

Educommunication: references for methodological construction

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Abstract: This article aims to elaborate a reflection on the theoretical and methodological challenges imposed to educommunication. Despite practices in this area of study being already well-established in numerous experiences carried out in classrooms, non-governmental organizations, research group initiatives, scholarly publications, and books, educommunication requires careful attention into thinking its own foundations. In this regard, the authors indicate ways that may contribute to advance this task.

Keywords: educommunication; methodology; theory; socio-technics; culture.

Resumo: Este artigo procura elaborar uma reflexão acerca de desafios teóricos e metodológicos impostos à educomunicação. Enquanto área cujas práticas já estão consagradas nas inúmeras experiências levadas a termo em salas de aula, organizações não governamentais, iniciativas de grupos de pesquisa, publicações acadêmicas e livros, a educomunicação requer atenção mais detida no sentido de pensar seus próprios fundamentos. Nesse sentido, os autores indicam caminhos que podem contribuir para levar adiante essa tarefa.

Palavras-chave: educomunicação; metodologia; teoria; sociotécnicas; cultura.

1. INTRODUCTION

There is a growing interest among academic sectors, governmental segments and civil society members in a better understanding of the links between communication and education. The ways of dealing with this interface and even the various designations attributed to it reveal nuances that are the result of perspectives not always convergent at the conceptual level or of the struggle to delimit spaces in the intellectual debate, as was described by Pierre Bourdieu¹ in reference to the mechanisms orienting power disputes in the scientific realm.

In the Anglo-Saxon tradition we can find designations such as media literacy, media education, digital literacy in education and education in media literacy; in France, we find *compétence médiatique* and *éducation aux médias*; in Italy, *educazione ai media*; in Spain and in Spanish American countries, *educación en medios* and *educación para la comunicación*. In Brazil we have *educomídia*, *pedagogia da comunicação*, *educação midiática*, *comunicação e educação*, *literacia digital* and *educomunicação*. These examples raise theoretical, research and social intervention concerns in a regular basis, bringing together important bibliographical productions, instances of actions in communicative and educational systems. It is also present in undergraduate and graduate courses of several levels and formats.

Regarding the term “educommunication,” currently used in the Department of Communications and Arts (CCA) of the School of Communications and Arts (ECA) of the University of São Paulo (USP) and present in the pioneering work of Mario Kaplún, there has been an effort to build a theoretical, methodological, investigative and praxeological apparatus so as to better define it in its specificity and localize it in reference to the designations referred to above. This is a work in progress, but already capable of indicating the main thrusts that singularize it. In what follows we will try to fix some of these points: contexts and interventions, languages, technical devices and citizenship.

2. CONTEXTS

Educommunication is an area that initiated in the context of the 1960's Latin American dictatorships. In a way, it was a reaction to the authoritarianism that marked the Southern Cone, in its parade of violence, censorship and denial the foundations of the democratic rule of law. Such conjuncture of violent repression and prohibitions, required people who believed in democracy like popular groups, teachers, journalists, artists and intellectuals to trigger strategies aimed at circulating censored and interdicted information and knowledge to increase communicative-educational actions capable of fracturing the wrought iron circle by the military and their civilian acolytes

It is understandable that movements of resistance to authoritarianism appeared as several undertakings under (attributed or self-appointed) designations

1. BOURDIEU, Pierre. O campo científico. In: ORTIZ, Renato (org.). *A sociologia de Pierre Bourdieu*. São Paulo: Ática, 1983. cap. 4, p. 122-155.

such as alternative press, liberating school, theater of the oppressed, protest music or critical reading of the media. In several school units, especially those of experimental or vocational nature there were programs aimed at facilitating the circulation of ideas among students based on messages collected from the media - to understanding the discursive maneuvers that hid what should be unveiled. There was also the activation of procedures that taught how to develop communication products, such as newspapers, magazines, radio and television scripts, in exercises with the aim of showing how it is possible to clarify or avoid certain fields of meanings.

Therefore, we highlight the fact that educommunication has a historical ground, a social perspective, a kind of involvement without which its reach would remain limited and its academic commitment, i.e., responsibility of knowledge advancement, scientific seriousness, improvement of research and social transformation processes - and it would be destined to lose relevance. Thus, to a certain extent, this rooting in the historical fabric, with its differences and temporal variables, have functioned as one of the distinctive vectors that mark the educommunicative paths.

Such understanding encouraged the group of professors at the CCA of ECA-USP that, since the 1980s and 1990s, started discussions aimed at establishing a work area aimed at understanding the communicative-educational ties, especially in that historic period of fight for the resumption of democratic freedoms in Brazil.

Along with the rich discussions that took place during this period and the resulting initiatives, such as the creation of the magazine *Comunicação & Educação*² in 1994, under the leadership of Professor Maria Aparecida Baccega, and the definition of the object that was uniting the interest of the CCA academic staff. Hence the convergence to the neological term “educommunication.” Such choice did not occur randomly, but resulted from at least three stimuli: the resumption and reframing of the mentioned term in Latin American social praxis, in the struggle of social movements for the recognition of the universal right to communication; the result of a research carried out with communicators and educators from several Latin American countries, under the coordination of Professor Ismar de Oliveira Soares, who indicated that there was a range of reflections and practices brought about by the term; and the recognition of dealing with a theoretical problem whose outlines were not limited to media education – according to the terminology adopted by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in more recent documents – or to the critical reading in communication.

Thus, we have found a broad phenomenon, of a cultural and socio-technical nature, requesting new contributions to understand the place of communication within a complex ecosystem, certainly requesting another type of treatment of educational phenomena, even formal ones. It is about promoting dialogues and matches (and possible mismatches) of communication, a strategic social dimension in today’s world, with education by multi, inter and trans-disciplinary

2. COMUNICAÇÃO & EDUCAÇÃO: revista do Departamento de Comunicações e Artes da Escola de Comunicações e Artes da Universidade de São Paulo. São Paulo: CCA-ECA-USP, 1994-. ISSN 0104-6829. Available from: <https://www.revistas.usp.br/comueduc/>. Access on: Jan 6, 2020.

- Adilson Citelli, Ismar de Oliveira Soares and Maria Immacolata Vassallo de Lopes

strategies. Transit between such areas is more difficult than implementing localized (and necessary) programs aimed at media education

Due to this particular arrangement, there are scholars who claim that educommunication is an emerging field – as the researchers of the Center of Communication and Education³ defend, within the scope of ECA-USP, especially when analyzing the subject from the perspective of the management of communication processes. However, we do not intend to move forward on this topic, as it calls for a space that is not available in this article. We admit that the concept of field and systematic contributions of epistemological and methodological nature and research procedures necessary to argue about the existence and consistency of such a statement calls for a space that is unavailable in this article. However, we register this observation and some indicators to evidence the scope in which educommunication lies.

The fact is that currently the term we deal with has directly or approximate forms, wide institutional use inside and outside Brazil⁴. For illustrative purposes only, we list a few examples: Degree in Educommunication, at ECA-USP; bachelor's degree in Educommunication, from the Federal University of Campina Grande; *Coleção Educomunicações*, by Paulinas (publisher); *Série Comunicação e Educação*, by Editus (publisher); journal *Comunicação & Educação*⁵; Research Group in Educommunication, of the *Associação Ibero-Americana de Comunicação* (Assibercom/Ibercom); Law n^o. 13,941, of December 29, 2004⁶, which instituted in the city of São Paulo, the program *Educom: educomunicação pelas ondas do rádio*; *Programa Mais Educação*, which opens space, among its ten areas of optional activities, for schools wishing to participate in the Innovative High School program, introducing the “educommunication macro field”; and the National Educational Bases and Guidelines Law (LDB)⁷, which proclaims the need to think about the relationship between communication and education. There is also the work of non-governmental organizations such as *Viração* and *Cidade Escola Aprendiz*, in São Paulo state, and *Comunicação e Cultura*, in Ceará – all, in some way, using and practicing ideas that animate educommunication in its basic purposes. of promoting communicative-educational processes supported by dialogical and collaborative relationships, aimed at citizen formation.

3. SOCIAL INTERVENTION RESEARCH IN METHODOLOGY TEACHING IN EDUCOMMUNICATION COURSES

In this section we make some reflections on methodology teaching in face of the educommunicative problems involved in the students' research projects, in order to stimulate rethinking and perfecting them.

First of all, other conceptions of methodology are needed to expand its scope beyond academic projects, along with the usual ones. The procedures of empirical research are of a scientific nature, but applied to eminently

3. SOARES, Ismar de Oliveira. *Gestão comunicativa e educação: caminhos da educomunicação*. **Comunicação & Educação**, São Paulo, n. 23, p. 16-25, 2002; SOARES, Ismar de Oliveira. *Educomunicação e educação midiática: vertentes históricas de aproximação entre comunicação e educação*. **Comunicação & Educação**, São Paulo, v. 19, n. 2, p. 15-26, 2014.

4. SOARES, Ismar de Oliveira. **Educomunicação: o conceito, o profissional, a aplicação**. São Paulo: Paulinas, 2011.

5. **COMUNICAÇÃO & EDUCAÇÃO**, op. cit.

6. SÃO PAULO (City). Law no. 13.941, of December 29, 2004. Institutes the Educom Program - Educommunication by radio waves, in the Municipality of São Paulo and provides other measures. **Diário Oficial do Município de São Paulo**, São Paulo, ano 49, n. 243, p. 1, 29 dez. 2004. Available from: <http://legislacao.prefeitura.sp.gov.br/leis/lei-13941-de-28-de-dezembro-de-2004/detalhe>. Access on: Jan 6, 2020.

7. BRASIL. Law no. 9.394, of December 20, 1996. Establishes the guidelines and bases for national education. **Diário Oficial da União**, Brasília, DF, p. 27833, 23 dez. 1996. Lei de Diretrizes e Bases da Educação Nacional. Available from: http://www.planalto.gov.br/ccivil_03/leis/19394.htm. Access on: Jan 6, 2020.

practical objects, such as communication uses, production and practices, which allows to contribute to the state of the art in educommunicative knowledge and, at the same time, to emphasize its transformation⁸. As a result, a certain concept of praxis emerges and accompanies the entire process of scientific investigation as, throughout the execution of the research, new and varied ways of articulating reflection and action may be created. Without going into the complexity of the various known methodologies, such as participatory research⁹ and action research¹⁰, the concept of intervention research, which is introduced here, approaches them because it lends itself to meeting the perspective of critical research with rational and strategic action. (aiming at effectiveness and success of the intervention in the problems of educommunicative research).

The following links between epistemological reflection and intervention deserve to be emphasized: (1) research on social subjects – their actions, transactions and interactions – their objective is explanation; and (2) research to provide the subjects' spontaneous practices with a reflexive practice, its objective is application. As it is applied research, the constructivist and creative character of the methodology must necessarily be thought of as a back and forth between theory and practice and not as a one-way application. This implies participation and involvement in the educommunicative study objects, i.e. it requires effectiveness or reciprocity of the relationship between the student and the social subjects of the research, in addition to clarity of the implied positioning. It is a result, therefore, of the dialectics between participation and detachment.

Finally, we emphasize the stimulating challenge that the practice of intervention research has brought to students by leading them to reflect and incorporate the necessary concern with the social function of science and with the qualification of the researcher in the face of the educommunicative problems investigated.

4. LANGUAGES AND DIALOGUE

The effort to qualify the term educommunication cannot ignore the issues involving languages, at least in those vectors that matter most directly to our concept, especially regarding dialogue. Although the concept of dialogue is obviously relevant to different areas of life, knowledge, disciplines, etc., without it, educommunication would be nothing more than a chimera.

One of the questions brought to light by educators in recent years concerns the fact that the word is centered on the teacher, leaving the student in an expectant condition. This is a typical case of a monologue that often stimulates the promotion of a dialogue. Many people believe that digital technologies would make it possible to break such a cycle, as they are aimed at discursive dispersion and the viability of many pronouncements intersecting, allowing for democratic expansion and breaking with the monological circuit.

8. See: LOPES, Maria Immacolata Vassallo de. Proposta de um modelo metodológico para o ensino da pesquisa em comunicação. In: MOURA, Cláudia Peixoto de; LOPES, Maria Immacolata Vassallo de (org.). **Pesquisa em comunicação: metodologias e práticas acadêmicas**. Porto Alegre: EDIPUCRS, 2016. p. 99-107.

9. BRANDÃO, Carlos Rodrigues. **Repensando a pesquisa participante**. São Paulo: Brasiliense, 1985.

10. THIOLENT, Michel. **Metodologia da pesquisa-ação**. São Paulo: Cortez, 1985; THIOLENT, Michel. **Pesquisa-ação nas organizações**. São Paulo: Atlas, 1997.

- Adilson Citelli, Ismar de Oliveira Soares and Maria Immacolata Vassallo de Lopes

In other words, it is not difficult to place the very concept of dialogue under suspicion, as it tends to be used, under various circumstances, to register a commonplace. While we do not dwell on the subject, to reinforce the general assertion that the terms dialogue and educommunication must be associated, let us quickly consider the first. It is a founding instance of language (paraphrases, parodies, appropriations, quotations, etc.), but it is also a procedure, an operational strategy –what linguists call dialogic shifts: someone speaks to someone who responds by initiating sequences of utterances¹¹. Thus, there is a risk that we are facing a manifestation to which paradoxical expressions such as monophony, polyphony, unidirectional can be connected. It is equivalent to say that dialogue is not always what it seems to be, because, even when the dislocation of the place of speech occurs, the enunciative control runs the risk of remaining stuck in the territory of the univocal, with the truth of the other being eliminated or reduced, leaving inaudible echoes. Here, an exercise in language that has nothing to do with communicative education is clarified.

Along this path, which links dialogue and openness, we could walk both in education and communication. This would lead, in both cases, to experiences capable of allowing the emergence of events, which is really fundamental in the lives of the discursive interactants, something from which would foster the possibility of advances of the subjects, both in the scope of scientific knowledge and affection to subjective, affective plans.

Given the centrality of the dialogue when looking at a possible educommunicative gnosis, we will try to verify to what extent the monological movements of language, normally associated with the world of the school, have continuity or not, when the communicational devices enter the classrooms, either in the form of devices focused on didactic-pedagogical activities, such as televisions and cell phones, whether by registering presence in the daily lives of teachers and students, users of computers and locative media, creating therefore a direct line between inside and outside the school spaces. In other words: it is worth recognizing whether the possible exercise of dialogue is a problem concerning discursive mediating strategies or understandings of the very concept of communication.

4.1. *Listenings*

As in the classroom, formal education provides a unique type of communicational flow: that one anchored, in large measure, in the word, the proximity between speakers and listeners, the interpersonal mechanisms (which are not always intersubjective), the mixes between games statements and power strategies. In this case, it is not difficult to locate certain concerns from Paulo Freire related to communicative-educational ties. The book that is always required to characterize such an interface is “Extension or communication?¹²,” an important reference to analyze the problem of dialogue as a decisive support within

11. To follow the debate on the issue of dialogue, see: CITELLI, Adilson. *Comunicação e educação: a linguagem em movimento*. São Paulo: Editora Senac, 2002.

12. FREIRE, Paulo. *Extensão ou comunicação?* São Paulo: Paz e Terra, 2013.

educommunication. This work was born under particular circumstances, as it concerns the way in which the activity of agronomists was implemented in the rural area of the Brazilian state of Pernambuco, in the period preceding the 1964 coup. Paulo Freire's criticism was directed to the method used by agricultural technicians to teach certain practices that should be set in motion by the peasants in the work with the land, disregarding, however, the political, cultural and even behavioral environments involved there.

The poor results of the technicians' "educating" action stemmed from the asymmetrical relationship they maintained with the peasants; according to which the specialist and master of competent speech, activated the monological level of language, listening and interacting little with the experience of the other. According to Paulo Freire¹³, when prioritizing unidirectional information, the peasants' speech was left to the zone of silence, to the erasure of the "responsive consciousness"¹⁴: in short, the communication flow disappeared.

The enunciator's centralized and exclusive place breaks the communication process – at least from an educommunicative perspective – abandoning the principle of alterity, of intersubjective mechanisms, of the valorization of the enunciative experience. Faced with monovalent signs that lose significant strength, the expectant peasants (could also be the radio, television audiences, etc.) could not catch the dimension of the message¹⁵ capable of instigating the intended changes brought by the agricultural technicians in the interior of Pernambuco. To a certain extent, we find ourselves facing the same type of difficulty that accompanies, in a reasonable amount, the relations between teachers and students in formal education; or between the general public and their relationship with the media.

It is worth noting that the author of "Pedagogy of autonomy"¹⁶ was not dealing with the technical mediators of communication, but with direct links, face to face, between interlocutors. It is in this ambience that the well-known Paulo Freire's passage should be read:

One can only communicate the intelligible if it is communicable. This is the reason why, if the meaning is not understandable to one of the subjects, it is not possible to understand the meaning that one of them has already reached and that, nevertheless, was not apprehended by the other in the expression of the first. Education is communication and dialogue, but it is not a transfer of knowledge, just a meeting of interlocutors who seek the understanding of meanings¹⁷.

At stake, therefore, is the comprehension of the communicative phenomenon to a greater extent, involving the ontological dimension – in the case of the school, prior to the debate about the entry of technologies into the classroom – whose evident expression is placed in the orbit of the event, here to be read in the phrase "interlocutors who seek the understanding of meaning"¹⁸. The anchoring capable of guaranteeing the meanings sought calls for dialogical exchanges – the displacement of the enunciative poles – without which education, in any of its plans, formal or non-formal, is weakened. Such an assertion,

13. Ibidem.

14. BAKHTIN, Mikhail. *Estética da criação verbal*. São Paulo: Martins Fontes, 2003.

15. ŽIŽEK, Slavoj. *Acontecimento: uma viagem filosófica através de um conceito*. Rio de Janeiro: Zahar, 2017.

16. FREIRE, Paulo. *Pedagogia da autonomia*. São Paulo: Paz e Terra, 2011.

17. Idem, 2013, p. 46.

18. Ibidem.

- Adilson Citelli, Ismar de Oliveira Soares and Maria Immacolata Vassallo de Lopes

aimed at recognizing alterities, illuminates the heterogeneous (even discursive) element, diverse, of the ethical-moral values put into social circulation.

It is in this outline that Paulo Freire restores the debate about communication (and, we could add, the very understanding of the extension practices that must accompany educommunicators in their tasks with non-governmental organizations, public institutions, projects developed within civil society, etc.) as an integrated phenomenon, in spite of carrying a tense record, in the most characteristic of dialogue, linked to emancipatory formation.

5. DEVICES AND LANGUAGES

A challenging problem in educommunication is the fact that to the level of the speeches in exercise, like those practiced in classrooms, new elements are added, resulting in particular from a historical circumstance marked by the strong presence of digitalized technical means in communication circuits, and consequently, in the lives of students, teachers; in short, citizens. It would be enough to remember, still in the wake of formal education, the use of videos, advertising campaigns, journalistic texts, reading and producing memes, setting up blogs, writing scripts for television or radio programs, creating posted stories on social networks etc. for didactic-pedagogical purposes

Considering the problem from this angle, we find that educational practices are, directly or indirectly, strongly marked by languages and communicational devices. It is through them or together with them that it becomes feasible to execute multidimensional discursive transits – a decisive mechanism governing communicative and educational bonds, i.e. promoting displacements between the various systems of signs and their supports¹⁹. Putting it another way: the word and the interpersonal nexuses that occupy a prominent place in the didactic and pedagogical practices show alternatives that do not exhaust, nor limit (at least a priori), the broader spectrum of communication, given its ability to trigger the pluridimensionality previously referred. The classroom experience, however, is not always attentive to such passages, as it tends to restrict the circulation of languages to verbal modality (whose importance is unmistakable), letting out the rich suggestions allowed by the iconic, chromatic, sonorous planes etc. Hence, for example, the dominant tone of an expository class, of a textbook, in short, of the strategies that, by weakening the multidimensional character of language and the very intermediation made by the communication devices, contribute to increase certain fractures between the expectations of young people and canonical imperatives of the school institution. It is important to realize that the vast apparatus of communication, of which we highlight two integrated dimensions, one that gives rise to pedagogical discourse – centered on the verbum – and another concerning the mechanisms of technical mediation, or rather, of mediation

19. CITELLI, Adilson. Comunicação e educação: lineamentos culturais e marcas discursivas. In: ROCHA, Rose de Melo; OROFINO, Maria Isabel Rodrigues (org.). *Comunicação, consumo e ação reflexiva*: caminhos para a educação do futuro. Porto Alegre: Sulina, 2014. p. 151-166.

20. MARTÍN-BARBERO, Jesús. *Dos meios às mediações*: comunicação, cultura e hegemonia. Rio de Janeiro: Ed. UFRJ, 2003.

of technicality²⁰, are already part of life of teachers and students: however, this recognition does not register greater continuity when the daily life of the classrooms is at stake.

We are dealing, therefore, with evidence: an important part of the verbal anchoring of the speeches exercised in classrooms gains effectiveness in the contours of a communicative ecosystem powered by devices such as smartphones, tablets, the Internet, etc. Therefore, there is less of a fact and more of the pragmatic extension in force inside and outside the classrooms that leads to an instrumental perspective of media devices. It is equivalent to say: individuals are faced with circumstances that narrow the techniques and obscure the historical dimension of the technologies²¹.

It is imperative to remember that objects age, and not to locate their place in the order of the mechanisms that will promote the inevitable obsolescence is to perpetuate the state of semi-formation²². Users, when subjected to devices, run the risk of delivering their destinations to objects. Hence, the use of media in schools requires synchrony between the plans of doing and knowing, a way in which users can recognize the historicity, possibilities and limits of technical supports. To illustrate this problem, it would be enough to remember the often naive triggering that individuals make of social networks, giving rise to false news, nudes, memes, whose spread ends up compromising facts, events, bodies and reputations.

The educommunicational inflection is certainly up to working with education for the media, dispensing a specious look at technological changes and their social and cultural implications; however, it is necessary to do so in a critical-reflexive opening. This is because the eventual deification of the networks and flows produced and reproduced in apparently open, deregulated scenarios, which promise the fullness of the democratic adventure, of free access to information, of the libertarian becoming itself, bring with them known pitfalls. One of them is the mirage of the “disintermediation” of signs: they would be able to flow without obstacles through digital systems, whose access would be essentially dependent on the power of the equipment and the users’ skills and competences to receive or put messages in motion? That dream suffered yet another hard hit with the recent revelation that Facebook, which aggregates 2.1 billion users, had its data leaked to the British political consultancy Cambridge Analytica, whose financiers, affiliated with a conservative conception, align or align people like billionaire Robert Mercer (one of the financiers of the alt-right – the American alternative right) and Steve Bannon²³.

Due to the complexity of this situation, it should be given a privileged view in a project based on educommunication – whether working in the classroom, in non-governmental organizations or in activities with different types of institutions, after all, in this context focused on the training processes, the innumerable dimensions of social life, in the convergence of its historical, political, ideological factors, of power games. Perhaps one aspect of this horizon lies in composing an eventual educommunicative gnosis.

21. See: CITELLI, Adilson. Ensino a distância na perspectiva dos diálogos com a comunicação. *Comunicação, Mídia e Consumo*, São Paulo, v. 8, n. 22, p. 187-209, 2011.

22. ADORNO, Theodor. *Educação e emancipação*. 3. ed. São Paulo: Paze Terra, 2003.

23. For a closer look at this case, read: GRASSEGER, Hannes; KROGERUS, Mikael. The data that turned the world upside down. *Motherboard*, Brooklyn, Jan 28, 2017. Available from: https://motherboard.vice.com/en_us/article/mg9vvn/how-our-likes-helped-trump-win. Access on: Jan 6, 2020.

- Adilson Citelli, Ismar de Oliveira Soares and Maria Immacolata Vassallo de Lopes

The fact that we are in the presence of generations (always respecting the socioeconomic limits involved in this generalization) whose early childhood is surrounded by tablets, smartphones – therefore, endowed with skills and sensory adjusted to technologies – will not always be translated into concentration for attitude studies speculative before the equipment itself; awareness of what you read, see or write; ability to distinguish or choose information; origin in the activation of social networks. It is a matter of considering that teachers and students have limits on the use of devices, and it is important not to change the signs in order to attribute only age vectors, “ease to work with the media,” the most general problems that surround the school. In a word: it is worth considering that the challenge posed by techniques and technologies is not related to a problem of greater or lesser skill in the handling of devices, but, above all, to the ability to sharpen the awareness that is elaborated and broadened in the face of a reality in mutation and within which the meanings formed by languages are constituted. That is why the act of turning on the television, accessing the computer, entering the internet, for example, needs to be seen and understood as opening up to a given social order that is being “communicated, reproduced, experienced and studied²⁴.”

6. (EDU)COMMUNICATIONAL CITIZENSHIP

The mediatization that crosses classes, groups, genders, ages, ethnicities, despite the particularities of each segment and the possible divergences between them, as well as the way in which the media represent them carries speeches, messages, sign arrangements of which is difficult to be equidistant, as we tried to show previously. Some authors even say that, due to the importance of mediatization processes, it is imperative to have in mind the construction of a communicative citizenship bases:

The communicative regulations in force in a given society, the predominant informative logic, the technological resources available to different social sectors, and the modalities of social and political organization must be considered as objective conditions for the exercise of communicative citizenship. However, there are several subjective conditions that we must question in order not to simplify our analysis. The ways of imagining ourselves as subjects of our own individual rights and of social groups, their ways of relating to those who have the legality and social legitimacy to express themselves and produce norms in this sense, the hegemonic and counter-hegemonic representations about what is meant to communicate and report today in mediatized societies, the expectations posed on institutions, the media and the expressive forces themselves are unavoidable dimensions to understand to what extent and under what conditions the public’s helplessness or impotence is an irreversible condition or not to claim the right to inform and express yourself, expanding the public space with multiple words²⁵.

24. WILLIAMS, Raymond. *Cultura*. Rio de Janeiro: Paz e Terra, 2000. p. 13.

25. MATA, Maria Cristina. *Comunicación y ciudadanía: problemas teórico-políticos de su articulación*. *Revista Fronteiras: estudos midiáticos*, São Leopoldo, v. 8, n. 1, p. 5-11, 2006. p. 146.

It is relevant to note that the general problem of communicative citizenship occurs because we are immersed in a given historical-cultural scenario. Its socio-technical components are incorporated into the subjects' life dynamics, which can be translated, for example, into communicational environments capable of redefining the functions and places occupied by the reception. The changes brought by digital technologies opened up possibilities for the subjects to act in production of signs territories, symbolic and representational elaborations, as well as the circulation of messages – it became very easy to maintain a blog, create channels for dialogue, act as digital influencer etc. Highlighting the easiness does not mean an increase in the subjects' awareness of the media, nor has there been an effective democratization in the communication processes.

Finally, we return to our main idea, according to which communication plays a central role in our time, encompassing from the daily life of social life, entering into the elaboration of narratives, following through discursive exchanges, going through influences on sociability, covering layers of meanings that conceal, reveal or unveil – according to each case and situation – the tricks of the real. Furthermore, the mediatization regime faces the challenge of expanding communicative citizenship, placing it in close contact with the world of education, especially that manifested in classrooms. In this reframing, it is opportune to aim for the reflections and practices that are being carried out by educommunication and highlighted in a previous topic.

Certainly not everything is solved through school education; however, its contribution is fundamental, both in the propaedeutic training of students and in the more general scope of the bonds between the citizen and society: exercise of tolerance, recognition of democratic forms, valorization of science and of the arts, ability to dialogue and intervene. Such conditions, among others similar to them, represent increasingly active to carry out civilizing principles that are being tested today. What is revealed in the news, in the sensationalist programs of radio and television, in the offenses via (in) social networks is the insult, the prejudice, the progress of the unique discourse agreed with the neoliberal rhetoric, leaving aside compromise, dialogue, the common good. What we should take care of, therefore, is to understand the role of educommunication in carrying out a work project that can affirm the principles of citizenship within a society deeply traversed by communication processes.

7. FINAL CONSIDERATIONS

Efforts are still required so that educommunication becomes better characterized as a research field in ethical, methodological and procedural terms. There seems to be more clarity in its proposal for social intervention as well as project articulations aimed at implementing a communicative-educational program to meet the challenges of the 21st century seems to be clearer.

- Adilson Citelli, Ismar de Oliveira Soares and Maria Immacolata Vassallo de Lopes

In this text, we intended to point out some paths capable of strengthening the assertion that educommunication is or may constitute a new area of knowledge.

Having in mind the limits of an article to be published in an academic journal, we dedicated ourselves to emphasize some vectors: the imperative of recognizing the context in which the educative task gains effectiveness; social intervention, verification of the phenomena of language, the plurality of signs and discourses that house educational (especially those of a formal nature) and communicative processes: the multidimensional character of language functions as a nexus to be followed in its displacements from classrooms (or other educational bodies) to the media and vice versa; the question about the place of technologies, media, communicational processes in the framework of today's society; and, finally, the specious view on the formation of citizenship, under the socio-technical inflows.

Certainly, the internal articulations of such methodological parameters need to be deepened, but they constitute initial steps towards better locating the academic space of educommunication.

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Educommunication: references for methodological construction

- Adilson Citelli, Ismar de Oliveira Soares and Maria Immacolata Vassallo de Lopes

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