch?v=aPvn-bDebjs), we aim to observe , describe and build inferences about the new configurations and the possible displacement of social roles in Angolan society / state, in a state of interactional shock with the goods of the Media Cultural Industry.

The article starts from the concept of “Sobas” which, according to Article 224 of Law n. 17/90 of 20 October that concerns the Angolan public administration, they exercise power in the traditional political-community organization, according to customary values and norms and in respect for the Constitution and the law.

In this sense, as authorities the Angolan constitution, attributes to Sobas the competence to organize and control the entire heritage of institutions of traditional power, their institutional relations with the organs of local State administration and local administration.

In general terms, to paraphrase Feijó (2012), we will say that as traditional authorities, Sobas are collective people of cultural substratum that translate into pre-state, forged organizational structures over time, emanating from historical, cultural, sociological and anthropological reality typical of African countries.

However, from the perspective of Mediatization and Social Processes, the video seems to establish a counterpoint between the traditional and technical spheres, as well as being configured in social denunciation, through contractual relations and bonds between men (DURKHEIM 1995, p. 201), whose regulatory role is exercised by traditional authorities.

We perceive in the empirical the occurrence of other crossings that led us to think of an Angolan society in a state between a traditional and a media culture. The latter, citing Sodré (2006) and Gomes (2017), has offered Angolans a new socio-technical ambience, whose processes overflow and are in circulation (FAUSTO NETO, 2010) transit between the various cultural instances.

PROCESS OF MULTIPLE AFFECTIONS IN SOCIAL SPHERES

These processes, the consequences of which spill over and pass between the different spheres and social cultural spheres, lead us to infer that changes in cultural patterns may occur, and cause the conversion of a traditional structure to another of spectral structure, of impalpable level and the decentralization of power and place of speech.

The empirical clothe adolescents with socio-technical technological and cultural "armor" that allows them to cross the logic of traditional authorities and to move between different fields and social practices. Leaving anonymity, they form a team rotation that, acting in an orchestrated way, demonstrates skills of the professional journalistic class in the roles of actors, producers, video directors for YouTube, moving from mere service providers to public utility offers.

FREE INDUCTIVE INFERENCES

It is interesting to note that, furthermore, such young people move between spheres of influential individuals in national politics, of critical and descriptive analysts of the Angolan economic and social system, of entrepreneurs and owners of film production agencies, of residents of a poor neighborhood to the privileged of Angolan society.

From these angles, we deduce that in the media processes, the interactants can take on several circuits - emission / reception, emission / reception / emission and reception / emission / reception - transformed by the mediatization process of institutions and individuals. At this point, Ferreira and Rosa (2011, p. 03) affirm that, the novelty of the society in mediatization is the inexistence of centrality in the possession of knowledge. The traditional communication scheme between senders and receivers collapses.

In this more complex scenario, the sender and receiver actively participate in the information production and consumption process. In other words, the evidence points to the intelligibility and communicational autonomy (SODRÉ, 2007) of these adolescents, linking them to their social realities and the authorities / marks of tradition. However, when they are inserted in the media ambience, they start to not only expose, but to represent and resignify their world.

CONCLUSIONS

The protagonism described by these adolescents infers us to trace an analysis for new areopagus and territories of emergency interactive clashes, not only in the three BIOSs pointed out by Aristotle, namely knowledge, pleasure and politics, but also in the fourth BIOS, this one, from VIRTUAL (SODRÉ 2006, p.99) that permeates an entire complex process of mediatizing life (GOMES 2004).

For these authors, the MEDIA BIOS transformed the way of being of man in the world and in all his daily actions. From this conceptual hook, the MEDIA BIOS makes it possible to end up in the technical transformation of space to be in time, whose new structures enable other configurations of social life that we call “THE NEW SOBAS” in Angolan media culture.

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