

# Presentation

*Comunicação & Educação celebrates its 25th anniversary. This special edition celebrates the achievement of this journal, created by the Department of Communications and Arts to be the journal of the professional graduate course of Management of Communication Processes. The initiative was headed by Professor Maria Aparecida Baccega, who signed the presentation of the first edition. Now, 25 years later, we resume her text to reflect on how the media and education have walked together and separated in this quarter of a century.*

*This special edition was planned, and its articles produced before the passing of Professor Baccega. She passed on January 3rd, 2020, and left us a very important legacy in the research area of Communication, including our journal, seminal research on telenovela<sup>1</sup>, the expansion of the professional field with the qualification of the manager in communication processes, reception and consumption studies, and, especially, her contribution to the area of language studies and discourse analysis.*

*The fundamental theoretical aspect in Professor Baccega's work is her contribution to our understanding of the action of materialist dialectics on the concept of subject. Her studies on language are based on the formulation of the concept of subject as a social individual. She revisits Karl Marx, Adam Schaff, Valentin Volóchinov and Mikhail Bakhtin to unveil dialectics between social and individual<sup>2</sup>. This relationship is what shapes our subjectivity, the social subject. Hence, verbal language is complex and a power to understand what is happening in society.*

*Other relevant theoretical formulations about communication are based on this concept. The one we offer readers in this special issue addresses the basic production-reception process mediated by the editorial logics of the media.*

*Baccega covers from the edited world to the world's edition as a communication process, that is, the message turns into communication in the interaction with the other, the social being.*

*Back in the 1990s there was already a discussion about the presence of the media in school and in daily life, even if TV, radio, newspaper and cinema were not accessed directly by the "receivers," since messages circulate in society, and it is in social interactions they acquire meaning. Today, it*

<sup>1</sup>The magazine *Veja* published on January 24, 1996 a bombshell interview with Professor Maria Aparecida Baccega. The yellow pages of *Veja*, always reserved for personalities and controversial themes, addressed telenovela as culture. Baccega criticizes, in this interview, the prejudice of the academy against studies on telenovela and affirms the need for this cultural product of great relevance for popular culture to be studied in schools.

<sup>2</sup>Her contribution to the theme can be seen especially in two of her books: *Palavra e discurso: literatura e história* (Ed. Ática, 1995) and *Comunicação e linguagem: discursos e ciência* (Ed. Moderna, 1998).

*is even more explicit as we have always been/we are producers/receivers of communication processes. Editing media are greatly facilitated by software and applications, available even on mobile phones.*

*We have seen the development of the internet ever since: from websites, blogs, emails to social networks, algorithms, machine learning (or artificial intelligence). We have access to editorial devices of all sorts that allow us to make and undo images, utterances, news, etc., depending on each other's ethical commitment to the social and the other. We suffer from misinformation and fake news.*

*We left a period of conquest of the 1988 Constitution to enter a deep social, political and economic crisis (for the poor). Platform capitalism, neocolonialism or neoliberalism seems to go well, ruining people's lives in many places of the world. There are millions of unemployed people, especially young people from all social strata. Precarious work, the platform-mediated digital work is the maxim of interrelationship in all activities with communication. Our contribution is the qualification of a new professional profile: the educommunicator.*

*Despite so many changes, there is only one way to live a better life: through the guarantee of the rights to education, health, housing and work for all. Education is not an exclusionary and supremacist dogmatic form of oppression. Education is the word-world of the social, historical and critical individual.*

*The professors of the Department of Communications and Arts, who have signed the articles of this special edition, wish long life to Communication & Education and express our commitment to Professor Baccega's ethical and intellectual legacy.*

*The editors*

# From the edited world to the world's edition

Professor Maria Aparecida Baccega

The journal *Comunicação & Educação* is born. Its objective, as its name says, is to dialogue with the public about this theme, already built, in which Education and Communication meet. This is a theme whose action is present in each classroom, in each group of people, in each one of us. Even in our inner monologues, those eternal conversations that each of us has with ourselves: to reflect on an attitude, on a new fact (“is the Real really advantageous? Until when?”), to structure the sequence of our day (“I will teach, on the way out I pick up my son from school, then...”), to plan our month (always longer than the salary) or life itself.

And why can we say that Communication/Education is a space already built?

As Paulo Freire says, we live in the world and with the world. And which world is that? It is the one brought to the horizon of our perception, to the universe of our knowledge. After all, we cannot “see” all events, everywhere. “Someone” needs to report them to us.

The world brought to us, which we know and upon which we reflect comes EDITED to us, that is, it is redesigned on a path that passes through hundreds, sometimes thousands of filters, until it “appears” on the radio, television, in the newspaper. Or even in the neighbor’s speech and in the students’ conversations.

These filters – institutions and people – select what we will hear, see or read; they assemble the world as we know it.

Here is one of the basic points of reflection on the space where Communication and Education are located and that we would like to show: that the world is edited and so it reaches us all; that its edition complies with different interests, especially economic ones, and that, in this way, we end up “seeing” even our own reality the way it was edited.

Editing is, therefore, building another reality, from deletions or additions in an event. Or often just by the emphasis of one part of the fact over another.

Editing is resetting something, giving it new meaning, meeting a particular interest, seeking a certain goal, making it worth a certain point of view.

So far we have seen only one side: the production of programs (radio or television), newspapers, journals, etc., the side that edits the world. There is, however, another side: those who “receive” these programs, those that read these newspapers and journals. That other side is us, the targets of all this production. We are also a very important side, since we are not passive; we are not mere containers in which the products of the so-called cultural industry

are inserted and fully absorbed. And communication only happens from the encounter of these two sides: “emitter” and “receiver.” Programs only happen when we see and hear them, and newspapers and journals, when we read them.

If it is certain that communication is only effective when the “message,” what is said, was adopted by us – the receivers –, then understanding how the means work is essential, so that we can understand the world better, seeking to unravel the mechanisms used in its *edition*. Only this way can we properly work these means in our educational activities.

After all, they are the first source that educates all educators: parents, teachers, community agents etc. We are all students: we need to try and understand them well, to know how to read critically the “lessons” the media minister, to travel the path that goes from the world that is given to us ready, *edited*, to the construction of the world that allows everyone the full exercise of citizenship.

## WHY A JOURNAL?

The course of Management of Communication Process, taught in graduate studies by the Department of Communications and Arts of the School of Communications and Arts of the University of São Paulo, includes a research core in “Communication and Education,” whose basic objective is training professionals capable of:

- a) using communication/culture resources in the teaching-learning process. Such resources are both the equipment that the educational institution may have and the media programs that students bring with them because, in their daily lives, they are also “receivers,” in addition to interpersonal communication, the one that is made using the most democratic of all equipment: the word-of-mouth;
- b) understanding how to plan the communication/culture processes of the educational environment itself. These processes include interrelationships students/parents/teachers/school authorities/staff; inserting the institution in the neighborhood or in the city; using the communication/culture equipment that the neighborhood or the city offers (museums, old houses, musical groups, theatrical groups, etc.), among others;
- c) developing criteria and methods for the analysis of communication policies and processes that take place through the cultural industry, the mass means such as cinema, television, radio, newspapers, magazines. The knowledge and analysis of these policies are indispensable to understand the objectives, interests and views on which the media programs are based.

The support for the qualification of this professional is what we might name as “pedagogy of the means,” based on the science of Communication,

which presents a multidisciplinary nature and constitutes itself based on transdisciplinarity.

Therefore, our objective is to overcome the traditional “grudge” against the media in the area of Education. This “grudge” is expressed from the attempt to subordinate the media studies in formal and informal systems of education to rigid and/or traditional postures, which cannot encompass the Communication/Education space, to which, often out of ignorance, reveals an exaggerated fascination with the media and from which results the loss of criticism.

The decision to create a periodic journal specifically focused on interrelations communication/culture/education results from this posture and has the following premises:

- a) the media are in the classrooms, both in schools with a first-rate technological apparatus (socioeconomic grade A schools) and in those without such technologies;
- b) the media are present in people’s daily lives and inserted in them; the media will be present wherever human beings are.

Based on this perspective, we consider that understanding the media and knowing how to use them in favor of their objectives is the role of the educator and, for this, teachers and educators need to be informed about the construction and edition of this “world of representations.” Thus, when “receiving” cultural products, their perception will be differentiated, enabling a more appropriate reading of the world.