Publicidade Social e sua tipificação: uma metodologia de transformação social

Social Advertising and its classification: a social transformation methodology

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Resumo: *O objetivo do presente trabalho é argumentar em que medida uma das perspectivas contra-hegemônicas da Publicidade Social Latino-americana, desenvolvida empiricamente, pode ser um terreno fértil, capaz de alimentar a reflexão que contribui para o fortalecimento de uma cidadania participativa com múltiplas vozes. Para tanto, apresentaremos o mapeamento epistemológico desenvolvido durante 6 anos, com a tipificação que demonstrará as derivações que sistematizaram esta vertente da publicidade: afirmativa, comunitária, causa, interesse público e transversal. A abordagem teórica conjugada com a pesquisa-ação fortalece uma metodologia que possibilita o diálogo com uma realidade latino-americana, visto que respeita suas características históricas, culturais e geográficas sem sucumbir às bases teóricas do Norte Global.*

Palavras-chave: *publicidade social, pesquisa-ação, comunicação comunitária, contra-hegemonia.*

Abstract: *This paper aims to examine to which extent the counter-hegemonic perspectives of Latin American Social Advertising empirically developed can be a fertile ground, capable of feeding the reflection that contributes to strengthening a diverse participatory citizenship. In this sense, we present the epistemological mapping developed over six years, with the typification that systematyzes this aspect of advertising: affirmative, community, of cause, of public interest and transversal. The theoretical approach combined with the action research methodology enables dialogue with a Latin American reality, insofar as it respects its*

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historical, cultural and geographical characteristics without succumbing to the theoretical bases of the Global North.

Keywords: *social advertising, action research, community communication, counter-hegemony*

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Introduction

The strengthening of daily practices linked to Social Advertisement was one of the factors that contributed to the rapid social reorganization in the last decade. Another important factor was the remodelling of behaviors linked to consumption which, impelled by this advertisement bias, resulted in new forms of citizen participation and in alternative of inclusion. Such changes were driven by digital technologies that impacted in the three structuring aspects in the communicational field: The binding, the relational and the critical-cognitive (SODRÉ, 2015).

The aspects are respectively represented, first by the transfiguration of the ordinary life of the common citizen that began to publicize the own productions linked to issues of personal order, to artistic and sport initiatives, including the independent trade, as it is the case of small manufacturer that began to use the sociotechnical networks to disclose their activities to commercialize products and services in the local field, and in some cases, global (binding). Later, by market interest which, to enable the broadcasting of these productions, invested in the popularization of mobile devices as tablets, smartphones among others (relational). Finally, in the academic sphere, investigations related to advertisement took new theoretical-methodological directions. Especially, when the criticism related to the social consequences of the traditional advertisement praxis echoed far, whether to reproduce massive contents detached to social interests, or erasing, in his productions, particularities of the investigated sociocultural realities. This set of factors propelled dissonant voices of the hegemonic communication to claim the right to answer and, consequently, the research in advertisement is reinvented (critical-cognitive).

It became impossible to maintain investigations based in models given, without considering technological, aesthetic, political or social innovations. It was exactly then when emerges a peculiar perspective of Social Advertisement linked to the Brazilian reality, because there is no way to investigate, for instance, Latin American cases with the same principles that rule Social Advertisement in the United States, Spain

or Portugal. As Barbero says, it would be the same as "forging life" so it could fit a mold (BARBERO; BARCELOS; 2000, p. 154).

Let us consider, therefore, different epistemological views of Social Advertisement. On one hand, the currents of the global north scrutinize the bias of Social Marketing and check the goals of the advertiser with productions based on social themes broadcast according to the economic politics that favors dominant interests. On the other, in the global south, the discussion emerges from researches engaged to causes of social movements and human rights, aligning themselves to the principles of Community Communication.

That being said, the goal of the current article is to initially define which bias of Social Advertisement we are talking about, to, later, argue in what extent the counter-hegemonic perspective of advertisement can be a fertile soil capable of feeding the reflection that contributes for the strengthening of a participative citizenship.

The theoretic discussion will support the retrieval of the originary sense of advertisement, of "making something public", so it is verified as the activity that had its meaning reduced to the marketing aspect. It will also sustain the counter-hegemonic argument of advertisement to debate its action in the tipifications presented in the conceptual synthesis articulated to the following spheres of civil society: Communities, groups that share the same physical (community) or virtual"commonality" (affirmative) State (of public interest), Organizations of international cooperation, NGOs and Social Movements (of cause), and finally, Public or Private Organizations (transversal).

We will argue how the research-action was methodologically fundamental for the accomplishment of projects or analysis of cases referring to the exposed derivations: community, affirmative, public interest, transversal. Through a creative research of the communicational field, we intend to enhance the reflection on Social Advertisement without reducing it to the opposite to mercantile advertisement, since it can have commercial aspects without necessarily weeken or erase their social purpose. It is necessary to embrace these new classifications of

counter-hegemonic advertisement that will appear, or that already exist, even though they aren't identified or seen commercially or academically.

Social Advertisement: a convergence between Advertisement and Community Communication

The current research is propositional and it is linked to a field of studies in permanent mutation or "renovation of meaning, which occurs in a dialogic process of interaction with society, place of praxis that outlines and redesigns these senses" (BACCEGA, 2010, p. 53). This dynamic is linked to the "conceptual mutation" that foresees a hybridization to "the old discursive formations" (SODRÉ, 2002, p. 13). In other words, the changes are continuous and the "constitution of the new will never come about without the presence of "residues" of the old" (BACCEGA, 2010, p. 53). When certain meanings that seem disconnected are mixed, they can bring new meaning to perspectives, originating new views that are able to keep the field moving. An example is the relationship between the conceptions of Advertisement and Community Communication, which, at a first glance, seem antagonistic, but they can conjoin depending on the focus of the Social Advertisement. How does this articulation happen in the field of Social Communication, recently described as a post-disciplinary science in the work *Ciência do Comum* (SODRÉ, 2015) we will briefly go through the field, in order to arrive at the discussion about the axis of Social Advertisement that interests us.

Muniz Sodré updates the structure of the communicative field initially perceived, in *Antropológica do Espelho* (2000), in three "levels of action" (everyday experience). With the latest technologies increasingly rooted in our daily routines, the levels began to be understood as "levels of operation" (life management). Thus, what was once binding, is maintained in the binding order; n turn, binding becomes relational and what was cognitive becomes critical-cognitive (or metacritic). Sodré calls attention on how the lack of conection between the operative levels

has generated a cognitive dispersion in relation to the widely propagated narratives, even when they are not compatible with reality or harmful to certain groups.

Due to the validity of a stage of collective apathy, understanding communicational activities only through the marketing view weakens the critical thinking. The author ponders about the impacts of broadcastings in social relations, whether interpersonal or critical-cognitive. In other terms, naturalizing the relational aspect of everyday life may limit the reflective capability of the receptor, reducing their understanding on communication to the mechanicist aspect, proper of the North American functionalist paradigm, birthplace of the Social Advertisement.

However, in the same arena in which the current discourse emphasizes the centrality of instrumentalization with a certain tone of neutrality, emerges narratives that resist the ubiquity of a dominant knowledge and groups fighting for the legitimacy of their forms of doing and forms of knowing. It is in this arena that grow new strands of Advertisement linked to Community Communication, as it is the case of Social Advertisement dealt here: the one that is not managed by transnational corporations and counts with effective participation of the civil society. If part of the research in communication comes about under the prism of the effects characteristic of hegemonic media production propelling the "commonality" to be absorbed, it is pressing to think about new forms of knowledge production for the field.

If "commonality" is the object of Communication due to being their evolutive core, it is fundamental to understand its origin, production and circulation. According to Sodré (2015), the community is the symbolic space where communication happens, regardless of the code communicated by the hegemonic media. Simultaneous to the creation and massive broadcast of "commonality", managed by small and medium-sized marketing organizations and even by transnational corporations, "commonality" is also corroborated by its current symbolic wealth within the community.

> Because of that, the commonality enters the capitalist dispute. Dominating commonality completely is dominating communication, including the gap that the own system cannot control, once it explains, but does not understand its process. Therefore, it is not possible to dominate Commonality completely, but it is possible to understand it (SALDANHA, 2016, p. 195).

It is in the gap of "non-control" and "non-hegemonic dominion" that the Social Advertising, that we talk here, is located. It is important, then, to retrieve other currents about the theme, so we could propose a Brazilian conception.

Despite continuing being related to the physical territory, the concept of community is no longer limited to "a mere conviviality in a territory, but as a sharing (or exchange) experience" (PAIVA et al, 2014), since the own notion of territory can expand, due to the current configurations of space. In paralel to the territorial re-signification, advertisements extrapolated community centers (physical and virtual) and advanced to other spheres of society, at the same time it began to count with their participation consume the act of making public new forms of knowing and doing. Thus, Social Advertisement retrieves its etymological sense of "making something public" when it invites the civil society to effectively join of the whole or part of the process, since its strategic formulation, going through the phases of creation and production of advertisement campaigns, from the implementation of actions. We emphasize that Social Advertisement was already happening in the everyday practice of communities, performed by their members, with or without the participation of external agents, always aiming towards the benefit of the location itself, regardless of academic validations.

Hegemonic Social Advertisement from the Global North

Historically, the United States inaugurate Social Advertisement to release Public Services that would cater to the needs of the North American population. This line is interwoven in the two main world wars: around 1917, the Committee of Public Information (CPI) was created

by the United States president Woodrow Wilson, working from 1919 and helping spread to the population the involvement of the country in the first world war (LIMA, 2015). CPI used advertisement techniques to spread messages of political ideals through posters, pamphlets, films and contents on the news, that compared "hatred towards the enemy" with "love for the country", creating a desire in the citizens to contribute to the Nation's success.

By the time of World War II, media executives used advertisement techniques to promote government services. The purpose of the new advertisement category, in the 1940s, was to mobilize the advertisement industry to support the war efforts. That was the moment when the "War Advertisement Council" (former WAC) became the Ad Council and started to direct the term Social Advertisement not only to promote content of government agencies, but for every type of advertiser decided to strengthen the institutional image. Thus, in "the 1950s, companies were aware of the importance of the positive institutional image, and it was at that time that the theme of Social Responsibility became the focus" (SALDANHA, 2019). In the publication *Social* Responsibilities of the Businessman, the American economist Howard Bowen (1953, p. 6) highlights "the obligations of businessmen to pursue those policies, to make those decisions or to follow those lines of action which are desirable in terms of the objective and values of our society".

According to Kunsch (2003, p. 139), many updates about the concept were thought since then, including the ones geared towards the third sector, with the implementation of social balance as an instrument for monitoring organizations

> Capable of showing, through social indicators, the amount of investments of organizations in actions enterprised in benefit to the internal audience, of culture, of the local community and society as a whole. [...] a practice adopted in France, since the 1970s, being a part even of the legislation of that country (Law nº 77.769, from 1997).

The definitions of social responsibility are linked to the corporate universe because, "through the modern perspective, social responsibility

becomes part of a management of organizations" (KUNSCH, 2003, p. 138). Because of that, managers publicize not only investments in social actions, but also the respective results.

Well, if "social responsibility" is directly linked to the attributes of the organizational management and North American Social Advertisement, directly linked to their principles, that gradually gained organizational outlines, we conclude that the American strand uses social themes in their advertisements as a strategy of valorization of the positive institutional image and attractive to their stakeholders.

There we perceive a distortion in the original sense of advertisement ("making something public") which, as public communication, should, by principle, make data available regarding public interests. To Habermas (1997, p. 92), the urgency of these interests is directly linked to the existence of a space of dialogic action in civil society. What the philosopher called public sphere would be a space or "an appropriate network for communication of contents, decision-making and opinions". However, the Frankfurtian perceives that the changes of publicized interests in these spaces began to be modified in an increasingly systematic manner, due to the pressure made by the market which, even, began to develop laws to enable their own insertion in the ambiance of cultural production to strategically naturalize their own values to "put strategically in place of this argumentation, this principle of advertisement and this public communication (Publizität) forms of communication increasingly inspired in a commercial model of "opinion fabrication". Habermas sees in that a "re-feudalization of society" (MATTELART, 2000, p. 8).

North American Social Advertisement follows the trail of Habermas' "re-feudalization of society" in the same directive of the Spanish field. Both aligned to Social Marketing, conceptualized by Pringle and Thompson (2000, p. 3) as a "strategic Marketing tool and position that associates a company or brand to a relevant issue or social cause, [a form of improving the corporative image, differentiating products and increasing sales and fidelity".

Based on the ideas defended by Moliner Tena in *"Marketing Social: La gestión de las causas"* (1998), Emilio Feliu Garcia says that social advertisement is for advertisement as social marketing is for marketing, when the product is the social cause itself. To Garcia (2004, p. 2), if *"la publicidad es un instrumento del marketing dirigido a los públicos externos, podemos considerar la Publicidad Social como 'una extensión de la publicidad'."*

The author points out three ways of approaching "social" in advertisement communication, *"'lo social' de la publicidad (función social de la publicidad); 'lo social' en la publicidad (publicidad con causa); la publicidad de 'lo social' (publicidad social)"* (GARCIA, 2004, p. 3). Despite having a certain redundancy between the three items, the topic "social function of advertisement" takes into account how campaigns that contain "social" as an object were equated to Marketing of Social Causes, because they follow the cobranding strategy which, through persuasive techniques of promotion, strengthen their institutional image through broadcasting advertisements linking the brand to the support of social causes in evidence. Finally, Garcia recognizes social advertisement by the North American axis when he traces back its roots in 1943, through Ad Council, the new advertisement category *"[...]: la publicidad de servicio público (Public Service Advertising); su existencia, por tanto, data de una fecha muy anterior a la del Marketing social, que nacerá 'oficialmente' en 1971, con la publicación en el Journal of Marketing"* (2004, p. 3).

The researcher concludes that the studies on advertisement in Spain are strictly commercial, including by the restrictions of regulating norms of the activity *"que ha hecho difícil el desarrollo de estudios sobre otras formas de publicidad, como la institucional, la política o la social. En estos campos existe todavía una considerable imprecisión conceptual que ha provocado, entre otras cosas, una gran confusión terminológica"* (2004, p. 11). In summary, both in the United States and in Spain, social advertisement is defined from corporative content either they are governmental or corporate.

Out of the notions observed in the Global North, the one who approximates the Latin American perspective is the participative advertisement that was levered by Portuguese researchers combined with Colombian researches. In 2018, the book *PartipanAd – Publicidad Participativa: una perspectiva global* com un enfoque latinoamericano, organized by Ana Duarte Melo and Marcela Duque, inspired on the theme of the IAMCR congress that happened in Colombia the year before, presented as central proposition the problematization of the paradoxical relations of the advertisement industry without falling in the trap of demonising it, nor limiting the discussion to the promotion of social themes. The idea was to discuss counterpoints such as "private vs public interests, economic vs cultural interests, corporative vs. community" (MELO and DUQUE, 2018, p. 9) without weakening the thought with manacheistic positions.

One of the divergences regarding to the present proposition are the unequal weight attributed to the extremes of these paradoxes. Despite the researches presented point towards interventive practices, the discussions still use as reference the view of big corporations, since some of the example used in the discussions contemplate campaigns developed by global advertisement agencies. The aspect of Citizen Advertisement worked by Sara Balonas (2011) converges, to a certain extent, on our focus of potentializing citizen participation.

It is precisely in the terrain of participation, as we will see next, that lies the relevance of the complexity about the understanding, not "of the" but "of a" hegemony, since "hegemony is not something univocal; [...] their own internal structures are highly complex, and have to be continuously renewed, recreated and defended, and the same way they can be continually challenged and in certain aspects modified" (WILLIAMS, 2005, [1973], p. 216).

When the social participation in the communicative construction excedes the limit of technical interactions and strengthens their binding condition through sharing an "attractive nexus between yourself and the other" (SODRÉ, 2002, p. 22), there is Social Advertisement, because it dilates the possibilities of transformation. The process of dilation results

from the civil engagement of new actors that cooperate with alternative knowledges, subverting, therefore, the hegemonic logic of advertisements of mass media, and suggest a counter-hegemonic angulation for another advertisement praxis, because the "counter-hegemony institutes the contradictory and the tension of what seemed unisonous and stable" (MORAES, 2010, p. 73).

The tension is part of the conceptual mutation which, as said previously, predicts a hybridization with the status-quo, because the "total rupture never happens" (BACCEGA, 2010, p. 53). Therefore, in order for us to get to the notion of counter-hegemony, we will begin from the concept of Gramscian hegemony that says that "if hegemony is ethical-political it is also economic; it cannot stop from founding itself in the decisive role that the directing group exercises in the decisive core of economic activity" (GRAMSCI, 1968, p. 33). Therefore, these groups should listen to the different social actors, in order to understand "the interests and trends of the groups on which hegemony will be practiced" and the locus of this interlocution would be "civil society" the amalgam with our approach, whose conceptual synthesis will be presented later.

The concept of Gramsci's civil society is linked to the superstructure and is compatible with Williams (2005 [1973], p. 216), when he argues that "we can only understand a dominant and effective culture if we understand the social process on which it depends". Therefore, we need to reflect about the complex relations of the civil society, to predict the conections of Latin American Social Advertisement.

Counter-Hegemonic Social Advertisement in the Global South: a Brazilian proposition

The civil society is in permanent activity, due to the existence of processes more flexible than the imposed ideologies, as it is the case of emerging social movements that react to the impositions, even if residual, of dominant knowledges. Therefore, it is pressing to recognize

> Alternative values and meanings, alternative opinions and attitudes, and even a few alternative world views, that could be accommodated and tolerated within a certain effective and dominant culture. That hasn't been very emphasized in our notions of superstructure, and even in some notions of hegemony (WILLIAMS, 2005 [1973], p. 216).

However, more important than recognizing alternative ways, would be to publicize them to potentialize a reciprocal intelligibility with other knowledges and thoughts, for example, the possible junctions between the different social movements. This powerful articulation would be the way for the conversion of "non-hegemonic practices into counter-hegemonic practices" (SANTOS, 2002, p. 266). Or it would be the confirmation of "epistemicide, in other words, the suppression of local knowledges committed by an alien knowledge (SANTOS, MENESES, 2009, p. 8).

The end goal here is not to be a counter-advertisement, but a method that enables the exit of a passive mode. Especially when subordinate groups reinvent techniques with the material they have in hand or appropriate themselves of digital technologies, initially unreachable, to reverberate communications that sensitize members of the civil society in favor of their internal claims. An example was the travelling photo studio made out of a cardboard box and a LED light for registering, via smartphone, the ceramics exposed at Itaboraí's e-commerce, as we will see later. Without aesthetic or discursive appeals, it intents to include and engage external agents (PAIVA, 2003) for collective elaborations of innovative tactical operational plan with interactive actions that go from petitions (for example: Law 7,835/2018), voluntary work, crowdfunding donations, guerrillas, graphic innovations, audiovisual productions promoted in alternative media (@favelacineclube), cultural events (Gastronomic Festival Mangue na Mesa – Caravelas/BA, Cultural Rounds, etc.) and, finally, sharing of a legitimate common: the hopeful feeling of social and human accomplishment, as we will see in the board with a few examples of cases and projects in the final considerations (SALDANHA, 2019).

New propositions appear, such as the Mexican classification[2], or the "popular advertisement", identified by Colombian researchers of Unipanamericana Fundação Universitária as an alternative for creating advertisement messages

> desde el diseño visual y la publicidad, y aquellas relacionadas con aspectos estéticos que vienen del pop art y del kitsch, y que son fundamentales en la concreción de la estrategia publicitaria: el mensaje, aspectos formales y estructurales, y la cultura, son solo algunos indicadores que pueden dar cuenta de la enorme riqueza simbólica que se encuentra en la publicidad popular (CORTÉS et al., 2018, p. 1).

There is also in Bogotá, the project "Centro de Memoria, Paz Y Reconciliación" (CMPyR) publicized, in public squares, the victims of the armed conflict in Colombia through performances titled: *"Para la guerra Nada. Ya no nos caben más muertos en la memoria"* (2015-2016). The goal was to strengthen the citizen practices in defense of the transnational justice process. The initiative had the participation of professors, students, staff from the Universidad de Bogotá, Jorge Tadeo Lozano, in addition to the participation of residents of the city to consolidate the memory of human tragedy (GUGLIELMUCCI et al., 2018).

There is certainly initiatives flourishing in the Latin American continent, but with little visibility due to the difficulty of scientific publication under the argument of frailty of the object and the production of critical mass about the theme. In this rhythm, Brazil has been presenting an epistemological effort for the area, inaugurated with the typology for Advertisement dna Propaganda, where the only mention to the social aspect is in the classification of ideological Propaganda which, aligned with the principles of Public Relations, groups in "the denomination of social propaganda all the campaigns geared towards social causes: unemployment, adoption, dehydration, drugs, among others. They are

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2   Campañas de imagen, de información, de atención, de prevención, incentivación a la acción inmediata, de sensibilización, de alteración de creencias, de promoción en la participación de actividades de responsabilidad cívica, de solicitud de apoyo a la sociedad frente a las contingencias naturales (FUENTES e ISLAS, 2018, p. 230).

programs that seek to raise acceptance of an idea or social practice to a target audience (PINHO, 1990, p. 24).

Regarding Advertisement, was presented in the 7th meeting of Researchers in Advertisement (2017) a compendium with the update of the classic definitions worked from 1990 to 2016, considering the articulation of the reference work in the area (PINHO, 1990; LUPETTI, 2000; SANT'ANNA, 2015). In the synopsis, all the typifications[3] refer to corporate communication. In an exploratory research on the e-books[4] of the National Encounter of Researchers in Advertisement (PROPESQ), since the first edition in 2010, it is evident the solidity of the Brazilian studies in Advertisement, with an extensive production of innovative themes and a dense dialog with national and international advertisement. However, the expression "social advertisement is only quoted in the 2016 and 2017 and 2019 editions, after the implementation of the work group Social Advertisement, with a more expressive participation, although it was new. Following on the research with the term "social marketing", we saw a balanced raise in publication and texts with the keyword "resistance" having an interface with identity studies or linked to technology alternatives. It is clear that the Brazilian literature needs to be updated regarding Social Advertisement, since academic productions do not follow the rhythm or urgencies of the social movements. In practice, the advertisement communication is reinvented and intensified their points of contact with the consumers, that are being increasingly participative. Through the increase of access to digital media

> We perceive a substantial and progressive expansion of popular participation in the most varied actions of content production, which goes from games and memes with political stances, to spots with reports and promotions of regional artists, to promotion of local businesses [...] we can see, for instance, that Social Advertisement [...] can be enabled due to the paths opened by cyber advertisement. (SALDANHA; ATEM, 2015, p. 51).

3   Product; service; retail; comparative; cooperative; industrial; cooperative; incentive; sales promotion and promotion.
4   Available in: https://www.abp2.org/e-books. Accessed in: 1/26/2021

Cyber advertisement has been strategically contributing for the expansion of the Social Advertisement, in a way the common citizen gradually dislocates from the position of subordination and begins to critically participate in new configurations of what should "become public". We observe a progressive demise of erasure practices of epistemological cultural and political differences that worked for centuries to the "colonizing mission", whose project was to homogenize "the world, obliterating cultural differences" (SANTOS; MENESES, 2009. P. 8).

A synthesis of the Brazilian proposition

As main sources for background of this proposition, we recurred to the matrix readings of social communication, to the academic articles[5] and the projects developed by the own researchers [6] linked to the Laboratório de Investigação em Comunicação Comunitária e Publicidade Social (LACCOPS/UFF[7]). They were also essential for the solidity of this proposition, the consultation to the data registered in the field journals throughout the empirical researches guided by the research-action, to the contents diffused in mass media and the broadcast of community media in the period of realizations.

We elaborated and produced throughout the existence of the Research Group an average of twenty projects comprising the five typifications that will be presented in the board one, with the conceptual synthesis. Next, we will illustrate, with at least one example, each type of Social Advertisement. Part of the experiences that base this reflection were made by Laccops since its certification by CNPq, in 2014. All of

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5   The exploratory research through the keyword "social advertisement", from 2010 to now, was made in two large-reach free platforms. Google Academics (post of the productions from Portugal and Brazil) and Researchgate (with most of the texts in Spanish, despite the term of the research was written in Portuguese).

6   Formed by five professors in the fixed structure and by an average of fifteen to twenty students circulating among egresses, graduate from the Programa de Pós-Graduação em Mídia e Cotidiano (PPGMC/UFF) and students graduating the Communication course at Universidade Federal Fluminense (UFF). The accreditation takes place every two years.

7   Contemplated in 2019 by the project Grupo de Pesquisa Emergente of Fundação de Amparo à Pesquisa do Estado do Rio de Janeiro (FAPERJ).

them were constituted in the dialogic relation of trust established from the first contact with the partner-groups.

The partnership is a foundation that intensifies the "association with an action or with the resolution of a collective problem and in which the researchers and representative participants are involved in a cooperative or participative manner" (THIOLLENT, 2003, p. 14). In this perspective, the researcher needs to exercise listening and be open to meet real demands. Because of that the exaustive discussion with the project participants was essential to minimize aesthetic or linguistic errors, such as the reproduction of stereotypes, and to make explicit that the focus would be the local agents.

Some techniques of data collection such as interviews and discussion rounds about the partial results of the actions regarding the studies and practical implementation were essential in the decision making process. Local agents, researchers, undergraduates and graduate students were participating in these steps, always respecting the specific deliberation of the projects under development. In six years of theoretical investigation conjugated to empirical projects, it was possible to systematize a typology of Social Advertisement, whose typifications were organically complementary and achievable in the Latin American reality.

Board 1

Síntese Conceitual da Publicidade Social	
Publicidade Social Comunitária	Direcionada às comunidades de vida física com ações feitas na, pela e para a comunidade, por agentes locais e com a participação de agentes externos. Trabalha com práticas de "visibilidade positiva aos talentos (culturais, artísticos, comerciais, alimentícios, científicos, etc) do lugar ou de um grupo específico e tem por objetivo reverter os benefícios conquistados com as ações para a própria coletividade, seja do lugar ou do grupo." (SALDANHA, 2019).
Publicidade Social Afirmativa	Surge na Escola Popular de Comunicação Crítica (2005), projeto do Observatório de Favelas (2000). Potencializa valores afirmativos com uso de tecnologias digitais das comunidades que compartilham um 'comum' ligado às demandas expressas em ações no espaço físico ou virtual e é livre do "compromisso com a venda de produtos ou serviços" (Azevedo. 2015).Visa divulgar atividades em territórios populares, além de dinamizar a economia local.
Publicidade Social de Causa	Ligada às causas humanitárias e ambientais, se consolida na parceria com os Movimentos Sociais e ONG's que retroalimentam reivindicações urgentes e emergentes. Está em contínua atualização com as agendas das Instituições intergovernamentais como a ONU, a OMS e a OMC para contribuir de maneira criativa com as causas em evidência, com propostas positivas, em larga escala.
Publicidade Social de Interesse Público	Se opõe à "Publicidade de Utilidade Pública" que faz parte da estrutura da Comunicação Pública do Governo Federal, bem como compreende o "interesse" público a partir do "lugar de escuta" e não pela imposição dos interesses da classe dominante. Propõe resoluções legais para problemas concretos que afetam a vida, a exemplo das questões ligadas aos Direitos Humanos destacando os das minorias.
Publicidade Social Transversal	Nomenclatura definida pela publicitária e ativista Bruna Kassis, pode ter alguma similaridade com a linha da Responsabilidade Social, uma vez que também faz parte do planejamento estratégico das empresas. Entretanto, transcende o aspecto da gestão quando o investimento social ultrapassa a prestação de contas entre financiador e financiado, e equilibra a participação poder público, empresas e agentes locais para viabilizar projetos de transformação social. (SALDANHA, 2019)

Saldanha, P. (2021)

In the counterpart of the first evaluations of the international scenario, the proposition of the Brazilian Social advertisement is not only built in the end (of the promotion, of "making it public"), but it adds to the publicization practice, to the collective construction including the Civil Society in the idealization, the production and implementation of actions of this category of Advertisement that works against the hegemonic path, as we can observe in the board below:

Board 2

Exemplos de Projetos e Casos	
Publicidade Social Comunitária	**"Levanta Caravelas-BA 2019!"** https://www.facebook.com/soucaravelasba/, @soucaravelas, → Oficinas:audiovisual, redes sociais, gastronomia, plano estrtégico para a cidade. → Criação de brandbook para a cidade, produção de filmes, peças gráfias para os projetos locais e criação das redes digitais de Caravelas **"Fevela Cineclube: Luz, Câmera, Revolução" (2016-2017)** → impulsionou o aumento de 200 seguidores para mais de 2.600 (adultos e crianças) → Criação da identidade visual e de todas redes do projeto
Publicidade Social Afirmativa	**"É Nóix na Vida!!" (2020)** → Favela do Jacarezinho, onde o isolamento social é utopia em tempos de Covid-19. → Campanha de informação para prevenção de contaminação à Covid-19 → Criação da identidade visual e peças veiculadas no Instagram e no whatsapp
Publicidade Social de Causa	**Produção teórica (2018)** desenvolvido em parceria com Ousmane Thiam e Jossana Soares. → Objetivo:levantar a discussão sobre a causa da comunidade senegalesa de Niterói/RJ → A campanha para a marca "Dior Thiam", baseada na causa de refugiados e imigrantes, teve como objetivo alavancar o negócio para garantir a autonomia do senegalês Ousmani Thiam na cidade de Niterói. Desenvolvida pela Pares Cáritas-RJ e pelos próprios empreendedores: @diouroupaseacessorios; Facebook: Dior Roupas e Acessórios.
Publicidade Social de Interesse Público	**Produção teórica (2018)** para refletir sobre os impactos da publicidade na sociedade civil. → discutir o papel da Lei 7.835/18 decorrente de pressão popular para punição de campanhas publicitárias do *mass media* que multa empresas cariocas que veiculam publicidades de cunho misógino e sexista. A lei proíbe "exposição, divulgação ou estímulo ao estupro e à violência contra as mulheres" e as multas diárias vão de R$ 33 mil a R$ 658 mil. (BARREIRAS, 2018)
Publicidade Social Transversal	**"Moldando o Futuro: Oficinas de comunicação em prol da sustentabilidade dos Oleiros de Itaboraí" (2019-2021) – em andamento.** → criação do e-commerce (site e redes) para que os Oleiros possam comercializar suas peças (cerâmicas e artesanatos), com autonomia, sem depender exclusivamente de atravessadores. → Criação da identidade visual do projeto e das logomarcas das iniciativas dos agentes locais. → Construído em parceria entre a ONG Criar Brasil, o Laccops e os Oleiros de Itaboraí. → Oficinas: planejamento estretégico, redação publicitária (perfís), fotografia (catálogo), auviovisual. → O edital Luz Solidária é da Enel Brasil.

Saldanha,P. (2021)

Final Considerations

We understand here as Social Advertisement an umbrella term, with subdivisions linked to "making it public", structured in collaborative, interactive and participative formats among multiple voices. In the pre-ambular diagnosis, we noticed that in most existing currents, the same techniques and intentions of market advertisement are reproduced, because they come from a center of power, whose principles and beliefs are diffused to reinforce hegemonic values that benefit the market and only carry the social aspect in their name. In other words, in the scenario of the Global North, the name is just a persuasive technique that appeals for the sensitization of the public opinion and takes on, often times, an opportunistic posture, using welfarism as a tactic for strengthening a positive reputation for sponsor organizations.

The intention of the Brazilian perspective presented in this article is to establish, through creative productions, elaborated with materials available in conjointment with communication technologies, mainly mobile devices. The focus, however, is not on the instrument itself, but in the way of thinking and acting, in the autonomy of the interacting agent to redefine the modus operandi that give life meaning. Far from stimulating a gnoseological anihilation, the new knowledge must propel an ontological gain, because it takes the subject out of the condition of inferior object, raising them to the lead character of the situation.

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