

# Alterity in Educommunication: gender studies, intersectionality and performance

Cláudia Lago

*Doctoral researcher in Communication Sciences and Professor at the School of Communication and Arts of the University of São Paulo.*

*Email: claudia.lago07@usp.br*

Cláudia Nonato

*Doctoral researcher in Communication Sciences and Executive Editor of Communication & Education Magazine.*

*Email: claudia.nonato@usp.br*

Ferdinando Martins

*Doctoral researcher in Communication Sciences and Professor at School of Communication and Arts of the University of São Paulo.*

*Email: ferdinando.martins@gmail.com*

**Abstract:** The issue of Alterity has been consolidated in the field of Education since the 1990s, and it is in the essence of Educommunication studies. This study is based on the concept of Alterity, relating it to Gender Studies, Performativity and Intersectionality. Our goal is to present key concepts that allow us to reflect on the differences making up social relations, bringing such concepts closer to the educative perspective. Therefore, our expectation is to move towards broadening the understanding of Educommunication in its relationship with the subjects' emancipation in a world marked by conflicts with the Other.

**Keywords:** educommunication; alterity; gender studies; performance; intersectionality.

**Resumo:** a questão da alteridade se consolida no campo da Educação a partir da década de 1990, e aparece como essencial no campo da Educomunicação. Este artigo parte do conceito de alteridade, relacionando-o aos Estudos de Gênero, de Performatividade e ao conceito de interseccionalidade. O objetivo é apresentar chaves que permitam pensar as diferenças que constituem as relações sociais, aproximando estes conceitos da perspectiva educacional. Espera-se, assim, caminhar no sentido de ampliar a compreensão da Educomunicação em sua relação com a emancipação dos sujeitos, em um mundo marcado pelos conflitos com o Outro.

**Palavras-chave:** educomunicação; alteridade; estudos de gênero; performatividade; interseccionalidade.

## 1. INTRODUCTION

Alterity-related issues are central today, with the presence of different, deviant, non-conforming bodies in scenes previously restricted to subjects who embodied the norms of gender, race and class (especially). The problems, difficulties, and impossibilities of coexistence of subjects socially constructed as different gain breadth in a connected world, with the irruption and most visible resistance of these bodies that were only thought of as submitted, creating actions and reactions, producing and provoking acts and policies in global, national and regional terms, both of inclusion as of exclusion and containment of what the normative status quo identifies as the Other; hence, as different.

This extremely complex scenario shuffles concepts and conceptions, amplifies and also attempts to silence voices. Wherever we look, alterity – understood at the moment as the relationship with the Other – is present, often in conflict. In Educommunication, which constantly points to the construction of dialogism, autonomy, awareness and, consequently, the subject's emancipation, the issue of alterity is taken as fundamental. Even without being discussed, it starts from the tacit assumption that it is a “constitutive dimension” in the educommunicative field<sup>1</sup>, i.e. the perception of the relationship with the Other as a central aspect is part of the area's DNA.

Reflection on alterity may adopt various theoretical frameworks, such as Philosophy, which incorporated the theme belatedly as a philosophical issue; Anthropology, which lives alterity as a constitutive disciplinary aspect; or Linguistics, especially from theorists such as Bakhtin<sup>1</sup>, for whom the dialogical relationship with the Other is what establishes communication; or even Psychoanalysis, in its Lacanian aspect, for which the constitution of the subjects is, above all, its relationship with the Other, be it intra- or extra-psychical. What these matrices have in common is that they point to the complexity of this relationship that decentralizes and transforms us, thus allowing us to change, but also terrifying us in so doing, as it has the potential to undermine our certainties.

Alterity is, therefore, always potentially conflicting. On the other hand, reflecting on it leads us to think of the Other as a social and historical construction. It is in this sense that we approach the field of Gender Studies, which has been deeply devoted to the discussion of how gender (pointing to other social markers as well) is constructed, instituted and naturalized contingently and historically in a process that involves the participation of gender technologies<sup>2</sup>, i.e. legal, educational, religious and media apparatuses that work in sync to constitute human beings, even before birth, as “men” or “women,” each with their social functions and frameworks, roles and attributed sexualities, in a process that, being so insistent and permanent, transforms the binary heterosexual perspective into a reality lived and revered by the subjects as “natural” – and the only one possible. At the same time, the relational perspective underlies the concept of gender; that is, male and female, men and women, as classes and ethnic differences, are only built in relation. In addition, male and female manifest themselves

1. SOARES, Ismar. Educomunicação: um campo de mediações. *Comunicação & Educação*, São Paulo, ano 7, n. 19, p. 12-24, 2000.

2. BAKHTIN, Mikhail. *Estética da criação verbal*. São Paulo: Martins Fontes, 2000.

incessantly in performances that cite and reiterate culturally constructed behaviors. Thus, one cannot think about gender without considering other social markers, such as race/ethnicity, social class, generation, among others, in necessarily interdisciplinary and intersectional perspectives<sup>3</sup>.

Thinking about alterity and relating it to Gender Studies is, therefore, a useful way to problematize it in its various aspects and leads to a dip in other concepts, always put in question in the discussions and analysis of empirical materials: intersectionality<sup>4</sup> and performativity<sup>5</sup>.

This approach reinforces the relationship with the educommunicative perspective, as it points to the differences and markers that constitute social relations. At the same time, it reinforces the role of media and educational spaces as loci for the production and reproduction of differences, both in fictional<sup>6</sup> and non-fictional products and, perhaps, especially in the arts. Media and artistic products, whether mainstream or not, are unique in constructing the Other in its diversity, often made dangerous or exotic, and in constructing narratives of the Other's encounter, presence, and relationship with that Other which is the norm.

## 2. ALTERITY AS A CONCEPT

Alterity must be perceived within a polysemic dimension of the concept, which is organized from the presupposition of the relation between the different, the relation of the Self with the Other. This constitutive dimension of the term, explored quite intensely in philosophy by thinkers such as Levinas<sup>7</sup>, Buber<sup>8</sup> and others, or in anthropology from the perspective of many authors<sup>9</sup>, points to essential components: the perception that I only exist in relation to/with the Other and the historical character of the Other, made as such not by nature or essence, but by social construction – a social construction that determines what the Self is and makes everything else the Other, establishing the rules of belonging and, consequently, the rules of exclusion.

As pointed out earlier, the construction of an alterity from Gender Studies is unique to exemplify this movement. The concept of gender is anchored in the relational perspective between male and female, while pointing to the non-universality of categories such as Women and Men, i.e. it allows us to think about the non-universality of other categories<sup>10</sup> and points to social and relational construction of male and female roles. The use of gender as a useful category of analysis<sup>11</sup> reinforced the abandonment, for example, of the universalizing perspective of a woman (white, western), allowing the perception of women of different generations, classes, ethnicities in the intersectional perspective in which Gender differences appear to be permeated by other social markers in

infinities of differences through which subjectivities are constructed. Ideological, religious, political and other diversities that make subjects experience their professions, creeds, social movements, political choices, sexual orientation, marriages, maternity, paternity, family relationships in a unique way<sup>12</sup>.

3. LAURETIS, Teresa. A tecnologia do gênero. In: HOLANDA, Heloisa Buarque (org.). **Tendências e impasses: o feminismo como crítica cultural**. Rio de Janeiro: Rocco, 1994. p. 206-242.

4. BRAH, Avtar. Diferença, diversidade, diferenciação. **Cadernos Pagu**, Campinas, n. 26, p. 329-365, 2006.

5. CRENSHAW, Kimberlé. Documento para o encontro de especialistas em aspectos da discriminação racial relativos ao gênero. **Estudos Feministas**, Florianópolis, v. 10, n. 1, p. 171-188, 2002.

6. BUTLER, Judith. **Problemas de gênero**. Rio de Janeiro: Civilização Brasileira, 2003.

7. Non-fiction narratives, despite being constituted and constructed in a similar form as fictional ones, carry within an effect of truth, weaving a net of meanings on what happens/happened in the living world, and are a constant presence in educational spaces, both as vectors of mention to the day-to-day as objects that can be organized from the viewpoint of strategies.

8. LEVINAS, Emmanuel. **Entre nós: ensaios sobre alteridade**. Petrópolis: Vozes, 2010.

9. BUBER, Martin. **Eu e Tu**. São Paulo: Centauro, 2012.

It is worth remembering, in this context, Jacques Lacan's controversial phrase: "the woman does not exist," whose emphasis, according to him, should fall on the definite article "the," indicating the non-universality of the subject "woman." Unlike the "man" category universalized by patriarchy, women are designated in particular<sup>13</sup>. In this sense, one can think of the importance and decentralization proposed by a Black feminism by pointing out that the term "woman" designates distinct categories in the same society, a point to which we will return in this text.

Thus, Gender Studies point to the fact that relationships occur between men and women, between men and men, between women and women, between subjects that define themselves as non-binary or fluid gender and the other genders, regardless of age and generation. The gender category "opened conceptual possibilities for studies of masculinities, as well as broadened the academic spaces of studies of sexualities, a common object of academic militancy and feminist, gay and lesbian movements<sup>14</sup>." Gender Studies, therefore, by pointing to gender identity as a social construction, make room for thinking about the construction of identities and subjectivities in a broad way, related, in turn, to the identification and exclusion of what is thought as "different" of the Self, the one who is the Other. Moreover, these studies underlie the Queer Theory, which values the uniqueness of desire and the construction of sexuality based on one by one, on the particularity of each subject.

At first, it was the perspective of Gender Studies (and rather, Feminist Studies) that helped us understand the construction of the social norm, the rule by which the measures of inclusion in our society are made: white and heterosexual men. This is the nodal point of the norm around which heteronorms gravitate, each closer or further from this nodal point, until their complete exclusion from the spectrum of "humanity," as Butler points out<sup>15</sup>.

Thus, one must deepen the understanding about bodies that are outside this norm and the texture of such bodies in their relationship with social markers. In this sense, it is important to deepen one of the perspectives that dialogues directly with Gender Studies – the Performance Studies.

### 3. PERFORMANCE AND EDUCOMMUNICATION

"Performance Studies" names a heterogeneous series of research on performance from diverse disciplinary fields, such as Anthropology, Sociology, Gender Studies, Theater Theory, and Aesthetics. It involves, in this sense, a broad definition of performance established by Richard Schechner<sup>16</sup> from the Language Philosophy of John L. Austin and John R. Searle.

The development of the performativity concept as a key to understanding the construction of subjectivity, establishing a broad concept of performance, encompasses artistic practices, rituals, sports, conditioned behaviors and social engagement. The core of the concept of performance in this theoretical key is the reiteration of behaviors whose learning reinforces in the subjects their

10. DA MATTA, Roberto. O ofício do etnólogo, ou como ter anthropological blues. In: NUNES, Edson (org.). **A aventura socio-lógica: objetividade, paixão, improviso e método na pesquisa social**. Rio de Janeiro: Zahar, 1978. p. 23-35; FONSECA, Claudia. Quando cada caso NÃO é um caso. **Revista Brasileira de Educação**, Rio de Janeiro, n. 10, p. 58-78, 1999. Trabalho apresentado na XXI Reunião da Associação Nacional de Pesquisadores em Educação, Caxambu, 1988; GEERTZ, Clifford. **A interpretação das culturas**. Rio de Janeiro: LTC, 1989; GEERTZ, Clifford. **Obras e vidas: o antropólogo como autor**. Rio de Janeiro: Ed. UFRJ, 2009; OLIVEIRA, Roberto. **O trabalho do antropólogo**. São Paulo: Editora Unesp, 1998.

11. MACHADO, Lia. Feminismo, academia e interdisciplinaridade. In: COSTA, Albertina; BRUSCHINI, Cristina (ed.). **Uma questão de gênero**. São Paulo: Rosa dos Tempos, 1992. p. 24-38.

12. SCOTT, Joan. Gênero: uma categoria útil de análise histórica. **Educação & Realidade**, v. 15, n. 2, p. 5-22, 1990.

13. LAGO, Cláudia; LAGO, Mara; MARTINEZ, Monica. Situação dos Estudos de Gênero em Comunicação na América Latina: breve olhar a partir do Brasil. In: OLIVEIRA PAULINO, Fernando et al. (org.). **Tradições de investigação em diálogo: estudios sobre Comunicación en América Latina y Europa**. Bogotá: Alaic, [2020]. No prelo.

14. See ARÁN, Márcia. Lacan e o feminino: algumas considerações críticas. **Revista Natureza Humana**, São Paulo, v. 5, n. 2, p. 293-327, 2003.

15. Ibidem.

processes of socialization and subjectivation. In this context, performance as an artistic practice is defined by Schechner as a bodily experience that destabilizes daily life through transgression, thus comprising a more specific field than performativity as social behavior.

It is worth remembering that Austin and Searle's Theory of Speech Acts is central to both Performance Studies and Gender Studies, as well as to the Queer Theory. These theoretical frameworks share the notion of performance as a permanently unfinished practice, and that every social construction has performative potential, as pointed out by Butler<sup>17</sup>.

Thus, as one approaches the Performance Studies of Educommunication, one seeks to work on the interplay between the socio-cultural processes of socialization and the processes of subjectivation and formation of the subjects. One of the pillars of Educommunication since its construction as a disciplinary field is to promote a reduction in the discrimination of subjects alienated from the dominant forms of subordination. The performative dimension of the construction of subjectivity consists, in this sense, of referring, revealing the imbrication of the particular individual in broader structures, indicating how the media naturalizes and reinforces behaviors.

Much like alterity, performativity refers to a historical Other. However, it also deals with an Other internal to the subject that, unconsciously or not, is the basis of each individual's particular structure. The ways in which cultural patterns proclaimed by the cultural industry are incorporated by individuals become the center of analysis, which broadens the scope of Educommunication, erecting it as an instrument of investigation.

Broadening the scope for thinking about alterity, we also bring up the concept of intersectionality which, as defined by Crenshaw<sup>18</sup>, points to the interdependence of identities and power relations, which constitutes us as human beings. We are not just women or men (to mention only the binary perspective). We are bodies with dimensions of gender, race, class, sexual orientation, generation; in short, countless dimensions that are always in action, that define us socially and over which processes of power weigh and overlap. It is not possible to construct interpretive schemes without taking this horizon into account. To deepen this understanding, let us dwell on the intersectional perspective, starting from its inception: Black feminism.

#### 4. BLACK FEMINISM AND GENDER, RACE AND CLASS INTERSECTIONALITY

Black feminism is a movement of struggle and emancipation from various structures of domination. It emerged in the 1960s, at the confluence of the abolitionist and suffragist movements in the United States, when a combination of racism and sexism excluded Black women from both movements. This,

16. BUTLER, Judith. **Problemas de gênero**. Rio de Janeiro: Civilização Brasileira, 2003; BUTLER, Judith. **Cuerpos que importan**. Buenos Aires: Paidós, 2005.

17. SCHECHNER, Richard. **Performance theory**. New York: Routledge, 1988.

18. BUTLER, 2003.

however, did not prevent Black feminists from participating in the struggle, supporting the Black men of the first movement and the white women in the struggle for female suffrage<sup>19</sup>.

Over time, many Black women have stood out in the struggle for Black feminism, such as the American Patricia Hill Collins, Angela Davis and bell hooks, the Brazilian Lélia Gonzales and Conceição Evaristo, among others. There is currently a new generation of young women fighting for Black feminism in Brazil, with the support of new technologies and social networks. Starting from the premise that “feminism cannot be unique because we women are diverse<sup>20</sup>,” these women also struggle against the Eurocentric thinking that has left its mark on the colonization and subordination processes of Black and indigenous women. In the attempt of an epistemological change, there is a movement of decoloniality, to think from their own experiences and incorporate native knowledge of these populations that are not considered.

Taken together, the three key themes in Black feminist thought – the meaning of self-definition and self-valuation, the interlocking nature of oppression, and the importance of redefining culture – have made significant contributions to the task of clarifying a Black women’s standpoint of view of and for Black women. While this accomplishment is important in and of itself, Black feminist thought has potential contributions to make to the diverse disciplines housing its practitioners<sup>21</sup>.

From the critique of white feminism (for reproducing racism) and the anti-racist movement (focused on Black men) comes the concept of *intersectionality*, a term coined and popularized in academia by the American jurist, feminist and human rights defender Kimberlé Crenshaw in the late 1980s<sup>22</sup>. The author defends the intersection of gender with other identities, worrying about the relationship with race and as part of the structure of domination.

The idea of “intersectionality” seeks to capture both the structural and dynamic consequences of the interaction between two or more forms of discrimination or systems of subordination. It specifically addresses the manner in which racism, patriarchy, economic disadvantages and other discriminatory systems contribute to create layers of inequality that structure the relative positions of women and men, races and other groups. Moreover, it addresses the way that specific acts and policies create burdens that flow along these intersecting axes constituting actively to create a dynamic of disempowerment<sup>23</sup>.

Crenshaw uses the avenue metaphor to explain intersectionality and postulates inequality in differences: between the various axes of power, race, ethnicity, and gender are the avenues that structure social, economic, and political terrain. She even includes other axes (or avenues) that are not thought of as markers of difference, such as class, for example. “These roads are sometimes defined as distinct and mutually exclusive axes of power; racism, for example, is distinct from patriarchalism, which in turn is different from class oppression<sup>24</sup>. “Crenshaw approaches inequality and difference as markers and thinks of intersectionality from contextual analysis. For her, when differences become

19. CRENSHAW, op. cit.

20. JABARDO, Mercedes. Introducción: construyendo puentes: en diálogo desde/ con el feminismo negro. JABARDO, Mercedes (ed.). **Feminismos negros: una antología**. Madrid: Traficantes de Sueños, 2012. p. 27-56.

21. LERMA, Betty. El feminismo no puede ser uno porque las mujeres somos diversas: aportes a un feminismo negro decolonial desde la experiencia de las mujeres negras del Pacífico colombiano. **La manzana de la discordia**, Cali, v. 5, n. 2, p. 7-24, 2010, tradução nossa.

22. COLLINS, Patricia Hill. Aprendendo com a outsider within: a significação sociológica do pensamento feminista negro. **Sociedade e Estado**, Brasília, DF, v. 31, n. 1, 2016, p. 115.

23. AKOTIRENE, Carla. **Interseccionalidade**. São Paulo: Sueli Carneiro, 2019.

24. CRENSHAW, op. cit., p. 177.

inequalities, it is necessary to think about the historical-social formations that gave rise to these inequalities. That is, each case is a case, and people cannot be treated as if they all lived in the same situation or had the same life story.

Understanding these intersections, as well as the forms of subjectivation, is important to broaden the educommunicative perspective as a space for dialogue and struggle, as we will see below.

## 5. ALTERITY AND EDUCOMMUNICATION

The Educommunication field can be understood as an intervention space that becomes autonomous face the fields of Education and Communication, separated by the adoption of a body of knowledge, criteria of belonging, instances of legitimation and rules of legitimacy that are, however, still under discussion. It is a notion that allows us to work with a horizon of disputes and internal struggles, which sometimes goes unnoticed in a locus that supports its social legitimacy in concepts such as dialogue and solidarity. This emphasis can sometimes obscure the historical trajectory of the field, which was born coupled with the struggle against the oppression of the excluded effected by social movements<sup>25</sup>, perceiving the media as part of a cultural industry, devices for manipulating minds and hearts.

With the development in the Latin American continent of Cultural Studies and Communication<sup>26</sup>, with theorists such as Jesús Martín-Barbero, Néstor García Canclini and Guillermo Orozco Gómez, who point to the intrinsic relationship between communication and culture, the issue of diversity, of pluralism, cultural identities, and the consequent construction of alterity, the key to social inequality, which is at the root of the establishment of many of the Others, is definitively related to the presence and role of the media. The issue of pluralism becomes an enclave of paradoxes and challenges for communication: is what is at stake here only an issue of expression – a little more space in the press, or time on radio and television for minorities or radicals – or would the problems be of another caliber and thickness, from both a philosophical and political perspective<sup>27</sup>?

At the same time as theorists point to the role of the media as promoters of an “explosion” of the diversity issue – as they bring into play countless world-views and countless possible worlds –, while recognizing media as a fragmenting activity of a supposed universal vision, they also remember that difference is framed within new tethers.

The issue of alterity has been consolidated in the field of Education since the 1990s, and it appears on the backbone of the formation of the Educommunication field. It also appears linked to a constellation of other concepts, such as identity (its double) and mainly diversity, pluralism, difference. According to Abramowicz, Rodrigues and Cruz, one can observe a current “rise of diversity,” motivated by the social relationship both with the conflicts originated by the differences as with the movements that claim them:

25. Ibidem, loc. cit.

26. SOARES, Ismar. **Educomunicação**: o conceito, o profissional, a aplicação: contribuições para a reforma do Ensino Médio. São Paulo: Paulinas, 2011.

27. COGO, D. apud LIMA, Venício. Paulo Freire. In: CIELLI, Adilson et al. (org.). **Dicionário de Comunicação**: escolas, teorias, autores. São Paulo: Contexto, 2014, p. 217.

Colorful hands arranged in a circle, clusters of children representing different ethnic-racial groups and children with disabilities united under the heading of, for example, “being different is cool,” reveal that we have somehow gone through a process of absorption and/or response to the aggravation of conflicts between social groups of different cultures, ethnic groups and races and of acceptance of the actions, demands and discourses of social movements – Black, feminist, indigenous, homosexual, among others – that reclaim, for some decades, the recognition and social and political insertion of ethnic-racial(sic) and cultural particularisms within the national framework, especially in educational policies<sup>28</sup>.

The authors also identify that this rise has similar origins in the various places in which they appear, such as “the ineffectiveness of the model of cultural assimilation, as well as the differentiated access to material, social, symbolic resources and the recognition of a cultural identity<sup>29</sup>.” At the same time, they point to national differences in the form of the debate, differences based on its intensification or the causes that generated it, whether it was related to differences in gender, ethnicity, religion, for example. Strictly speaking, they contextualize the rise of diversity to globalization that fragments the nation-state and forces contact between distinct groups, cultures and ethnicities, all now subject to the neoliberal world order<sup>30</sup>. A global order that puts the question of alterity in another context, filled with contradictions: “If increasing economization aims to establish a global lifestyle, a global consumer community and a global market, this implies a remarkable dialectic between identity and alterity and, therefore, it forces a reflection on intercultural dialogue<sup>31</sup>.”

As an example of the importance that this theme assumed at the time of implementation of public policies in Education in Brazil, at least in theory, “diversity” is incorporated by the National Curriculum Parameters in 1997<sup>32</sup>:

From the outset the document states that education should be citizenship-oriented, the various terms such as Ethics, Environment, Health, Sexual Orientation, Work and Consumption, and Cultural Plurality are treated as themes to be incorporated, following a connection between the students’ reality and theoretical knowledge, to the general areas of the curriculum<sup>33</sup>.

But as the theory is different in practice, especially when we refer to the educational processes, the spreading of “diversity” is not necessarily accompanied by its addressing in school spaces, which have been more easily perceived as a space for the maintenance and transmission of the constituted powers and of a normativity whose ideal is expressed by the white, heterosexual, Christian man.

That is, recognizing that there is an “other” does not mean recognizing this other effectively. In other words, it does not mean to build an alterity in which the Other’s place is not that of fear and threat or that of the exotic, inferior. It does not mean to be able to perform Bakhtin’s exotopy<sup>34</sup>, in which the Self, by unfolding its gaze to the Other’s place, learns about itself. Bakhtin’s proposition leads us to something that is at stake when we are confronted with the Other, which is a strangeness that decentralizes us, that shakes our place and that questions the current norm, a norm that is based on power relations

28. MARTÍN-BARBERO, Jesús. **A comunicação na educação**. São Paulo: Contexto, 2014.

29. ABRAMOWICZ, Anete; RODRIGUES, Tatiane; CRUZ, Ana Cristina. A diferença e a diversidade na educação. **Revista Contemporânea**, São Carlos, v. 1, n. 2, p. 85-97, 2011, p. 86.

30. Ibidem, p. 87.

31. GIDDENS, Anthony. **As consequências da modernidade**. São Paulo: Ed. Unesp, 1991.

32. Original: *If the increasing economization aims at establishing a global lifestyle, a global consumer community, and a global market, this implies a remarkable dialectic between identity and alterity, and therefore forces a reflection on intercultural dialogue*. BALLARIN, Josep; MARIN, Francesc-Xavier; NAVARRO, Angel-Jesús. Knowledge and acknowledgement: the concept of alterity as a tool for social interaction. **Ramon Llull Journal of Applied Ethics**, Farmington Hills, v. 3, n. 3, 2015, p. 139, tradução nossa.

33. Rodrigues e Abramowicz (2013) already emphasized the importance of debate and actions but pointed to problems in the implementation of public policies on the theme, such as the disarticulation between the many secretariats of the Ministry of Education. Now that these issues – despite being provided for in the National Common Curricular Base, which enters into force in 2020 – are constantly disregarded by the government that assumed the country in 2019, one can think of bigger obstacles. RODRIGUES, Tatiane; ABRAMOWICZ, Anete. O debate contemporâneo sobre a diversidade e a diferença nas políticas e pesquisas em educação. **Educação e Pesquisa**, São Paulo, v. 39, n. 1, p. 15-30, 2013.

34. ABRAMOWICZ; RODRIGUES; CRUZ, op. cit., p. 90.

and symbolic dominations<sup>35</sup>, even when discursively we embrace the perspective of the inclusion of the different, the Other.

## 6. IN CONCLUSION: DILEMMAS AND PARADOXES OF ALTERITY

The presence of other bodies (dissidents) in scenes previously reserved for subjects who exhibited the normativity of gender, race, class, sexuality (especially) in systems traditionally serving the conformation (such as the media) brings numerous potentials, challenges and paradoxes. These subjects, by appropriating spaces provided mainly by digital technologies, producing other narratives on websites, blogs, *podcasts*, networks focused on the production of the peripheries, feminists, LGBTI+, Black, migrant subjects, etc. (as well as their possible intertwining) in a diffuse and often antagonistic set, produce other discourses, show other powers and new lives.

However, this production and these powers are related to a space contaminated by a structurally exclusionary, authoritarian and, especially, exalting system of growing individualism. The possibility of subject co-optation in this process is very present, and it is important to deepen this perspective a little by looking, for example, at widely disseminated and defended concepts in the educommunicative field: protagonism and empowerment.

The first term itself is already controversial, since it comes from the idea of a central subject in the scene who assumes a clear position. At the same time, it is linked to the idea of empowerment, a widely used *English* word that indicates that the subject assumes, appropriates a certain power, strength. Both are linked to the perspective that it is up to the subjects to generate liberation actions: empowered subjects are able to become protagonists of social change.

There is an obvious question surrounding these concepts: the fact that they have been broadly re-signified within individualistic and economic perspectives, ascribing to the subjects the responsibility and possibility of transformation – without even identifying the structural conditions of inequalities, in a perverse reprinting of individual merit logics.

However, beyond the obvious, there is a fact often unnoticed: even in the most vaunted horizontal, democratic, dialogical (concepts also dear to the educational field) movements, structures and situations of structural oppression are reproduced, in which certain subjects – often unconsciously – take leading positions simply because they are already predisposed to them: the product of *entitlement*, a word that does not have a synonym in Portuguese but can be translated by someone's belief that they deserve special treatment or have inherent right to something.

*Entitlement* comes precisely from the exclusionary structures already identified: gender, class, race or the combination of these and others, and produces in subjects sensations of right so internalized that they are not even problematized

35. BAKHTIN, op. cit.

36. BOURDIEU, Pierre. *O poder simbólico*. Lisboa: Difel, 1989.

– especially – often – when these subjects believe they are combatants of inequalities and therefore freed from the generative schemes of these inequalities.

This action can contaminate even the entities and, within them, subjects more discursively prone to horizontality. In this regard, the alternatives are the conscious deepening of perspectives also dear to the educommunicative field, the critical reflexivity on daily praxis and the dialogue in a radical version, based on the attentive and unarmed listening of the other (whoever he/she is).

## BIBLIOGRAPHIC REFERENCES

ABRAMOWICZ, Anete; RODRIGUES, Tatiane; CRUZ, Ana Cristina. A diferença e a diversidade na educação. **Revista Contemporânea**, São Carlos, v. 1, n. 2, p. 85-97, 2011.

AKOTIRENE, Carla. **Interseccionalidade**. São Paulo: Sueli Carneiro, 2019.

ARÁN, Márcia. Lacan e o feminino: algumas considerações críticas. **Revista Natureza Humana**, São Paulo, v. 5, n. 2, p. 293-327, 2003.

BAKHTIN, Mikhail. **Estética da criação verbal**. São Paulo: Martins Fontes, 2000.

BALLARIN, Josep; MARIN, Francesc-Xavier; NAVARRO, Angel-Jesús. Knowledge and acknowledgement: the concept of alterity as a tool for social interaction. **Ramon Llull Journal of Applied Ethics**, Farmington Hills, v. 3, n. 3, p. 135-154, 2015.

BOURDIEU, Pierre. **O poder simbólico**. Lisboa: Difel, 1989.

BRAH, Avtar. Diferença, diversidade, diferenciação. **Cadernos Pagu**, Campinas, n. 26, p. 329-365, 2006.

BUBER, Martin. **Eu e Tu**. São Paulo: Centauro, 2012.

BUTLER, Judith. **Problemas de gênero**. Rio de Janeiro: Civilização Brasileira, 2003.

BUTLER, Judith. **Cuerpos que importan**. Buenos Aires: Paidós, 2005.

COLLINS, Patricia Hill. Aprendendo com a outsider within: a significação sociológica do pensamento feminista negro. **Sociedade e Estado**, Brasília, DF, v. 31, n. 1, p. 99-217, 2016.

CRENSHAW, Kimberlé. Documento para o encontro de especialistas em aspectos da discriminação racial relativos ao gênero. **Estudos Feministas**, Florianópolis, v. 10, n. 1, p. 171-188, 2002.

DA MATTA, Roberto. O ofício do etnólogo, ou como ter anthropological blues. In: NUNES, Edson (org.). **A aventura sociológica**: objetividade, paixão, improviso e método na pesquisa social. Rio de Janeiro: Zahar, 1978. p. 23-35.

- FONSECA, Claudia. Quando cada caso NÃO é um caso. **Revista Brasileira de Educação**, Rio de Janeiro, n. 10, p. 58-78, 1999. Trabalho apresentado na XXI Reunião da Associação Nacional de Pesquisadores em Educação, Caxambu, 1988.
- GEERTZ, Clifford. **A interpretação das culturas**. Rio de Janeiro: LTC, 1989.
- GEERTZ, Clifford. **Obras e vidas: o antropólogo como autor**. Rio de Janeiro: Ed. UFRJ, 2009.
- GIDDENS, Anthony. **As consequências da modernidade**. São Paulo: Ed. Unesp, 1991.
- JABARDO, Mercedes. Introduccíon: construyendo puentes: en diálogo desde/con el feminismo negro. JABARDO, Mercedes (ed.). **Feminismos negros: una antología**. Madrid: Traficantes de Sueños, 2012. p. 27-56.
- LAGO, Cláudia; LAGO, Mara; MARTINEZ, Monica. Situação dos Estudos de Gênero em Comunicação na América Latina: breve olhar a partir do Brasil. In: OLIVEIRA PAULINO, Fernando *et al.* (org.). **Tradiciones de investigación en diálogo: estudios sobre Comunicación en América Latina y Europa**. Bogotá: Alaic, [2020]. No prelo.
- LAURETIS, Teresa. A tecnologia do gênero. In: HOLANDA, Heloísa Buarque (org.). **Tendências e impasses: o feminismo como crítica cultural**. Rio de Janeiro: Rocco, 1994. p. 206-242.
- LERMA, Betty. El feminismo no puede ser uno porque las mujeres somos diversas: aportes a un feminismo negro decolonial desde la experiencia de las mujeres negras del Pacífico colombiano. **La manzana de la discordia**, Cali, v. 5, n. 2, p. 7-24, 2010.
- LEVINAS, Emmanuel. **Entre nós: ensaios sobre alteridade**. Petrópolis: Vozes, 2010.
- LIMA, Venício. Paulo Freire. In: CITELLI, Adilson *et al.* (org.). **Dicionário de Comunicação: escolas, teorias, autores**. São Paulo: Contexto, 2014.
- MACHADO, Lia. Feminismo, academia e interdisciplinaridade. In: COSTA, Albertina; BRUSCHINI, Cristina (ed.). **Uma questão de gênero**. São Paulo: Rosa dos Tempos, 1992. p. 24-38
- MARTÍN-BARBERO, Jesús. **A comunicação na educação**. São Paulo: Contexto, 2014.
- OLIVEIRA, Roberto. **O trabalho do antropólogo**. São Paulo: Editora Unesp, 1998.
- RODRIGUES, Tatiane; ABRAMOWICZ, Anete. O debate contemporâneo sobre a diversidade e a diferença nas políticas e pesquisas em educação. **Educação e Pesquisa**, São Paulo, v. 39, n. 1, p. 15-30, 2013.

SCHECHNER, Richard. **Performance theory**. New York: Routledge, 1988.

SOARES, Ismar. Educomunicação: um campo de mediações. **Comunicação & Educação**, São Paulo, ano 7, n. 19, p. 12-24, 2000.

SOARES, Ismar. **Educomunicação**: o conceito, o profissional, a aplicação: contribuições para a reforma do Ensino Médio. São Paulo: Paulinas, 2011.

SCOTT, Joan. Gênero: uma categoria útil de análise histórica. **Educação & Realidade**, v. 15, n. 2, p. 5-22, 1990.