

Contribuições de Maria Aparecida Baccega aos Estudos de Recepção¹

Maria Aparecida Baccega's contributions for Reception Studies

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Resumo: *Este artigo tem o objetivo de registrar e discutir as contribuições de Maria Aparecida Baccega (1943-2020) aos estudos de recepção. Trata-se de estudo bibliográfico em que se busca cotejar os principais conceitos trabalhados por Baccega com base em levantamento realizado sobre sua obra em revistas acadêmicas, livros e capítulos de livros, anais de eventos científicos, bem como do registro das teses e dissertações que a pesquisadora orientou ao longo de sua vida acadêmica. Não pretende ser um levantamento exaustivo e muito menos conclusivo. Propõe-se destacar a compreensão dela sobre os conceitos de sujeito social, produção de sentido, mediações, recepção e consumo. Este estudo se justifica porque se vincula a uma tradição de estudos sobre teóricos latino-americanos e suas contribuições relevantes para a área da comunicação.*

Palavras-chave: *Maria Aparecida Baccega; estudos de recepção; discurso.*

Abstract: *This article aims to record and discuss the contributions of Maria Aparecida Baccega (1943-2020) to reception studies. This is a bibliographic study based on the author's work in academic journals, books and book chapters, annals of scientific events as well as the registration of the theses and dissertations that she has guided throughout her academic life. It is not intended to be an exhaustive research, much less conclusive. Based on our view of the author's work, it is proposed to record her understanding of the concepts of social subject,*

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production of meaning, mediations, reception and consumption. This study is justified because it is linked to a tradition of studies on Latin American theorists and their relevant contributions to the area of communication.

Keywords: *Maria Aparecida Baccega; reception studies; speech.*

Introduction

The goal of this article is to deal specifically with the history³ of intellectual production of Maria Aparecida Baccega (1943-2020) on the theme of reception studies. The author, PhD and full professor worked for 25 years at USP's School of Communications and Arts and, after the retirement, at the Superior School of Marketing and Propaganda of São Paulo, managing the Graduate Program in Communication and Consumption Practices. In the academic path, Baccega stood out in the field of discourse studies, as an expert in verbal language, editor of scientific publications, researcher of language and discourse analysis, of telenovela studies, management of communicational processes and inter-relations of communication and education. In a research we performed on her work, based on her Lattes profile, we found 77 scientific articles published in national and international publications, 61 book chapters and 29 books. She also advised 18 masters and 14 PhDs. She presented works in numberless congresses, seminars and events whose annals register her participation and contribution. In this extensive body of work, the reflection that we develop here is mainly concerned with Baccega's contributions to reception studies regarding the concepts of social subject, receptor, mediations, consumption. All these concepts were discussed by her taking into account theories of verbal language, mainly under the perspective of circulation of discourses and production of meanings.

We divided our analysis in three axis: methodological aspects of research and contextualization of Baccega's work, highlighting her

- 3 It is worth highlighting the already documented trajectories of Eliseo Veron, Mario Kaplun, José Marques de Melo, Luiz Beltrão, Jesús Martín-Barbero, Armand Mattelart, Memórias da Comunicação Grupo Gaúcho, do Grupo Uspiano and many more, in projects on the memory of research in Communication in the country. Some publications: Melo, José Marques de; Dias, Paulo Rocha (Orgs.) *Comunicação, cultura, mediações. O percurso intelectual de Jesús Martín-Barbero*. São Bernardo do Campo: Universidade Metodista, 2000. Melo, José Marques de; Santos, Marli. (Orgs.) *Mutações na Comunicação: ampliando as fronteiras do jornalismo*. Luiz Beltrão. São Paulo: Umesp/Intercom, 2016. Melo, José Marques de (Org.) *Fortuna crítica de Luiz Beltrão. Dicionário bibliográfico*. São Paulo: Intercom/Umesp, 2012. Maldonado, Alberto Efendy; Castro, Edizon León (Org.). *Investigación crítica de la comunicación en América Latina: diálogos con la vertiente Mattelart*. Quito: Ciespal, 2019.

production related to reception studies; her conception on the role of language and communication in the conformation of social subject; coming from this understanding, the analysis/discussion made around the concepts of mediation, reception and consumption. Finally, we will make some notes about the author's contribution, taking into account the reception studies for the inter-relation communication, education and televisional fiction.

History of contribution to the field of communication: a profile with method

The method for this research, whose goal is to identify and analyze the contribution of an academic history on reception studies, was the bibliographic research and contextualized analysis in the concepts highlighted based on keywords, titles and abstracts. In addition, the attentive reading of the selected material enabled us to identify a theoretical scenario through which the author passed during her academic production. Assis ([s.d.] *On-line*) makes a bibliometric research of Baccega's work registered until 2012, through the data retrieved from her Lattes profile updated until then. In that study, Assis identified the central profile of the intellectual Maria Aparecida Baccega whose characteristic is the interdisciplinary practice in scientific production, the interest on research and the theoretical approach given to concepts developed in the analysis of empirical objects.

The differential presented here is to center our goal in the analysis of Baccega's contributions for the reception studies through the method of bibliographic study, focused in the author's body of work. To do so, we followed the steps indicated by Treinta et al. (2012) for the definition of the theme: reception studies; research keywords: social subject, receptor, consumption, mediations; as well as the guiding question of research: what is Maria Aparecida Baccega's contribution for reception studies? Once defined the goal, the research question, the keywords that guide the research goal, we start the search for these keywords in Baccega's

work, having as universe the data available on her Lattes profile declared by the author. Out of her body of work, we've selected to compose the sample articles, book chapters, books and articles of the National Meetings of Compós, that would indicate in her textual body of title, keyword and/or abstract any of the concepts chosen (reception, social subject, consumption, mediations). We mapped all of the data and composed an Excel sheet so we could have the dimension of the information to be analyzed. Once the reading of titles, keywords and abstract was done, we began the selection of the corpus to be analyzed. The set of texts selected were 20 articles in scientific publications; 15 book chapters; 6 books and 2 articles presented in Annual Meetings at Compós, as well as an article presented with Compós' template, but not found in the conference proceedings nor among the articles of the magazine E-Compós, the address of the basis of the article is http://www.compos.org.br/data/biblioteca_1283.pdf. The thesis and dissertations that Baccega guided were also part of our research universe. We began to relate the material selected for analysis, according to the object to this article.

Table 1 – Articles published in publications

BUDAG, FERNANDA ELOUISE; MARCELINO, ROSILENE MORAES ALVES; ABRÃO, MARIA AMÉLIA PAIVA; BACCEGA, MARIA APARECIDA. <u>Consumo</u> e Cidadania: em perspectiva a <u>recepção</u> do <u>rap</u> da periferia paulistana. <i>Comunicação & Educação</i> (USP), v. 20, p. 47-55, 2015.
BACCEGA, M. A.; BUDAG, F. E.; RIBEIRO, L. M. Rebelde(s): <u>consumo</u> e valores nas telenovelas brasileira e mexicana. <i>Comunicação & Educação</i> (USP), v. 18, p. 95-104, 2013.
BACCEGA, M. A.; ANTONACCI, A. A transmidialidade em morde&assopra: uma reflexão sobre <u>consumo</u> cultural e construções narrativas. <i>Comunicação & Educação</i> (USP), v. 18, p. 89-98, 2013.
BACCEGA, M. A.; CASTRO, G. S. ; RIZZO, M. Retos en la investigación sobre <u>consumo</u> cultural y comunicación. <i>Portal Comunicación.com</i> , v. 1, p. 00-00, 2012.
MARCELINO, R. M. A.; BACCEGA, M. A. Clô: uma personagem da sociedade de <u>consumo</u> . <i>Comunicação & Educação</i> (USP), v. 1, p. 99-112, 2011.
BACCEGA, M. A. Comunicação/educação: relações com o <u>consumo</u> . Importância para a constituição da cidadania. <i>Comunicação, Mídia e Consumo</i> , v. 7, p. 49-66, 2010.

Table 1 – Continuation

BACCEGA, M. A. Construindo a cidadania nas interrelações comunicação, educação e <u>consumo</u> . Conexiones. <i>Revista Iberoamericana de Comunicación</i> , v. 2, p. 20-29, 2010.
BACCEGA, M. A.; MACEDO, Diana Gualberto de. Afinal, o que é gênero em comunicação? O <u>consumo</u> da programação midiática televisiva. <i>Comunicação & Informação</i> (UFG), v. 13, p. 01-11, 2010.
BACCEGA, M. A.; CASTRO, G. S. . Comunicação e <u>consumo</u> : cidadania em perigo? <i>Revista da ESPM</i> , v. 16, p. 56-60, 2009.
BACCEGA, M. A.. Comunicação/Educação e a construção de nova variável histórica. <i>Comunicação & Educação</i> , v. 3, p. 1-10, 2009.
BACCEGA, M. A.. Inter-relações comunicação e <u>consumo</u> na trama cultural: o papel do <u>sujeito ativo</u> . <i>Animus (Santa Maria Online)</i> , v. 15, p. 1-15, 2009.
BACCEGA, M. A. Discurso da comunicação: encontro de ficção e realidade. <i>Comunicação & Educação</i> (USP), v. 12, p. 23-34, 2007.
BACCEGA, M. A.; GUIMARÃES, M. O. Da comunicação à educação: a importância <u>dos estudos de recepção</u> . <i>Comunicação & Educação</i> (USP), v.1 2006, p. 409-414, 2006.
BACCEGA, M. A. Comunicação: interação emissão/ <u>recepção</u> . <i>Comunicação & Educação</i> (USP), São Paulo: Editora Salesiana, v. VIII, n. 23, p. 7-15, 2002.
BACCEGA, M. A. Meios de Comunicação na Escola. <i>Comunicação & Educação</i> (USP), São Paulo, v. IX, n. 25, p. 7-15, 2002.
BACCEGA, M. A. Comunicação/Educação: conhecimento e <u>mediações</u> . <i>Comunicação & Educação</i> (USP), São Paulo, v. VII, n. 20, p. 7-14, 2001.
BACCEGA, M. A. A Construção do Campo Comunicação/Educação: alguns caminhos. <i>Comunicação & Educação</i> (USP), São Paulo, v. VII, n. 48, p. 18-31, 2001.
BACCEGA, M. A. <u>Recepção</u> : nova perspectiva nos estudos de Comunicação. <i>Comunicação & Educação</i> , São Paulo, v. VI, n. 12, p. 7-16, 1998.
BACCEGA, M. A. Comunicação e <u>Mediações</u> . <i>Comunicação & Educação</i> (USP), São Paulo: Editora Moderna, v. 1, n. 4, p. 7-12, 1995.
Baccega, M. A. Do mundo editado à construção do mundo. <i>Comunicação & Educação</i> , (1), 7-14, 1994.

Table 2 – Book chapters

<p>TONDATO, M. P.; BACCEGA, M. A.; ANTONACCI, A.; ROCHA, C. R. N. C.; ABRÃO, MARIA AMÉLIA PAIVA; JUNQUEIRA, A. H.; SABOIA, C. T. N.; BUDAG, F. E. Novos formatos teleficcionais e a <u>recepção</u> da televisão de qualidade no Brasil: um olhar para a supersérie onde nascem os fortes. <i>A construção de mundos na ficção televisiva brasileira</i>. 1. ed. Porto Alegre: Sulina, 2019, v. 6, p. 225-247.</p>
<p>BACCEGA, MARIA APARECIDA; ROCHA, C. R. N. C. A importância da inter-relação entre o campo da comunicação /educação e os <u>estudos de recepção</u>: um olhar para a comunicação a partir dos sujeitos. In: KUNSCH, Margarida; FIGARO, Roseli (Org.). <i>Comunicação e educação: caminhos integrados para um mundo em transformação</i>. 1. ed. São Paulo: Intercom, 2017, v. 1, p. 71-88.</p>
<p>BACCEGA, M. A. Comunicação, educação e <u>consumo</u>: encontros. In: ROCHA, Rose de Melo; PERES-NETO, Luiz (Org.). <i>Memória, comunicação e consumo: vestígios e prospecções</i>. 1. ed. Porto Alegre: Sulina, 2015, v. 1, p. 21-32.</p>
<p>BACCEGA, M. A. <i>Dicionário de comunicação: escolas, teorias e autores</i> (verbete Comunicação e <u>Consumo</u>), p. 53-65. 1. ed. São Paulo: Editora Contexto, 2014. v. 1. 8p.</p>
<p>BACCEGA, M. A. Comunicação/educação a construção de nova variável histórica. In: CITELLI, Adilson Odair; COSTA, Maria Cristina Castilho (Org.). <i>Educomunicação: construindo uma nova área de conhecimento</i>. 1. ed. São Paulo: Paulinas, 2011, v. 1, p. 31-42.</p>
<p>BACCEGA, M. A. Reflexões sobre as relações comunicação/educação e <u>consumo</u>. In: José Marques de Melo. (Org.). <i>Pensamento comunicacional Uspiano: impasses mundializadores na escola de Comunicações e Artes</i>. São Paulo: SOCICOM, 2011, v. 2, p. 203-213.</p>
<p>BACCEGA, M. A. Inter-relações comunicação e <u>consumo</u> na trama cultural: o papel do <u>sujeito ativo</u>. In: CARASCOZA, João Anzanello ; ROCHA, Rosamaria de Melo. (Org.). <i>Consumo midiático e culturas da convergência</i>. São Paulo: Miró Editorial, 2011, v.1 , p. 26-44.</p>
<p>BACCEGA, M. A. Reflexões sobre as relações comunicação/educação e <u>consumo</u>. In: BARBOSA, Marialva ; MORAIS, Osvando J. de (Org.). <i>Comunicação, Cultura e Juventude</i>. São Paulo: INTERCOM, 2010, v. 1, p. 433-446.</p>
<p>BACCEGA, M. A.; BUDAG, F. Representações em Rebelde e <u>recepção</u> de Rebelde: o global e o local na comunicação e no consumo. In: Centro de Altos Estudos da ESPM-(CAEPM) (Org.). <i>Arenas da comunicação com o mercado: articulações entre consumo, entretenimento e cultura</i>. 1ed. São Paulo: Alameda Casa Editorial, 2010, v.1 , p. 233-248.</p>
<p>BACCEGA, M. A. Campo comunicação/Educação: mediador <u>do processo de recepção</u>. In: BACCEGA, M. A.; COSTA, Maria Cristina Castilho (Org.). <i>Gestão da comunicação: epistemologia e pesquisa teórica</i>. São Paulo: Paulinas, 2009, v.1 , p. 13-</p>

Table 2 – Continuation

BACCEGA, M. A. Inter-relações comunicação e <u>consumo</u> na trama cultural: o papel do <u>sujeito ativo</u> . In: CASTRO, Gisela; TONDATO, M. (Org.). <i>Caleidoscópio midiático: o consumo pelo prisma da comunicação</i> . São Paulo: ESPM, 2009, v.1 , p. 4-20.
BACCEGA, M. A. Campo comunicação educação: <u>mediador</u> do processo de <u>recepção</u> . In: CASTRO, Gisela Grangeiro da Silva; TONDATO, Márcia (Org.). <i>Caleidoscópio midiático: o consumo pelo prisma da comunicação</i> . São Paulo: ESPM-SP, 2009, v.1 , p. 22-42.
BACCEGA, M. A. Comunicação educação e <u>consumo</u> : relações. In: CASTRO, Gisela Grangeiro da Silva; BACCEGA, Maria Aparecida (Org.). <i>Comunicação e consumo nas culturas locais e global</i> . São Paulo: ESPM, 2009, v.1 , p. 1-11.
BACCEGA, M. A.; TONDATO, M.; MACEDO, D.; SANTANA, F. C. Gêneros televisivos e publicidade no prime-time português e brasileiro: a <u>recepção</u> como suporte das relações entre comunicação e <u>práticas de consumo</u> . In: MARTINS, Moisés de Lemos; CABECINHAS, Rosa (Org.). <i>Anuário internacional de comunicação lusófona 2009: memória social e dinâmicas identitárias</i> . Portugal: Grácio Edutor, 2009, v. 1, p. 1-270.
BACCEGA, M. A. O impacto da publicidade no campo da comunicação/educação: <u>recepção</u> de professores e alunos do Ensino Médio. In: SOUSA, Helena; MARI-NHO, Sandra (Org.). <i>Anuário Internacional de Comunicação Lusófona 2007: os media no espaço lusófono</i> . Minho PT: Campo das Letras, 2007, v.1 , p. 327-344.

Source: Author.

Table 3 – Books

TONDATO, Márcia; BACCEGA, M. A. <i>Telenovela nas relações comunicação e <u>consumo</u>: diálogos Brasil e Portugal</i> . 1. ed. São Paulo: Paco Editorial, 2013. v. 1. 206p.
BACCEGA, M. A.; OROFINO, M. I. (Org.). <i>Consumindo e vivendo a vida: telenovela e <u>consumo</u> e seus discursos</i> . 1. ed. São Paulo: Intermeios, 2012. v. 1. 202p.
BACCEGA, M. A. <i>Comunicación y culturas del <u>consumo</u></i> . 1. ed. Espanha: Comunicación Sociales, Saracozza, 2012.
CASTRO, G. S. ; BACCEGA, M. A. (Org.). <i>Comunicação e <u>consumo</u> nas culturas locais e global</i> . São Paulo: ESPM, 2009. 615p.
BACCEGA, M. A. <i>Palavra e discurso: história e literatura</i> . São Paulo: Ática, 1995. 96p.
BACCEGA, M. A. <i>Comunicação e Linguagem: discursos e ciência</i> . São Paulo: Editora Moderna, 1998. v. 1. 127p.

Fonte: Autor

Board 4 – Compós meetings

BACCEGA, M. A. Inter-relações comunicação e consumo: receptor e consumidor. In: 18° Compós, 2009, Belo Horizonte. XVIII Encontro Anual da Compós: Associação Nacional de Programas de Pós-Graduação em Comunicação. São Paulo: Compós, 2009. p. 1-13.

JUNQUEIRA, A. H.; BACCEGA, M. A. O processo de construção da imagem do receptor pelo enunciador na comunicação persuasiva: um estudo de caso na publicidade institucional de flores e plantas ornamentais no Brasil. In: 17° Encontro Anual da Associação Nacional dos Programas de Pós-Graduação em Comunicação. São Paulo: Compós/Unip, 2008. p. 1-17.

BACCEGA, M. A. O campo da comunicação/educação e as práticas de recepção: o papel das mediações. http://www.compos.org.br/data/biblioteca_1283.pdf. Este terceiro artigo com *template* da Compós não foi encontrado nem nos anais dos congressos nem entre os artigos da *E-Compós*. No entanto, por acaso, o encontramos via Google.

Source: Author.

The reading of the selected material allows us to affirm that the author's concern is to define the communication having as a scope language studies, considered through the issue of the relation between discourses, always situated, passing through conditions of production and, therefore, by social, cultural and ideological injunctions that shape them. This pillar allows us to claim the field of communication as production/reception simultaneously. Thus, Baccega denies the linearity and transmission as explanatory terms of communication. She brings out to the conceptual arena the problematization of communication as a field of inter-relations in which their simultaneously feed one another the roles of production/reception. With this formulation, Baccega contests the lineage of communication theories based on Functionalism and Structuralism, classic currents that guided a great extent of researches in the field of Communication in the 20th century.

It is interesting to check how this intellectual history of Baccega gave support to theses and dissertations of the young researchers advised by her. Out of 32 orientations, among 14 PhD students and 18 Master's students, we have 18 works related to the theme of reception and/or consumption, as shown by Table 5.

Table 5 – Theses and dissertations with the theme of reception and/or consumption

LEVEL	title	Autor	Ano	Instituição
DO	Estudo de recepção: o mundo do trabalho como mediação da comunicação	FIGARO, Roseli	1999	ECA-USP
DO	Negociação de sentido: recepção da programação de tv aberta.	TONDATO, Marcia P.	2004	ECA-USP
DO	O cotidiano e a cultura: <u>mediações</u> em que se tece o sentido	<u>Guimarães, Margaret O.</u>	2006	ECA-USP
ME	Recepção: heterogeneidades e negociações de sentidos. O jornalismo político e os sujeitos leitores das revistas semanais	AZEVEDO, Aline Fernandes de	2006	ECA-USP
ME	Comunicação em rede, novos agentes socializadores e recepção práticas culturais: o consumo de Internet em lan houses na periferia de São Paulo	BREDARIOLI, Claudia Maria Moraes	2008	ESPM
ME	Comunicação, recepção e consumo entre o Guarani: o índio na mídia e a mídia na vida do índio	VENDRAME, Sonia I.	2009	ESPM
ME	Comunicação, recepção e consumo construção de sentidos na arena do popular: a berlinda do Círio de Nazaré como suporte midiático	JUNQUEIRA, Antonio Hélio	2009	ESPM
ME	Comunicação, recepção e consumo: inter-relações. O receptor/ consumidor no prime time brasileiro e português	MACEDO, Diana Gualberto de	2010	ESPM
ME	Comunicação, recepção e consumo: as manifestações culturais e sua influência na formação das identidades. Um estudo sobre as telenovelas Duas Caras (brasileira) e A Outra (portuguesa)	ABRÃO, Maria Amélia Paiva	2010	ESPM
ME	Comunicação, educação e <u>consumo</u> : a circulação de práticas de consumo na intraficção e a sua apropriação por estudantes	MARCELINO, Rosilene M. Alves	2012	ESPM

Table 5 – Continuation

ME	Comunicação, <u>consumo</u> e educação: o caso da telenovela Amor e Revolução	ARAUJO, Dayse Maciel de	2013	ESPM
ME	Comunicação, <u>consumo</u> e educação: os discursos sobre ciência na telenovela Morde & Assopra: uma aventura interdisciplinar sobre aprender, apreender, ouvir e contar histórias	ANTONACCI, Andrea Celeste Montini	2013	ESPM
ME	Comunicação, recepção e consumo: suas inter-relações em rebelde-RBD	BUDAG, Fernanda E.	2014	ESPM
ME	<u>Retratos do brasileiro no imaginário equatoriano: um estudo de recepção da telenovela Avenida Brasil em Guayaquil</u>	NOVAES, Lizbeth C. Kanyat Ojeda de	2014	ESPM
ME	Comunicação, educação e <u>consumo</u> : por uma pedagogia da igualdade e da liberdade	PIRES, Regina de Lima	2016	ESPM
ME	O conceito de família na telenovela: um estudo sobre sua recepção	ROCHA, Camilla R. Netto da Costa	2017	ESPM
ME	Comunicação, educação e <u>consumo</u> : a telenovela Lado a Lado e a questão do negro no Brasil	BARRETO, Rosana Grangeiro	2017	ESPM
ME	O conceito de família na telenovela: um estudo sobre sua recepção	<u>ROCHA, Camilla R. Netto da Costa</u>	2017	ESPM

Source: Author.

It is not the case here of quantifying (bibliometric study) the number of times that certain concepts appear in the selected body of work for analysis, it is also not the case of being quantified the references and citations of authors incorporated to the selected material. We can point out, certainly, according to our experience as readers of Baccega's work and for handling the material analyzed, that authors that were referenced and guided her production are those linked to language studies, such as Ferdinand Saussure, Roland Barthes, Michel Pêcheux, Adam Schaff, Umberto Eco, Eugenio Coseriu, Henri Lefebvre, Ferruccio Rossi-Landi, Mikhail Bakhtin, Dominique Maingueneau, Eni Orlandi, Augusto

Ponzo, Louis Hjelmslev, and to History, Culture and Communication, we can reference: Fernand Braudel, Agnes Heller, Walter Benjamin, Michel de Certeau, Jesús Martín-Barbero, Paulo Freire, Klaus Jensen, Edgar Morin, Terry Eagleton, Fredric Jameson, entre outros; além dos clássicos Karl Marx, Friedrich Engels, Antonio Gramsci, Lucien Goldmann, Álvaro Vieira Pinto, Pierre Bourdieu, Octavio Ianni, Florestan Fernandes. Authors and concepts referred and formulated in a vast trajectory whose foundations are traced in two fundamental works of the author, built in the path of PhD and full professorate at USP and that resulted in the two syntheses published in the books *Palavra e discurso. História e literatura* (1995); and *Comunicação e Linguagem: discursos e ciência* (1998).

The theoretical axis are in these two books, mobilized for the conceptual development of the following years, that will be centered in the inter-relation between communication and education; in the study of television fiction/telenovela, based by the conception of the field of communication as the space for interdependence of production and reception of discourses. The cultural and historic contexts that mark economic and social facts appear through the circulation of discourses, in other words, the meanings that are built in the context in which communication takes place.

In this scenario, appears as natural the approach that Baccega makes of reception studies. According to her, as we've said, production/reception are a part of one process whose communicational factor is given in the circulation and re-elaboration of discourses from experience and daily reality of each social subject. The issue of the social subject is the core for the understanding of this thought about the field of communication and, specifically, reception studies. In the body of work that constitutes the corpus of our study, we observe as longitudinal aspect of her composition the apparition of themes and problems in analysis by the author, crossed by the concept of social subject, circulation of discourses, fiction, history, telenovela, communication and education, reception, and finally, consumption. For instance, the

keyword consumption will appear in thesis and dissertations that the author advised from 2008 onwards, moment in which she consolidated the Master's Program in Communication and Consumption Practices at ESPM. In addition to the institutional issue that is named with the term consumption, Baccega worked on discussing and deepening in theoretical terms, in her works and orientations, the concept of consumption. Her perspective unveils a new scenario of theoretical references that will be distanced from the common use of the term in marketing, as we will discuss later on. In the case of the concept of reception or reception studies, Baccega gives a fundamental contribution, when in 1994, in the foreword of the first issue of the magazine *Comunicação e Educação* (Communication and Education), she says:

(...) Communication only happens in the meeting of these two sides: “emitter” and “receptor”. Shows only happen when we watch it and listen to it; newspapers and magazines only happen when we read them. If it is right that communication is only effective when the “message”, what is said, was appropriated by the one who receives it, by us, then it becomes fundamental to know how the media work, so we have the means to know the world better, looking to unveil the mechanism used in its *editing* (BACCEGA, 1994, p. 8).

By referring to communication as the process that happens between emission/production/reception, qualifying the subject as an editor of an already edited discourse by the media, exceeds the importance of social and institutional relations, like the ones in school. It is important to highlight that the School of Communications and Arts, from USP, received the visit of Jesús Martín-Barbero, in 1993, in a series of events organized by the professor Mauro Wilton de Sousa.⁴ From this contact, Baccega maintained a close relationship with Martín-Barbero's work, deepening her reflections to the theoretical issues that the author reinforced in *De los médios a las mediaciones* (1987) and in numberless other articles. It is important to highlight the interview that Baccega (1999) gave with

4 The classic work *Sujeito, o lado oculto do receptor*, published in 1995, with organization of Mauro Wilton de Sousa.

Martín-Barbero, in which, in addition to his personal and academic history, the intellectual talks about communication, work and challenges of contemporaneity. The lucidity of both Martín-Barbero and Baccega, shocks for the capability of enunciating themes so current.

[Jesús Martín-Barbero]: I think the issue goes through this side, it's food for thought. Sincerely, I am the ones who believe that Anthropology is the key, because the challenges presented by the technicity are not purely instrumental, of tools. After all we've said about changes of sensitivity, of perception of time, space, we see that through there goes a transformation that does not fit into the categories with each social science is working on. (In: PAULINO; BACCEGA, 1999, p. 71)

Martín-Barbero's discourse highlights the relevance of the communicational themes, provoking an interdisciplinary thought, giving special attention to the time/space relation. Therefore, we see that Baccega's work (2011) is also based In the theoretic and epistemological concerns of contemporaneity and committed with the "construction of a new historic variable". In the next axis of discussion, we will deal with the Baccega's conception about discourse, verbal language and social subject, fundamental basis for the understanding of the process of communication, in other words, reception studies.

Social subject: the self of communication in the production of meanings

Graduated in Languages at the University of Philosophy, Languages and Human Sciences at USP, with a professional history dedicated to teaching, Baccega arrives to the School of Communications and Arts with the theoretical-practical knowledge in the field of verbal language and discourse analysis to work as a researcher, professor and citizen. The author has contact with primordial works that deal with verbal language in the field of discourse. Some authors were important for that development. Adam Schaff, with the work *Language and knowledge*, translated into Portuguese and published in 1974. As affirmed by Baccega (1995a,

p. 95), the author deals with language “through praxis, in a dialectic posture”. These are also two keywords in Baccega thought process: praxis and dialectics. Another important author in the formation of her conception is Henri Lefebvre, with the work *Language and society*, in European Portuguese, published in 1966. To these works, we add the pioneer authors of Linguistics, base of her formation, and discourse analysis, Michel Pêcheux, and Language studies, Mikhail Bakhtin and Valentin Volóchinov.⁵ The authors named approach language as production of the collective that is society, social and cultural production that molds the movement of social relations and new generations. So the verbal language is a collective human creation, social, civilizational, cultural, always renewed through the dynamics of construction throughout history. The result of discourse is product of social praxis, of dialectic movement, which comprehends the contradictions of a life well lived. Thus, for Baccega, language is a collective production, marked by the values of society in a historical time, but that reserves in layers of meaning the story of the speakers. Always to be contextualized, discourse reveals the most sensitive social changes, concept of Volóchinov, which Baccega already worked with writing her PhD and full professorate. The excerpt below is from the book *Communication and language. Discourse and science* (1998a) is a good thermometer to indicate the thought of Baccega on language.

The relations of social class influence linguistic practices. In this sense, we can say that history is in the language: the linguistic (discursive) accomplishments have attributed values inscribed in them, the differences of interests, the proposition of diverse directions for the same historic process. That is what verbal signs – words – have different feelings, depending on ideological formation in which they are located. Other times, different signs begin to have the same meaning, according with such dependence (BACCEGA, 1998a, p. 20).

5 Valentin Volóchinov author of *Marxismo e Filosofia da Linguagem*, member of the Bakhtin Circle.

Reverberating such line of thought for the concept of subject, so mistreated by numberless conceptions of philosophical idealism, Baccega (1995a, p. 23) says: “when we talk about subjectivity, we cannot lose sight that it is formed through the materiality constituted by the manifestation of many discourses, instituting a plural self”. This idea of “self”, voices that are present in our own discourse, as layers of experience and re-elaboration of other discourses, gives this voice what the author defines: “It is in the plural self that are articulated structures and processes”. In other words, it is there where the dialectic relation operates, contradictory in which establish the means of production and the productive forces, having in mind that the subjects that work compose the productive forces. Therefore, Baccega discusses a fundamental issue:

It is in this plural self that structures and processes are articulated. In it, there are both the results of the historical path of that group and/or social class, in which condition the actions and the processes of actions and the effettivation of behaviors of individuals/subjects (BACCEGA, 1995a, p. 23).

Thus, the receptor can never be treated in Baccega's work as a opposite pole of communication that receives the message and responds like a robot. According to her, communication is the process of the relation between enunciators and enunciatees, in which the production of discourse (message) is conformed by the significations given by the interdiscursivity, in other words, for the dialogue that every discourse presupposes. Dialogue constituted, including, by the dialogic minimum (BAKHTIN, 2002) of the interior discourse. To crown this thought, Baccega (1995, p. 27) affirms: “There is something to perceive the “dislocation” of these significations: the production of meaning is in society, is in history”.

Thus, the centrality on the conception of language guides Baccega's thought in order to understand the field of communication – process of relations between emitter/receptor and story – and the concepts of mediation, reception and consumption. Themes we will approach in the next lines.

Mediations, reception and consumption: conceptions from which she thinks the communication

In Baccega's work has complete relevance her comprehension on verbal language and the circulation of discourses in the communicational process, that being considered as a field of inter-relations marked by the historicity of class struggles. Verbal language in this concept is the privileged mediator between the subject and the object, always in an inter-dependent relation. There is no way to exercise communication and build society without a system of signs to mediate our relation with the world of nature and culture. Therefore, when we talk about studying communicative mediations of culture, or before, the mediations of culture in communicational practices, for Baccega it is about observing especially the system of signs, privileging verbal language. Language constitute us and creates a bridge between us and the others.

In order to have communication, it is necessary for the interlocutors to have a "common" memory, participate in the same culture. That is because communication manifest itself in discourses and the discourses that circulate in society are constituted through intertextuality (BACCCEGA, 1998b, p. 8).

This comprehension brings back to media and its potential in production/circulation of discourses, having it inserted into the conception of the receptor, expression of their place in history, in the struggle to constitute as subject/citizen. This relation of constitutive reciprocity can be observed in an excerpt of his article in the magazine *Communication and Education*.

We need to clarify that the meaning of "content" of media is only complete in the moment someone listens, reads or watches. In this moment, the receptor adds to the meaning that receives the meaning which his culture enables to apprehend. There is one of the levels of mediation. The identity of the citizen, of being Brazilian, is related to the "image" that the media reveal. How the country we live in looks like, what is the traces, the behaviors of our people that unite one another? Here are the media that are constituted, themselves, as privileged mediations. This is

another level of mediation. They are the ones who collaborate for the institution of our identity as an individual/subject and as a citizen (BACCEGA, 1995b, p. 8).

When emphasizing that enunciation of Baccega, what we are reaffirming is that the mediations, beyond the specificities of identity, mobility, temporality, cognition, spatiality, technicity, flows and rituality, present themselves as elements that are present in the discourse, and are anchored in the history of social relations; at the same time, they constitute themselves as symbolic spaces that enclose dialogic and dialectic relations. With these different plans of mediations can be operated in researchers, we cannot operate them separately from an understanding of the total of the process of constitution of meanings and, in this point of view, the clarity of the paper of the media in the constitution of discourses that circulate in society.

Still about mediations, Baccega in an article we retrieved through Google, with a Compós template, but outside the annual proceedings, and also not published at E-Compós, says:

(...) The process or knowledge, that is not confused with the object in study, with the project in exposition, will always take in consideration the existence of mediations, seeking to make them clearer, either through partial perceptions of reality (the part of the street I see through the point where I am positioned to “see it”), or in the perspective of totality, to which the complex configuration the mediation guarantees the movement, the dynamics, the inter-relations (BACCCEGA, *s/d on-line*).

Baccega calls attention to the condition of historic subjects that “make history even without knowing it”; however, our effort, and the effort of reception studies, is to walk towards those subjects that make history through the awareness of their position, in a movement from particular to general, assuming what Bakhtin (2010) called responsivity (as response and responsibility).

Far from proposing a theory and a methodology for reception studies, what Baccega does is to show and work concepts that underlie

the process of reception, distancing themselves from functionalist propositions that deal the receptor as a target-audience, a shapeless mass, captured from a set of data, redesigned and approached with “directed” messages. In the same article (s/d online) Baccega makes an effort to treat the methodology of reception studies.

Dialectically capturing the movement of being social, becomes indispensable the “search of mediations while conducts where the concrete categories are moved giving meaning to the historic process”. (...) This search for mediation means, in the methodologic field, the capture of articulations and live passages that are processed between instances involved in the historic fabric (BACCEGA, s/d *on-line*).

Baccega, following the tradition of Martín-Barbero, understands the receptor in the dialectic of the struggle of subject of being the owner of their enunciation and understanding the deep inter-relation between circulating discourses, what was said and what was not said, the silences, because the silence is also meaning something (ORLANDI, 2007). Understanding the processes of reception is entering the arena of fights that is given through language. A bigger example is what we living right now, with the neoliberal dictionary (DARDOT; LAVAL, 2016) adopted in every social instances: the entrepreneur the competences and skills, free market, competitiveness. These discursive elements, as an ideological mantra, are present since the reality shows until the classroom of elementary teaching (entrepreneurship in school).⁶ They are present, especially, in the discourse of the financial system, as many of the men of State in an aware and positional form; or even the discourse of the Uber driver that sees himself as an entrepreneur, in an illusion of his daily struggle for survival (HELLER, 1970), without the perspective of totality.

Baccega understands the receptor in the conflicting movement for expression and taking awareness of the historic place we all have, relegates, on the other hand, the target audience, the role of the consumer.

6 View website Empreendedorismo na escola – Conectas exponenciais. Disponível em: <https://escolasexponenciais.com.br/inovacao-e-gestao/empreendedorismo-na-escola-por-que-investir/>.

Until the early 2000's, Baccega discussed the receptor in the dimension of social subject and the consumer as the one individual disputed by the market of society. It is interesting to see her manifestation on the theme.

In this path, we can distinguish of reception study of consumption studies. The simple fact of a chocolate ad had effectively enable the sale of a bigger number of chocolates does not indicate that there were reception as we understand. Indicates only that there were appropriation, transitory, of something. And we will see as the field of consumption. Thus, it is not for the fact of a advertisement campaign having success of sales that we can affirm that the receptor subject re-signified cultural behavior, incorporating them to their practice. Reception is a slow and continuous process and is not measured only for quantity (BACCEGA, 1998b, p. 10).

This position will be rubbed to life dynamic, when Baccega receives the challenge of formulating the proposition (with a collective of other academics) the master's at ESPM. The brand of a traditional school in the field of advertisement and marketing will be present in the scope of a program of academic studies, however, the commitment with science and history are present in Baccega's story, which will study this new challenge of professional level and scientific knowledge. There are years of purification in which the author will deepen her reflection on the historic subject and about the function of capitalism. That marked the work of the author in terms of dialectic reflective and pluri-disciplinary will be resumed to leave what she called as "stereotyping" in the use of concepts, thus formulating the opening of one of their articles "The concepts of consumption is one of the territories in which, much more than others, stereotyping fills the spotlight" (BACCEGA, 2009, p. 108). In other words, she reconsidered what she said in 1998, in the aforementioned article for research Communication and Education. But, in the 2009 article. Baccega goes ahead and brings García Canclini in Consumers and Citizens, in her paradigmatic sentence: "Consumption works for thinking", and exemplifies with citations of Sinhá Vitória, character from *Vidas Secas*, through which Graciliano Ramos reports:

Seu Tomás hada a real bed, made by a carpenter, a wooden platform, with the open joints everything well built-in and a raw leather on top, stretched and well nailed. There a Christian man could rest his bones (RAMOS, 1980, p. 46).

The challenges that make her reflect on a revision of the separation that she coined between receptor and consumer points new authors to be studied and incorporated to her work. García Canclini, already known; Jameson, Bauman, Quesada and Augé will be read and/or re-read in the key of revision of the former concept of consumption. This effort makes her dialogue with Celso Frederico, old intellectual friend from her USP times, to think about Marx and Introduction to the critique of political economy, which opens the first book of *Grundrisse*. This moment can seem like a reencounter with the threads of previous discourses, a new thought of the concept to, again, perceive that also consumption, as well as the receptor, need to be read in the key of historic totality, the one with the development of productive forces and class struggles. Thus, Baccega brings to the field of graduation in Communication and Consumption Practices the specter of the old bearded man. But it is exactly there that the study of consumption gains strength and academic distinction.

In an article for the magazine *Animus*, from UFSM, in 2009, Baccega writes:

Consumption and promotion are two faces of the same coin. In other words: “production is immediately consumption; consumption is, immediately, production. Each one is immediately its opposite” (MARX, 1992, p. 8). What happens is that production constitutes in the great mediator of consumption, because it creates the materials that will be used in the confection of the object. On the other hand, consumption is also the big mediator of production, because it creates “for the products the subject, to which they are products. Without production there is no consumption, but without consumption there is no production” (MARX, 1992, p. 8apud BACCEGA, 2009, p. 113).

This excerpt from Marx in the drafts (*Grundrisse*) of *The Capital* will be resumed numberless times to think about the function of the social life between production and consumption. It is important to point out that Marx is making a critique to certain opinions of economists – of Political Economy, that lost the dimension of dialectic and contradictory relations of the system of production of capital, the ones that manifest between production and consumption, and are related to the material basis of life – in the economy meaning, of work, of raw materials, land, factory development – and the basis of life that are related to the organization of society, culture, politics, art. The author manifests like this:

Two faces of the same coin, such as the sign, the product only receives their final finish in consumption, in other words, the concretization, the signification of the product is in consumption, as well as the concretization of verbal sign is in the word – in the dynamic of social life (BACCEGA, 2009, p. 114)

In other words, the movement that Baccega does is the re-signification of what is a product (object, food, car, dress, merchandize, movie, TV show, etc.) To treat product as sign. Without a doubt, sign is the material production of life in society, only in the social group the human being develops himself to communication and, therefore, his condition of producer of signs. The signs of capitalism became an essential merchandize. Since Aristotle, we know the persuasive power of discourse. But it is not only about persuasion that Baccega talks, she brings back Marxist concepts, also in Volóchinov, with the idea of ideological sign, to go back to Rossi Landi, when he deals with “Language as work and as market”. Certainly, by going back to the *Grundrisse*, Baccega crowned her understanding of the concept of consumption in the contemporary context, in other words, the social weave in which dispute space the citizen in detriment to the consumer. But the consumer in the big mouth of hegemonic enunciators is similar to the receptor shapeless mass or the craziness of the almighty consumer/receptor. The brand that Baccega brings and to which she holds on to is the dialectic understanding of

the class struggle that is especially manifested in the arena of signs and, therefore, in studies of communication.

It is important to highlight another excerpt from the work referred from Marx and that is repeatedly cited by Baccega.

Each one is not only immediately the other: each one, when accomplished, creates the other. The product does not become effective other than in consumption, for instance, a dress effectively converts itself into a dress when it's used; an abandoned house is not, in fact, an effective house, precisely because the product, unlike a simple natural object, does not confirm itself as a product, does not become product, other than in consumption. When dissolving the product, consumption gives its final touch, because the product is not only the production as activity as a thing, but [also] as object for the subject in activity (MARX, 1992, p. 8)

This understanding enables a leap of quality in the reflection about the relation between communication/consumption/reception. It will also apply them to the fields of school and television fiction, which we'll discuss in the next topic.

Production reception-consumption – in the telenovela studies and communication/education

Baccega coordinated the research project⁷ with the support from Fapesp to study telenovela, and this was the accomplishment that gathered a set of intellectuals from ECA-USP to study the most popular format of television fiction in the world. Previously, Brazilian melodrama was studied at ECA, but the group led by Baccega took the theme with such theoretical and methodologic coverage that from 1990 until today it hasn't stopped being studied, including by her. More specifically the telenovela reception was discussed in articles, in research projects and

7 This is the project: *O campo da comunicação: os valores dos receptores de telenovela* (1995); part of the collective project: *Ficção e Realidade: a telenovela no Brasil, o Brasil na telenovela*. The ECA-USP professors were part of the research group: Maria Lourdes Motter; Mary Enice R. Mendonça, Maria Immacolata V. Lopes, Solange Couceiro Lima, Renata Pallottini e Maria Cristina C. Costa.

in thesis and dissertations she guided, as well as in her leadership being a vice-coordinator at Obitel (Iberian American Observatory of Television Fiction). In the field of this observatory, Baccega guided numberless researches and published books and articles. It is important to highlight her understanding on the question of transmediality in the reception studies discussing television fiction in an article about reception studies at the telenovela *Morde & Assopra*.

(...) Relation with consumption, in turn, becomes more pertinent when Scolari suggest that the theorization of hyper-mediations sees the consumer beyond his role of re-signifier of contents, going to the “territory where consumption is geared towards production – place in which the intertextual creation is manifested”. The same way, Martín-Barbero highlights the importance of looking for the mediations technicity and rituality, that can be analyzed in the transmedia context (BACCEGA; ANTONACCI, 2013, p. 90).

We see the concern from the authors in dealing with the consumer as a part of the circuit of communication and, therefore, also as a producer of discourses. This preoccupation can be checked in the article in which she (BACCEGA et al., 2015) studies the reception of popular music, rap of São Paulo's outskirts region. The authors say:

[The study] sought to understand how media culture and consumption appear in the narratives (song lyrics) of a rap group of the outskirts of São Paulo and how they are received among young people of São Paulo, seeking to understand the meanings of consumption and citizenship that are constituted there (BACCEGA et al., 2015 p. 47).

Reception/consumption/discourse are intertwined, in an approximation with education/citizenship. The theme of the inter-relation communication and education will be discussed through the need of studying it facing the wide presence in our society, and, especially, at school. After all, as Baccega emphasized: even if the media are not present in the classroom, they are through students (receptores/consumidores).

Going back to the adoption of research reported in the article, the authors affirm this approximation when adopting the following axis for the study:

(...) Research sought to (a) articulate, theoretically, the vertexes of Communication, of Education, of Consumption and Citizenship; (b) understanding the place of speech of the group in question; (c) analyzing the production of this rap group of the outskirts of São Paulo and (d) creating a reception study about this music genre between young people in São Paulo (BACCEGA et al., 2015 p. 47).

The research to which the article reports deal with, according to Baccega already have been saying, the concepts of reception/consumption/education. This final movement in her theoretical production was made through research projects from her students, from Obitel and from the Graduate Program in Communication and Consumption Practices. The guidance is to dive in empirical researches to seek for elements in everyday life that could shine a light in her reflections about this process of reception and consumption. Still in the same article, the authors say:

Through reception studies, we seek to understand how interactions come about occurring in society and how the process of negotiation of meanings are developed. (...)

Finally, we seek to understand the perceptions of students about social issues, of outskirts and consumption; and understand how they receive the messages of rap songs through their social practices (idem, p. 48).

Baccega and the authors show that the negotiations of meanings are the object that is sought to unveil. As in the process of reception, students perceive social issues included there as the consumption of the outskirts. In other words, Baccega deepens the theoretical perspective that discourses reveal circulating meanings of and in social practices of young people in the process of reception and consumption of rap in São Paulo's outskirts. The articulation of reception, consumption and education is given through the axis of politics, in other words, by citizenship. Or we could also affirm that the articulation between reception,

consumption and citizenship is given through education. Then, Baccega clarifies the coherence of her theoretical perspective: education as political action of the historic subject. The critical subject forged in the environment of Freirean dialogic education. It is a new encounter, in fact, a re-articulation with communication/education. This concept marked so much her story that, in 2019, she was distinguished by ESPM and the graduate program in Communication and Consumption Practices with the professorship Communication, Education and Consumption Maria Aparecida Baccega.

For synthesis, a path to other discussions

Baccega coined her history through studies of verbal language. She understood the field of communication as a process of production and reception, given that the mediations of language are fundamental for human beings. The linguistic sign is an arena of fights for positions which reveal ideologic formations in which social discourses are disputing the hegemonic meanings. Studying reception/consumption without understanding the dimension of social subject and how he is shaped in this discursive arena is to simplify and try to shape what is complex through simplistic crystallization.

Understanding the reception and consumption as aspects of the process of production of meanings and worldviews, of values and positions of class was the proposition left by the works of Maria Aparecida Baccega. The set of texts of her authorship or co-authorship is substantive and a challenge for intellectuals of communication, especially from the field of discourse studies, reception and education. The discourses that Baccega enunciated in the process of production of a knowledge on communication are there more as a always unfinished bond of interdiscursivity because the voice of others can always bring another challenge to face.

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