THE CONTRIBUTIONS OF EDUCOMMUNICATION TO THE EDUCATION OF CRITICAL SUBJECTS: A DIALOGUE BETWEEN PAULO FREIRE'S THEORETICAL ASSUMPTIONS AND MIKHAIL BAKHTIN'S CIRCLE

AS CONTRIBUIÇÕES DA EDUCOMUNICAÇÃO PARA A FORMAÇÃO DE SUJEITOS CRÍTICOS: UM DIÁLOGO ENTRE OS PRESSUPOSTOS TEÓRICOS DE PAULO FREIRE E DO CÍRCULO DE MIKHAIL BAKHTIN

LOS APORTES DE LA EDUCOMUNICACIÓN A LA EDUCACIÓN DE SUJETOS CRÍTICOS: UN DIÁLOGO ENTRE LOS SUPUESTOS TEÓRICOS DE PAULO FREIRE Y EL CIRCULO DE MIKHAIL BAKHTIN

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ABSTRACT: Educommunication has favored a re-signification of the epistemological and methodological bases of the media's place in the school context, as well as an axiological discussion of the teacher's role in this new multimedia historical context. To highlight the contributions of Educommunication in the formation of critical subjects, the article raises a dialogue between two fundamental aspects to the understanding of Educommunication: - Freire and Bakhtin (and their Circle). The methodology is characterized by a theoretical investigation, qualitative nature and an epistemological approach of an interpretive nature, which seeks approximations between theories and presents positions on two key issues: the notion of subject and the ideological word. In the discussions, it was seen that the theoretical assumptions allow an approach that considers the dimensions of the use of language in media contexts with a view to a liberating pedagogy. As a conclusion, we point to the idea that subjects are constituted dialogically in/by language, as it favors a critical and emancipatory education.

KEYWORDS: Educommunication. Freire. Bakhtin. Formation. Critical subjects.

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RESUMO: *A Educomunicação tem favorecido uma ressignificação das bases epistemológicas e metodológicas do lugar das mídias no contexto escolar, bem como uma discussão axiológica do papel do professor nesse novo contexto histórico multimidiático. Para evidenciar as contribuições da Educomunicação na formação de sujeitos críticos, o artigo suscita um diálogo entre duas vertentes fundamentais à compreensão da Educomunicação: Freire e Bakhtin (e seu Círculo). A metodologia caracteriza-se por uma investigação teórica, de natureza qualitativa e de abordagem epistemológica de cunho interpretativo, que busca aproximações entre as teorias e apresenta posicionamentos acerca de duas questões fulcrais: a noção de sujeito e da palavra ideológica. Nas discussões, viu-se que os pressupostos teóricos permitem uma abordagem que considera as dimensões do uso da linguagem em contextos midiáticos com vistas a uma pedagogia libertadora. Como fechamento, aponta-se para a ideia de que dialogicamente os sujeitos se constituem na/pela linguagem, pois ela favorece uma educação crítica e emancipatória.*

PALAVRAS-CHAVE: *Educomunicação. Freire. Bakhtin. Formação. Sujeitos críticos.*

RESUMEN: *La Educomunicación propone una resignificación de las bases epistemológicas y metodológicas del sitio de las medias en el contexto escolar, así como una discusión axiológica del papel del profesor en ese nuevo contexto histórico multimediático. Para evidenciar las contribuciones de la Educomunicación en la formación de sujetos críticos, el artigo suscita un diálogo entre dos vertientes fundamentales a la comprensión de la Educomunicación: - Freire y Bakhtin (y su Círculo). La metodología se caracteriza por una investigación teórica, de naturaleza cualitativa y abordaje epistemológica de carácter interpretativo, que busca por aproximaciones entre las teorías y presenta posicionamientos acerca de dos cuestiones basales: la noción de sujeto y de la palabra ideológica. En las discusiones, se percibe que los presupuestos teóricos permiten un abordaje que considera las dimensiones del uso del lenguaje en contextos mediáticos que se vuelven a una pedagogía libertadora. Como cierre, se apunta la idea de que dialógicamente los sujetos se constituyen en/por el lenguaje, pues él ampara una educación crítica y emancipatoria.*

PALABRAS CLAVE: *Educomunicación. Freire. Bakhtin. Formación. Sujetos críticos.*

Introduction

> *Communicating is an aptitude, a capacity. But it is above all an attitude. We assume that we are willing to communicate, cultivate in ourselves the will to enter into communication with our interlocutors. Our addressee has his interests, his concerns, his needs, his expectations. He's waiting for us to talk to him about things that interest him, not things that interest us. And only if we start from his interests, from his perceptions, will it be possible to start a dialogue with him. As important as asking ourselves what we want to say is asking ourselves what our recipients expect to hear. And, from there, look for the point of convergence, of meeting. True communication begins not by talking but by listening. The main condition of a good communicator is knowing how to listen (KAPLÚN, 1985, p. 115).*

With the democratization of access to information and communication technologies, social interactions have been resized, either due to the dynamics of time and space, or due to the semiotic and cultural multiplicity that constitutes the communication processes. In this context, demands arise for new reflections about the ways in which the media can be inserted into the school curriculum as a training practice. Thinking about the interrelation between media production and the teaching and learning processes implies, among other strategies, articulating knowledge produced by the fields of Education and Communication.

In this perspective, Educommunication has been constituted as an area of knowledge that is notably fruitful, by using the media as didactic supports, not only as resources for the access to information, but, above all, as possibilities for the problematization of discourses that circulate socially, for a critical-reflexive formation, for a more effective citizen action, and for the promotion of language practices that enable a more active and responsive positioning, either through a media that educates, or through an education that informs.

The discussions undertaken by the field of Educommunication have favored a re-signification of the epistemological and methodological bases of the place of media in the school context, as well as an axiological discussion about the role of the teacher in this historical multimedia context. These issues assume relevance to the extent that they ground the development of theoretically supported didactic approaches, "in order to overcome the technical and consumption character, but recognizing these technologies as carriers of discourses and cultural practices" (ARRUDA, 2013, p. 238).

In this direction, the Common National Curricular Base - BNCC (BRAZIL, 2018, p. 61), one of the parametric documents of Brazilian education, highlights that

> [...]it is important that the school institution preserve its commitment to stimulate reflection and in-depth analysis and contribute to the development in the student of a critical attitude towards the content and multiplicity of media and digital offerings. However, it is also essential that the school understands and incorporates more the new languages and their modes of operation, unveiling possibilities of communication (and also of manipulation), and that it educates for a more democratic use of technologies and for a more conscious participation in the digital culture. By harnessing the communication potential of the digital universe, schools can institute new ways to promote learning, interaction, and the sharing of meanings between teachers and students.

Thus, educational practices that contemplate communication in the digital universe, as proposed by the excerpt above, require a teacher training based on theoretical and methodological assumptions based on a conception of language as a dialogical-discursive process and a conception of education as a possibility of social transformation. Thinking

about communication, in contemporary times, implies thinking about the social uses of language, the processes of production, circulation and reception of discourses, the networks of meanings historically situated, the enunciation as a responsible and responsive act, the (de)construction of points of view as a basic action for the process of sense production, as well as conceiving education as a training space for the exercise of citizenship.

Thus, even acknowledging the multiplicity of directions that the articulation between communication and education calls for, this article delimits its discussion proposal to the contributions of the theoretical assumptions defended by Paulo Freire (1983, 1987, 1996, 2002) and by the Bakhtin Circle (BAKHTIN, 2011; VOLÓCHINOV, 2017) for a reflection about the field of Educommunication. The selection of these theorists as bibliographic contributions for the reflection proposed here is based on the liberating education perspective, by Paulo Freire, and on the conception of communication as a discursive-dialogical process, defended by Bakhtin's Circle. This articulation is supported by research conducted by Xavier (2018), who highlights the contributions of such theorists to the epistemological foundation of studies in the field of Educommunication, whether in relation to the conception of education (liberating pedagogy), or in relation to the conceptions of language and subject, which engender ways of being and being in the world.

For Xavier, Almeida and Nascimento (2015, p. 86-87):

> Educommunication, an area of knowledge that establishes a dialogue between Education and Communication, emphasizes the productivity of the use of media as teaching aids. The emphasis is on the concern to develop in the student the ability to position himself critically in face of his social reality. Bringing the use of media resources to the school space is justified by the need to reflect on Education and Communication, since both literate instances, school and media, seek to inform the individual in the perspective of formation, of identity construction of a subject that thinks and acts actively in his society. This practice reinforces the pedagogical function issued by the production of informative content in media texts and stimulates the formation of a critical-reflexive subject, the main objective of Education.

Starting from the principle that the role of the school is to train for citizenship, every educational action should be articulated to daily life, constituting an essentially human and historical process and, therefore, not complete. Thus, to articulate education and communication represents a possibility to use media productions, both to deepen knowledge and to develop strategies to transform social life, favoring a discursive action of the subjects in society and in history, as an instrument of "construction" and "apprehension" of the world.

In this direction, the present article is characterized by a theoretical research, of qualitative nature, more specifically, by an epistemological approach of interpretative nature,

seeking approximations between theories and presenting positions about two issues: the notion of subject and the notion of the ideological word, which constitute the basis for the articulation between communication and education. In this way, the aim is not to construct a new theory, but to analyze the complexity of concepts that are fundamental for an understanding of the interactions made possible by the media.

For organizational purposes, this paper presents a reflection about the theoretical and methodological assumptions of Educommunication and the contributions of Bakhtin's Circle and Paulo Freire's contributions to a dialogical-discursive approach to the media in the context of education.

Educommunication: epistemological and methodological assumptions

Considering that the school may be the main institution capable of minimizing inequalities and promoting social transformations, the Digital Information and Communication Technologies (ICT) can be incorporated into the educational process, in a critical way, recognizing its repercussions in the formation or deformation of human beings due to a construction of the entrepreneur subject of itself resulting from neoliberalism (FOUCAULT, 2008) or in the mission of an education in a context of globalization, supported by the collaborative commitment, which aims "[....] strengthen the conditions of possibility of the emergence of a world-society composed of protagonist citizens, aware and critically committed to the construction of a planetary civilization" (MORIN; CIURANA; MOTTA, 2003, p. 98). 98).

In the world-society, knowledge is historically constructed by cultural, political, economic, anthropological conditions, among others. In this context, the DTIC have contributed to disseminate information, expand "[...] the relations, uses and meanings that the subjects establish with the technological means, producing an intellectual technological or informational network [...]" (RABELO, 2008, p. 155). However, one must consider that "[...] technology has contributed little to the emancipation of the excluded if it is not associated with the exercise of citizenship" (GADOTTI, 2000, p. 10).

In this regard, it is worth noting that, according to Freire and Guimarães (1984, p. 83),

> [...]It is impossible to think about the media problem without thinking about the question of power. The media are neither good nor bad in themselves. Using techniques, they are the result of the advance of technology, they are expressions of human creativity, of science developed by human beings. The problem is to ask in the service of what and in the service of whom the

media find themselves. And this is a question that has to do with power and is political, therefore.

It should be noted that the use of ICT is not limited only as an educational resource, "[...] but as media resources able to help reconnect knowledge, collaborate and provide methods to other areas of knowledge, to promote inclusion, interactivity, collaboration and dialogicity [...]" (SILVA; AGUIAR; JURADO, 2020, p. 186).

In this perspective, it is assumed that it is necessary to build "communicative ecosystems" from the interrelationships of Education and Communication (MARTÍN-BARBERO, 1996). This concept was articulated by the author, not only thinking about technologies and media, but also about the network of configurations constituted by the set of languages, representations and narratives present in our daily life in a transversal way (MARTÍN-BARBERO, 2000).

For Martín-Barbero (1996, p. 215), it is necessary to

> [...]think about the communicative ecosystem that constitutes the diffuse and decentered educational environment in which we are immersed. A diffuse environment, because it is composed of a mix of languages and knowledge that circulate through various media devices, but are dense and intrinsically interconnected; and decentered by the relationship with the two centers: school and book, which have organized the educational system for centuries. [...].

Soares (2002) defends a communicative ecosystem that provides an environment of balanced dialogue, in which all social agents manifest themselves freely and respectfully in a dialogic way in favor of collective interests. For the author, the Educommunication ecosystem pursues the "[...] ideal of relationships, collectively built in a given space, as a result of a strategic decision to favor social dialogue, taking into account, including, the potential of the media and its technologies" (SOARES, 2011, p. 44).

Educommunication, once it appropriates different media resources (school radio, virtual web radio, community newspaper, videogames, online learning software, podcasts, blogs, photography, news production for broadcasting in free media, among others), stimulates the dialogue, the participation and creativity of the interdiscursive agents, in formal, non-formal and informal education, in short, "[...] within the communicative ecosystem" (CITELLI; COSTA, 2011, p. 8). It is based on the interdisciplinary (possibly transdisciplinary) and media approach, and is committed to highlight the demands and propose actions for social transformations.

In this sense, it is valid to ponder that Educommunication has as its great challenge "to bring communication closer to educação and education closer to communication", therefore, it is much more than the union of the two areas of knowledge, although preceding this junction, it goes beyond by dealing with the interrelation between both, resulting in a new theoretical and practical field of social intervention, placed by the author as a "path to citizenship" (SOARES, 2003).

For the author, the intervention of communication education seeks to reflect on the place of the media in society, its functions and contradictions, and aims to understand the phenomena of communication at interpersonal, group, organizational, and mass levels. This area is "[...] constituted by the reflections around the relationship between the living poles of the communication process, as well as, in the pedagogical field, by the formation programs of autonomous and critical receptors before the media" (SOARES, 2011, p. 26).

In view of what Soares (2011) says, it is quite necessary to present another theorist (even if not the main one in our discussion), who can be considered one of the pioneers in the debate about communicative action. This concept is not as new as it seems, since in the 1980s the German thinker Jürgen Habermas was one of the great debaters about the problem of communicative relations. According to Habermas (2012), social relations are delineated by instrumental action, according to which human beings act only marked by calculations of gain and loss, of advantages and disadvantages. This instrumentalization of action would have undermined the everyday world and reduced everything to actions devoid of value or meaning. In this case, Habermas (2012) proposes a communicative action capable of reconnecting the world of everyday life with broader propositions and meanings, in which human beings would be able to ethically recognize the value of themselves and others, in an intersubjective perspective. Luiz Martins da Silva (1999, p. 182) explains it very clearly when he says that:

> [...]a theory of communicative action can find in an everyday communicative practice - including mass communication and in a context of mass culture - dialogical and autonomous, and therefore constructive and emancipatory, interactions [...].

Exactly because of this, it is necessary to understand that, as Freire has already told us (1984, p. 182):

> [...]By itself, the media - as any other technical device - is neither good nor bad, but it is the use that is made of it that can be at the service of the colonization of the lifeworld by the systemic world (of power and money) or, on the contrary, in favor of the promotion of the lifeworld, where the

latter depends on interactions free of strategic actions, those that privilege, above all, the instrumental success of one subject over the other [...].

Thus, when Silva points to the issue of possible "media neutrality," this would strongly involve the virtual or technological world with which we share our lives, beyond the interpersonal actions given face-to-face. In this way, the Internet would represent a great virtual *agora*, where *isegoria* would manifest itself fully, without labels or instrumentalizations. This is very well exposed by Francisco Paulo Jamil Almeida Marques (2006, p. 167), when he states that:

> The right to use the word, the isegoria, as the Athenians called it, the power to speak in "assembly", would give the Internet [...] the fundamental property for the establishment of a digital argumentative space, which would make the computer a differentiated means of communication in political terms.

It is evident that this idea is not enough to cover the entire understanding of the amplitude of Educommunication, but it is a way of pointing out that the research work on the role of communication is not given only because of the great proliferation of the media today. The debate about communication has gained great notoriety due to the expansion and celerity of information dissemination processes, but this does not mean that it is something absolutely new. Nevertheless, there is a new question: how does education, something so old, relate to these new forms of communication? The Gordian knot is not in the issue itself, but in how these new forms impact the processes of social and educational formation. And, for this reason, we want to present the thoughts of Bakhtin's Circle and Freire as the basis for this association between education and communication.

Freire's and Bakhtin's Circle contributions to the formation of critical subjects: bases for the construction of references for the field of Educommunication

Considering that the object of study of Educommunication consists of the articulation between two fields of knowledge: communication and education, it is relevant to relate theoretical assumptions that allow an interdisciplinary approach called for by this field. In this sense, this article is based on Freire's (1983, 1987, 1996, 2002) theory of dialogical action and on Bakhtin's Circle's Philosophy of Language (BAKHTIN, 2011; VOLÓCHINOV, 2017).

The approximation between the works of these two authors and the mobilization of their epistemological and theoretical references to think about the field of Educommunication

may favor a foundation capable of promoting an approach based on a dialogical-discursive dimension of media productions, in order to form critical and responsive readers.

Although Bakhtin's Circle does not recurrently address the issue of education in his writings, his contributions reside in the characterization of the dialogic nature of language, in the constitution of subjects and in ideological processes. Freire (1983, 1987), on the other hand, brings contributions to think about the pedagogical dimension. For the organization of the discussion proposed here, two concepts that systematize the approximation between the two theoreticians will be addressed.

The first one resides in the principle that the epistemological bases inherent to the field of Educommunication assume a conception of active subject, which is in line with Freire's theories and those of the Bakhtin Circle. For Freire, educational activity must be based on the relationship, on the exchange, on the dialogue, on the deconstruction, and on the debate about contents and social values. The author criticizes the idea of "banking education", in which "the educator appears as its unquestionable agent, as its real subject, whose indeclinable task is to 'fill' the students with the contents of his narration" (FREIRE, 1987, p. 37, emphasis added). In this same direction, Volóchinov (2017) considers that human communication takes place in the dialogical process between the interlocutors invested in this action, involving not only the immediate speakers, but also the discursive other of the dialogical relationship.

In this direction, Freire (1987, p. 108) points out that:

> Existence, because it is human, cannot be mute, silent, nor can it be nourished by false words, but by true words, with which men transform the world. To exist, humanly speaking, is to pronounce the world, to change it. The pronounced world, in turn, turns problematized back to the pronouncing subjects, demanding from them a new pronouncing.

Regarding the conception of subjects, Bakhtin (2011) considers that the subject of enunciation is not a passive being, but responsible and responsive; responsible because it presupposes the awareness that the epistemological choices made by him are always of ideological and political nature and have ethical implications in the lives of others; responsive because every subject adopts towards himself a responsive attitude, being able to take various positions (agree, disagree, discuss, direct, expand, apply, associate, exemplify) in relation to what is being "said", acting actively in the enunciative act. In projects linked to the Educommunication proposal, it is relevant to consider the relationship between the subjects (interlocutors: producers, represented or professional characters, teachers, students) and

texts/discourses, since these subjects participate, somehow, in the process of sense production.

For Xavier (2018, p. 92),

> Educommunication is, without a doubt, a discursive practice and is attentive to the discourses circulated by the media. It is interested in questioning and answering, in an exercise of critical reading, not only what was said, but mainly, how it was said, who said it and when it was said, under what/how/what historical conditions they said it, to which social voices they are affiliated. In this dialogical texture, the search for answers - in a proposal of understanding them and not only of identification, because reading critically is not an identification, but an understanding that focuses on the effects of meaning that the statements made by the media can provoke, which sets of interests are being called upon.

The second concept to be highlighted refers to the utterance, as the basis of the discursive communication process. This concept encompasses the uses of language in concrete situations, has a value dimension of the producer with the content of the object and the meaning and impels the receiver to exercise a responsive attitude, i.e., expresses a relationship between interlocutors. Every utterance is just a moment, a link, in the chain of discursive communication, which is uninterrupted. This link integrates the concrete discursive interaction and the extraverbal situation, which are necessary parts of its constitution and meaning. This question is very dear to communication studies, since it makes explicit the fact that there is no such thing as an absolutely neutral utterance. Thus, the use of the term "word" is not close to the idea of a designative term, but to the possibilities of meaning. Thus, it is worth considering that there is the language word (constant meaning, usually found in dictionaries) and the ideological word (ideological sign, socially and historically situated and valued by subjects in time and space).

Taking the idea of word as a sign, Freire (1987, p. 10, emphasis added) understands that "the word as human behavior, signifier of the world, not only designates things, it transforms them. It is not only thought, it is 'praxis'. Thus considered, semantics is existence, and the living word is fulfilled in work. In other words, "the living word is existential dialog. It expresses and elaborates the world, in communication and collaboration. Authentic dialogue - the recognition of the other and the recognition of oneself in the other - is the decision and the commitment to collaborate in the construction of the common world". (FREIRE, 1987, p. 28).

In this conception of the living word, Volóchinov (2017, p. 106) attests that

> What is important is not so much the signical nature of words, but their social omnipresence. For words literally participate in every interaction and contact between people: in collaboration at work, in ideological communication, in casual everyday contacts, in political relations, etc. The numerous ideological threads that penetrate all areas of social communication are realized in the word. It is quite obvious that the word will be the most sensitive indicator of social changes, and this occurs there where these changes are still forming, where they have not yet built themselves into organized ideological systems. [...] The word is capable of fixing all the transitory phases of social changes, however delicate and fleeting they may be.

By considering that the word is not reduced to mere nomenclature, Freire and Bakhtin's Circle contribute to a reflection about the work with media productions in school contexts, since they point to the transforming potential of social interactions. It is in and through language that subjects constitute themselves, that meanings are produced, and that interactions are built.

For Volóchinov (2017, p. 205),

> The importance of the orientation of the word to the interlocutor is extremely great. In its essence, the word is a bilateral act. It is determined both by the one from whom it comes and by the one to whom it is addressed. As a word, it is precisely the product of the interrelationships of the speaker and the listener. Every word serves as an expression of the "one" in relation to the "other". In the word, I shape myself from the point of view of the other and ultimately from the perspective of my collectivity. The word is a bridge that connects the self to the other. It rests one end on me and the other end on the interlocutor. The word is the common territory between the speaker and the interlocutor.

In considering the relationship between the "I" and the "other", both Freire and Bakhtin's Circle point to the dialogic dimension of the communication process, allowing us to understand media productions as statements. This conception is the basis of the Educommunication proposals, allowing for an analysis of the contexts of production, circulation, and reception, the problematization of the choices and the effects of meaning of the linguistic and semiotic resources, as well as a discussion of the link between the statements and the ideologies that situate axiological positions. Thus, in the context of Educommunication, it is relevant that the proposals for the reading of media productions be propelling transformations, whether they are manifested by the expansion of cultural knowledge, or whether they are manifested by changes in behavior or points of view. In Educommunication, "[...] it is important to dispense the specious look about the technological changes and their social and cultural implications; however, it is necessary to do it in a critical-reflexive opening" (CITELLI; SOARES; LOPES, 2019, p. 20).

Educommunication can contribute to a formation of social subjects, since it assumes as its main objectives: (1) promote democratic access to the production and dissemination of information;

(2) facilitate critical perception of the way the world is edited in the media; (3) facilitate teaching/learning through the creative use of the media; (4) promote the communicative expression of the members of the educational community; (5) share, exchange and form understanding among people, in relation to the planning, implementation and evaluation of processes, programs and products aimed at creating and strengthening communicative ecosystems in face-to-face or virtual educational spaces, or other social spaces (SOARES, 2002).

In this sense, the concept of word expands to the context of the enunciation process (context of production and reception of discourses), encompassing linguistic, semiotic, ideological and cultural dimensions, which imposes a necessary articulation with the concept of enunciation, which is organized in the form of a chain, articulating with previous enunciations, raising others and favoring processes of sense production that consider the socio-ideological dimension of media productions.

According to Arruda (2013, p. 238, emphasis added),

> [...]school is the space to understand the transformation that digital technologies bring about. School is the place of criticism, of positioning, of the search for understanding the meanings and significance of these technologies. It is where one seeks to understand the discourses, the production strategies, the ways technologies are apprehended and how their discourses are incorporated (or not) by our actions. In other words, it is expected that the school forms, in a systematized way, "in and for the media", since they are the current carriers of the contents apprehended by people.

In view of the above, it is worth pointing out that school is no longer the only place where children and young people learn about the world, interact, and produce knowledge. And this reality becomes even more evident today, in which access to New Information and Communication Technologies (NICT) has been expanded, providing playful and more attractive learning experiences than the formal teaching method adopted by schools. And, in this context, the student has the possibility, besides participating in the activity of receiving various contents, to exercise authorship, since he can establish his own communication spaces and, from them, interact with other young people and adults.

Freire (1996) understands education as an activity that depends on the communicative act for the construction of knowledge. The communicative act cannot be separated from the specific situation or the broader cultural context that surrounds it, hence the importance of valuing the previous knowledge of human agents and bringing to the debate issues that make sense to the interdiscursive agents. Education as a practice of freedom "does not begin when educator- student are in a 'pedagogical situation', but when the educator asks himself about the 'content of the dialogue' and the 'programmatic content of education'" (FREIRE, 1996, p. 116, author's emphasis).

> Thus, in the living practice of language, the linguistic consciousness of speaker and receiver has nothing to do with an abstract system of normative forms, but only with language in the sense of the set of possible contexts of use of each particular form [...] (FREIRE, 1996, p. 96)

That is, the dialogue is established thanks to the concrete enunciates that are heard or reproduced in the effective communication with the people involved in the interactions. In this perspective, Beth Brait (2013) highlights that an utterance is always modulated by the speaker to the social, historical, cultural and ideological context, because otherwise, this utterance will not be understood.

Miotello (2020) adds that, through dialogue, words constitute us, change us, therefore, they are a relationship of alterity. And, by changing us, they constitute us and do not complete us, but make us different. This is because dialogue is not limited to the I-tu relationship, "[...] it is this encounter of men, mediated by the world" (FREIRE, 1987, p. 45) that we use to pronounce it.

In this direction, it is relevant that the school develops methodological strategies for an analysis of the "saying" proposed by the producers of media texts, in order to provide spaces for a critical formation on the part of the students, whether in the dimension of the modes of organization of these productions, or in the dimension of the discourses that are conveyed, or even in the dimension of the potentialities of social transformation emanating from the interaction processes raised by didactic activities.

As a way to contribute to the development of these strategies, in Chart 1 we present possibilities for exploring media productions in the compositional, discursive, and social dimensions.

Chart 1 – Possibilities for exploring media productions

Dimensions	Possibilities for analysis
Compositional Dimension	How the production is organized in terms of configuration: a) constituent parts; b) types of resources (linguistic and semiotic).
Discursive Dimension	How the production explores the discursive dimension: a) exploration of the project of saying (communicative purpose of the production); b) exploration of time and space c) presence of language modalities (oral, written, sound and image); d) exploration of the effects of meaning produced by the choices and combinations of linguistic and semiotic resources e) exploration of the modes of representation (cuts and edits, framing, sounds, movements, angles, exhibition time, if applicable).

Dimensions	Possibilities for analysis
Social Dimension	How the production fits into the social context: a) exploration of the thematic content; b) analysis of the reception conditions by the interlocutors and the students who interact with the production; c) modes of representation of the contexts portrayed; d) axiological positions suggested.

Source: Prepared by the authors

An analysis of the various issues that make up the process of production, circulation, and reception of media can allow the establishment of educational situations, with pedagogical intentionality based on critical reflection about the modes of social configuration and operation of the media. This is confirmed by Mercado (2002, p. 27), when he states that:

> The school, as an agency of socialization, of insertion of the new generations in the values of the social group, has the commitment to provide the student with the development of skills and competencies such as: reading skills, which implies understanding of writing; ability to communicate; mastery of new information and production technologies; ability to work in groups; ability to identify and solve problems; critical reading of the mass media; ability to criticize social change.

Thus, the articulation between education and communication enables an analysis of the peculiar specificities of each field. Considering the epistemological, methodological, and axiological assumptions that constitute educational action can enable a less intuitive pedagogy. Considering the principles and values of communication can contribute to the understanding of media and technologies as spaces of meaning production and as mediators of interactions. Soares (2002, p. 20) states that meaning is "what provokes learning, not technology".

Final remarks

This article aims to reflect on the contributions of the theoretical assumptions advocated by Paulo Freire and the Bakhtin Circle to the field of Educommunication. This reflection was motivated by the need to question the contemporary social context, marked by the dissemination of technologies and by the re-signification of communication processes, which has demanded from school institutions new ways of pedagogical organization and of establishing interactions among subjects.

In view of the above, by assuming an epistemological position that the articulation between communication and education must be based on dialogicity between subjects and

aim at social transformations, this study considered that the theoretical assumptions of Bakhtin's Circle and Paulo Freire are relevant to the discussion proposed here, since they allow an approach that considers the dimensions of the uses of language in media contexts and liberating pedagogy. From the perspective of dialogicity, it is relevant to consider that subjects constitute themselves in and through language, in interaction with other interlocutors, in a responsive-active way. From the perspective of education, it is important to consider the pedagogical action as a political act, for the construction of knowledge and the creation of another society: more ethical, fairer, more human, and with more solidarity.

In this direction, Educommunication is concerned with formative and transformative processes, having communication as a transversal axis of human practices; of the inseparability of the knowledge construction process, as a communicative process. The epistemological conception is based on the dialogical process that is established through language between interdiscursive agents. Thus, Paulo Freire (1983, 1987, 1996, 2002) and Bakhtin (2011) and Volóchinov (2017) bring contributions to the construction of theoretical contributions imbricated in education and communication.

It is noteworthy that Paulo Freire, in several works, brings essential contributions that link the process of communicating (interaction) to the process of education, because he conceives that communicating builds knowledge through "interlocutor subjects that seek the construction of meanings" (FREIRE, 1983, p. 69). The author emphasizes that communication is only effective when "[...] the verbal expression of one of the subjects has to be perceived within a meaningful framework common to the other subject" (FREIRE, 1983, p. 45). Moreover, the author recognizes the transforming potential of education, because from it, social agents can learn to respect each other, practice alterity, and use praxis for reflection and action in/by/about/with the world to transform it. Thus, from a reflective practice on the modes of production and reception of the media, it is possible to expand the formation of skills necessary for a critical consciousness. Problematizing the discourses and the silencing of media productions can favor a dialogical and emancipatory education.

Addressing the contributions of Bakhtin's Circle, the concept of language as a constant process of interaction mediated by dialogue - and not only as an autonomous, abstract system - deserves to be highlighted in the discussion here undertaken. In this context, language is used in an uninterrupted way through verbal and social interaction among interlocutors, and is not a stable system of normatively identical forms. Thus, the subjects are seen as social agents, for it is through dialogues between the interlocutors that the exchange of experiences and knowledge takes place. The enunciation and the dialogical conception of language

reinforce the presence of the Other (alterity) in the conception of the meanings in the discourse, with the speaker and interlocutor present in the process of sense construction.

Finally, from the reflection proposed here, we can highlight that the basic principles of Educommunication are not sustained in the mere junction between the areas of communication and education, but in the systematization of an epistemological reference that makes explicit the constitution of Educommunication as an autonomous field of knowledge. This field presents a political-transformative and dialogical-discursive statute that allows us to problematize the interactions between subjects mediated by the media and the technologies, including linguistic-semiotic choices, signals for the (re)construction of meanings, as well as the discursive intentionalities and their effects on the organization of society. From this perspective, Educommunication allows the establishment of interactions that enable the formation of critical subjects, in the dimension of empowerment, autonomy and responsive positioning, culminating in effective possibilities of social transformation and recognition of the constitutive singularities of each subject, each learner, as well as the differences that constitute the fields of education and language.

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