

Advertising, Education, and Citizenship: Reflections from Educommunicative Practices with Children

Publicidade, educação e cidadania: reflexões a partir de prática educomunicativa com crianças

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Resumo: Neste artigo, apresentamos análise sobre a possibilidade do uso da publicidade como suporte pedagógico para aprofundar habilidades de literacia publicitária de crianças ao (re)pensar a falta de diversidade social nos anúncios. Para alcançar tal objetivo, usamos pesquisa bibliográfica para discutir a perspectiva socioeducacional da publicidade, e mobilizamos pressupostos da pesquisa-ação para realizar oficina educomunicativa com crianças da cidade de Cuiabá-MT. A pesquisa demonstrou a importância da construção de canais de diálogo com crianças para que elas organizem, aprofundem e expressem o que pensam sobre temáticas que atravessam a comunicação publicitária. Além disso, evidenciou o potencial do uso da publicidade como suporte pedagógico para estimular suas habilidades de apropriação crítica, criativa e cidadã da publicidade.

Palavras-chave: publicidade; infâncias; literacia publicitária; educomunicação; cidadania

Abstract: In this article, we present an analysis of the feasibility of using advertising as a pedagogical tool to enhance children's advertising literacy skills while reconsidering the lack of social diversity in advertisements. To achieve this goal, we conducted a literature review to discuss the socio-educational perspective of advertising and applied action research assumptions to conduct an educommunicative workshop with children from the city of Cuiabá-MT. The research highlighted the importance of establishing channels of dialogue with children,

allowing them to organize, deepen, and express their thoughts about advertising and the underlying themes in this type of communication. Furthermore, it underscored the potential use of advertising as a pedagogical support to foster critical, creative, and civic appropriation skills of advertising.

Palavras-chave: *advertising; childhood; advertising literacy; educommunication; citizenship*

Introduction

The centrality of media communication in the social world demands that we go beyond the notion of media as mere vehicles of messages and understand them as crucial elements in the process of culture communicability and its values. In this sense, it is important to comprehend the relationship between childhood and media culture (KELLNER, 2001) which, through a cultural pedagogy (STEINBERG; KINCHELOE, 2001), has played an important role in the formation of children. On a daily basis, media products – such as advertisements, movies, news, to name a few – communicate social representations that influence ways of being, thinking and existing in the world. In this process, they reproduce and implement relationships of power in the construction and dissemination of images that (in)visibilize certain social groups (GOMES BARBOSA; SOUZA, 2018).

In the specific case of Brazilian advertising, the lack of social diversity has been underscored by surveys such as the one carried out by the Todxs¹ research (UN, 2022). This study revealed, for example, that in 2001: only 27% of advertisements featured black women; LGBTQIAP+ appear in 0% of the ads; people with disabilities appeared in only 1.2% of ads; 62% of the protagonists in the advertisements were white, thin, curvy women with straight brown hair.

Given this context highlighted by the survey, we find it crucial to consider that this unrepresentative scenario reinforced by advertising communication affects not only adults but children too, influencing the construction of their subjectivities, as well as their social relationships. But we also understand that it is equally important to consider the potential of younger people as critical and participatory subjects of media culture (BUCKINGHAM, 2007). In this sense, it is necessary to take into account children's perspectives on the uses and appropriations that they make of advertising, understanding them as, in addition

1 The study mapped Brazilian advertising on TV and on social network Facebook, in 2021.

to being consumers of media representations, as producers of meanings that negotiate and resignify such content.

Therefore, this work is included among Communication studies that understand children as agents of action in social reality conceived as citizens (TOMAZ, 2016). Thus, it is important for us to reflect on ways through which children can question and challenge stereotypes in the media, especially in advertising.

To critically observe the social place granted to minorities in advertising is a counter-hegemonic effort that needs to be articulated among younger people so that new spaces of representation can be constructed. Among the media texts, we highlight the advertising text, considering the perspective that, in addition to its marketing bias, it is focused on communicating social representations (many of them reinforcing stereotypes), therefore, potentially assuming a socio-educational character.

Based on this understanding of advertising, in this work we aim to analyze the possibility of its use as a pedagogical support in order to deepen children's advertising literacy skills by (re)thinking the lack of social diversity in advertisements. To reach our goal, based on the premises of action research (THIOLENT, 2022), we carried out an educommunicative workshop with seven children² from the city of Cuiabá, in the state of Mato Grosso, Brazil.

The text addresses, in the first topic, a theoretical discussion about the relationship between advertising and socio-educational processes that substantiate the study. Then, it discusses the methodological contributions provided by the action research for the developed educommunicative proposal. Finally, it presents the findings of the research regarding the advertising literacy skills developed by the children, as well as their productions that challenge the hegemonic advertising model that is not socially representative.

2 We chose to use the term "children" throughout this article when referring to the research participants, based on the Convention of the Rights of the Child, promulgated in Brazil by Decree No. 99,710 of November 21, 1990, which defines a child as any human being under eighteen years of age.

The potential of using advertising as a pedagogical support

Considering the relevance of communicative practices within the scope of educational processes is pertinent in a world in which communication has increasingly occupied a prominent place by influencing ways of being and new ways of being together (MELO; RIBEIRO, 2023). This is a perspective that is reinforced by Martín-Barbero (2008), who recognizes the important role played by the media in the conception of desires and forms of belonging of younger people, disputing the place that, for a long time, belonged exclusively to family, religious and school institutions.

Although school is often conceived as the only legitimate place of knowledge, having played this role for centuries (MARTÍN-BARBERO, 2014), it is necessary to pay attention to the role of the media as

“A kind of ‘parallel school’ that is more interesting and more attractive than the school institution, in which children and teenagers not only learn new things, but also, and perhaps mainly, develop new cognitive skills, that is, “new ways of learning”, more autonomous and collaborative, still ignored by teachers and specialists” (BÉVORT; BELLONI, 2009, pp. 1083-1084).

Therefore, it is necessary to value the educational-emancipatory potential of communication, by recognizing in the student the figure of someone who has the right to critically appropriate media content and to use the media to express his/her ideas and claim his/her social demands. In this way, moving away from the classic schemes of communication (sender-message-receiver) and education (teacher-subject-student), based on the paradigm of content transmission, and approaching the notion of communication and education as relational processes of knowledge appropriation (JACQUINOT, 1998).

By assuming this dialogic character as something inherent to communication and education, we are dealing with a critical and participatory use of the media, “based on a pedagogical and not merely technological

racionality, as means of communication and not of transmission, as generators of flows of interlocution”. (KAPLÚN, 1997, p. 06).

Hoff (2007) reminds us that the privileged place occupied by the media is not comparable to the place of school in the lives of younger people. If we consider a typical elementary school student who studies in the morning, we could assume that he or she would have approximately four hours of content hermetically defined by the educational policy of his/her school. Knowing that the cell phone is one of the main means of internet connection among Brazilian children and teenagers, in different social strata (CETIC, 2023), we would have to consider that this same student would not need to leave the school walls to have access to media content. Even if the use of the device was not allowed during classes, it would probably be used in breaks or on the way to school. In this imaginary scenario taken as an example, if textbooks did not cover the themes raised in conversations between the student and his/her colleagues, a quick internet search could easily be done with his/her cell phone.

The speed and volume of changes in educational dynamics evidenced in this hypothetical example can lead us to observe two situations that, according to Hoff (2007), should be avoided: the *uncritical adherence* to technology and *apocalyptic rejection* of the alienating effects of the media. In the first situation, the media would be treated as an invariable resource, an established reality that could not be acted upon. Dialoguing with the limited comprehension of “digital natives”, who, by apparently demonstrating skills in using different media, would already be, for this very reason, equipped with the necessary references to deal with the information contained therein. In the second situation, the media is treated as a carrier of the great social ills experienced in the present time, and should be avoided in all possible ways. From this perspective, some even adopt a reactionary stance, criticizing a supposed media attempt to “ruin” the values of a society that, in other times, supposedly had already been perfect.

We agree with Hoff (2007) that both paths work with extremisms and hinder an emancipatory pedagogical proposal through communication. In this sense, it is essential to understand that the media is inserted “in the daily lives of students, serving as a reference to him/her for the practices of social interaction and affecting their subjectivation processes” (HOFF, 2007, p. 31). According to this reasoning, if we can not ignore the media phenomenon and its influence on educational processes, we can incorporate it, problematize it, use it as a pedagogical support.

Given its relevance “as a product of the cultural industry disseminated by the media” (DE BARROS FILHO, 2001) and the large space that it occupies in our daily lives, advertising has the potential to build a relationship between formal knowledge and the repertoire of experiences of the students. Easy access, simple language and harmony with the current worldviews are characteristics of the advertising text that, according to Hoff (2007), facilitate its use as a pedagogical support. Bringing advertising into the educational space not only broadens the perception of students but also encourages them to take a critical look beyond the classroom. Since it is not possible – nor desirable – to adhere in an acritical way to advertising communication, and much less to reject it in an apocalyptic way, reading it and writing it in a critical, creative and socially responsible way is presented as a possibility for students to deepen their skills to read the world.

One possibility that, in line with Fantin’s (2011) perspective of media education, has the potential to work on skills in four dimensions: i) cultural: expanding the cultural repertoire through discussion of social topics that permeate advertising; ii) critical: competence in ethical and aesthetic evaluation of the advertising content; iii) creative: competence in expressing oneself and producing information in a critical and responsible way; iv) civic: competence in promoting social awareness and encouraging the use of media resources for the construction of narratives focused on transforming reality.

As Malmelin (2010) points out, the skills required for critical appropriation of advertising (that is, of advertising literacy) are different from

those necessary for other forms of media communication. According to the author, in order to recognize, evaluate and understand the persuasive intention of ads and other commercial messages, competences are mobilized in four dimensions: a) information literacy: analyzing the credibility and validity of the advertising discourse; b) aesthetic/visual literacy: analyzing the aesthetic and artistic expression elements of the ad; c) rhetorical literacy: identifying the multiple persuasive strategies used in advertising; and d) promotional literacy: understanding the forms of marketing communication in the contemporary scene of media convergence, resulting from commercial partnerships and collaborations between organizations.

Machado, Burrowes and Rett (2017) highlight that such skills are already, to a certain extent, present in the individuals inserted in the consumer society, and may vary according to age, instruction level, access to different media and, also, level of attention employed in several moments of daily exposure to advertising. In this sense, activities that use advertising as a pedagogical support could contribute to “concentrating and organizing dispersed knowledge, favoring its development and facilitating its sharing” (MACHADO, BURROWES, RETT, 2017).

Furthermore, by fostering advertising literacy, one has the potential to contribute to a formation in favor of a communicative citizenship (MATA, 2006). That is, a citizenship that stimulates participation in the field of public communication through raising awareness among subjects about the social world that is also permeated by advertising communication.

In short, from this perspective, we start from the use of advertising as an instrument to bring culture, education and citizenship closer together. This is a possibility that, in the example to be analyzed in this specific article, is mobilized in a pedagogical proposal that intends to promote children’s reflection on the lack of social diversity in advertising.

Action research: methodological contributions for the proposal of advertising literacy among children

In the theoretical-methodological horizon of this research, the perspective of convergence between communication and education was contemplated as a transdisciplinary theoretical-practical field (FANTIN, 2011). In this regard, in addition to the bibliographic research (GIL, 2002) that helped us build a spectrum of relevant scientific literature on the relationship between advertising and education, we adopted premises of action research. This choice was based on the understanding that this theoretical-methodological approach offers support for research in the field of Communication that deals with the uses and appropriations that children make of advertising, enabling the social involvement of the researcher with the community participating in the study in a political proposal for the collective production of knowledge in favor of social transformation. Therefore, action research offered us an important contribution to construct a research *with* children, listening to them from their own perspective, understanding them as social actors (SARMENTO, 2008) and, above all, as partners in the investigative process.

Furthermore, the theoretical-methodological premises of action research provided us with support to establish a dialogical communication (FREIRE, 2001) between children and adults in a dynamic of knowledge production in a collective and cooperative way (THIOLLENT, 2022), in which everyone had the possibility to learn and transform (or be transformed). In this sense, “enabling the recognition of other types of knowledge in the ecology of knowledge beyond the one imbued by hegemonic scientific rationality” (SOUSA; OLIVEIRA, 2018, p. 59).

However, as highlighted by Lumária Sousa and Thaiane Oliveira (2018), in this political proposal for transformation inherent to action research, it is important to take into account the structural aspects of the social system that limit the possibilities for change. Thus, the authors emphasize that it is necessary to keep in mind that, often, the transformations caused by action research will not occur through profound change in social reality, but rather through people’s critical awareness.

In the case of our research, this transformative process took place by raising awareness among children through the development of an educative workshop that invited them to reflect on the lack of social diversity in advertising, encouraging them to see themselves as agents capable of intervening in this reality.

Lead by the objective of encouraging reflection on advertising communication from a social perspective (GASTALDO, 2013) and using advertising as a pedagogical support in educative activities, in June, 2023, we carried out a series of workshops³ with children from a social project located in the city of Cuiabá-MT⁴. These workshops were designed, structured and conducted according to the advertising literacy model systematized in pedagogical files by OPSlab – Laboratory of Studies and Observation in Advertising, Communication and Society (CRAVEIRO; COUTO; TOLEDO, 2021).

In this article, aiming to analyze the possibilities of the use of advertising as a pedagogical support to reflect with children on the lack of social diversity in advertising communication, we will specifically discuss the workshop “What would I change in advertising? Reflections on representation and representativeness”, held with seven children (aged between 11 to 13 years old), led by two undergraduate students in Advertising⁵. We took as the corpus of analysis: the pedagogical file (OPSLAB, 2023), the field notes from the authors of this article⁶ and the productions developed by the children during the workshops.

3 This series includes the following workshops: “Who are we based on what we consume?”; “What is advertising: its characteristics and strategies?”; “What would I change in advertising? Reflections on representation and representativeness”; “Using advertising to transform”.

4 The realization of these workshops is part of the extension activities developed by professors, undergraduate and post-graduate students from the OPSlab – Laboratory of Studies and Observation in Advertising, Communication and Society from the Federal University of Mato Grosso.

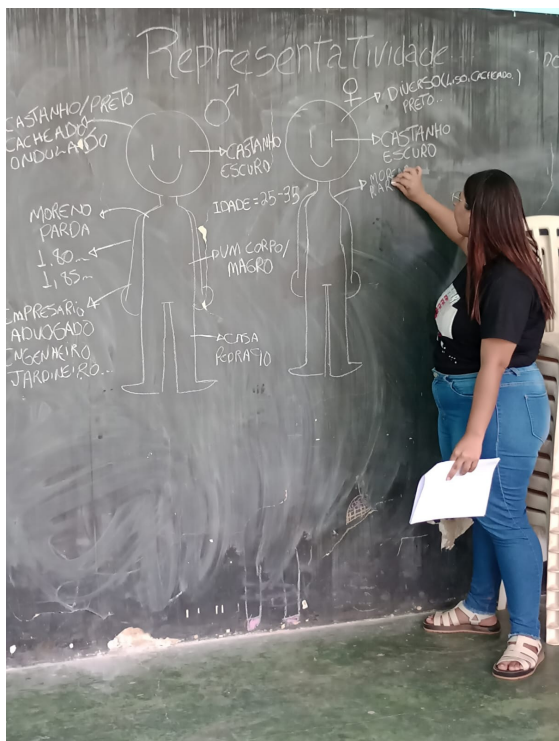
5 Members of the research group OPSlab – Laboratory of Studies and Observation in Advertising, Communication and Society

6 The members of OPSlab are encouraged to register their impressions on the educative workshops following this model: https://docs.google.com/document/d/1rVZthmNr1UsVUmqtNuYK4_yWXSx84P/edit?usp=sharing&oid=110224325027711667371&rtopf=true&sd=true

What would I change in advertising? Educommunicative workshop with children

The workshop, which lasted for two and a half hours, consisted of three activities that mobilized strategies for dialogic communication such as group discussion, playful dynamics and practical exercise.

Figure 1 – Social profile construction



Source: OPSlab Archive

The first activity of the workshop consisted of a dynamic process to build the profile of a typical Brazilian. To do this, two figures were drawn on the wall, one of a male doll and one of a female doll, and then the children listed physical characteristics of the majority of Brazilians in their Opinion (Figure 1). To encourage participation, the educommunicators asked provocative questions such as: “What is the color of their

skin?; How tall are they?; What is the color of their eyes?; What is their age?; How does their hair look?; Where do they live? (in which city, in which neighborhood?); What is their profession?” (OPSLAB, 2023). As the children began to speak, notes were made on the board, so that the characteristics were placed next to the dolls. With the main characteristics that represented Brazilians according to the workshop participants, a reflection on visibility in the media was started, based on the following question: “Do you see this Brazilian represented on TV, on magazine covers, in the movies, in soap operas, in advertisements?” (OPSLAB, 2023).

As the workshop’s second activity, aiming to critically reflect on the influence of advertising on ways of being, thinking and experiencing the world, a discussion about representation in the media was initiated. The educ communicators brought research data that showed how the characteristics of the majority of the Brazilian population were not related to what appears in advertising. Raising provocations such as: “If the majority of the Brazilian population is made up of black women over 30 years old, why do women only star in 26% of advertisements and white people are seven times more represented than black people in advertising?” (OPSLAB, 2023).

Figure 2 – Ads for active observation





Source: OPSlab Archive

Next, an exercise of active observation of advertising was carried out, which consisted of comparing the non-diverse representations presented in two ads for the food market that reinforce a pattern of heteronormative white family (Figure 2). The children were encouraged to question the content of the ads by asking questions such as:

What people are in these ads? What do they look like? [...] Do these ads show people that look like the ones you know? What groups of people are highlighted in these ads? And what groups of people are invisibilized? How can this lack of diversity of people in the ads influence on the daily lives of Brazilian families? (OPSLAB, 2023).

The last activity proposed a systematization of the knowledge acquired in the workshop through a dynamic in which the children were invited to rebuild one of the previously analyzed ads, so that the Brazilian population was better represented.

Deepened advertising literacy skills among children

The activities developed in the workshop fostered media-educational skills among participants in the four dimensions proposed by Fantin (2011): cultural, critical, creative and civic. They contributed to expanding children's cultural repertoire, especially by raising reflections on the problem of stereotyping in advertising. Furthermore, they helped them exercise their critical thinking as they were invited to think about social

representations that are often used in advertisements and their possible influences through the exercise of reading the ads that had already been broadcast and creating pieces aimed at promoting awareness about the importance of diversity in advertising.

By analysing, together with the educommunicators who taught the workshop, advertisements for food brands (*Doriana* and *Seara*), the children were able to deepen their skills in advertising literacy (MALMELIN, 2010), as they noticed that both ads were carefully designed with the purpose of reaching specific people. Specifically, they developed their informational literacy skills when they recognized the persuasive intentions of the brands and when they questioned the validity of the information in the advertising pieces. When reflecting on the companies behind the ads they thought about the purpose of the brands when they presented messages about how Seara's ham stands out for having 50% less fat and 36% less sodium, and how the Doriana margarine is associated with a "movement for a better breakfast" due to its supposed higher quantity of milk and creaminess.

The children were also able to evaluate the choices made in the composition of the ads, thus stimulating visual/aesthetic literacy. This critical exercise was encouraged by the educommunicators as they highlighted elements such as the combination of colors with the brands' logos, the emphasis given to products, the textual composition emphasizing information products and the lack of diversity in the physical types of the people in the ads.

Furthermore, rhetorical literacy was developed among the children as they were encouraged to identify the persuasive strategy of the ads, analyzing the emotional appeal mobilized in the brands' choice to relate the consumption of the advertised products with the ideal of a happy family, as well as the discourse of authority reinforced by the choices to include famous people in the ads, such as TV hosts Fátima Bernardes and Rodrigo Faro. Although some children questioned the brands' choices for using this pattern with questions like: "What family is like that?", "This only exists on TV", "Nobody looks sleepy or in a bad

mood at this breakfast”, at the same time, they recognized that such an approach had the potential to reach more people, precisely because it reinforces the white heteronormative family pattern in force in the society in which the pieces circulate.

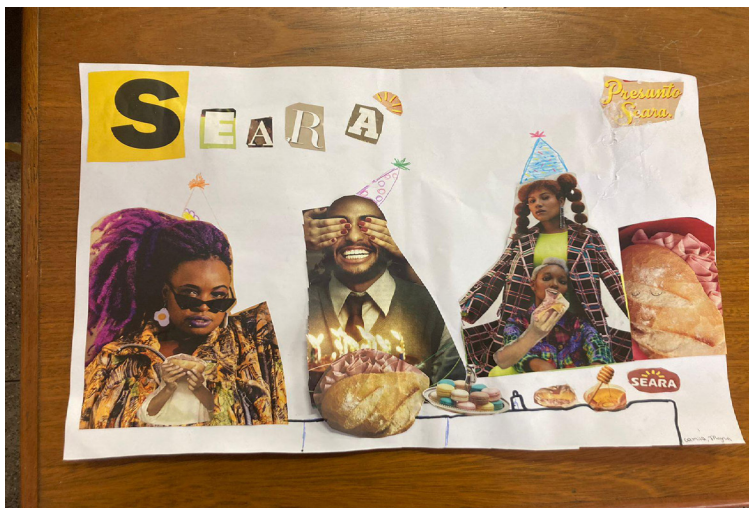
In addition to this exercise of critical reading of advertising, the children were able to deepen their skills in advertising literacy (especially the aesthetic/visual and rhetorical types) by re(making) one of the ads discussed in the workshop. They chose to (re)create *Seara*'s advertisement, with the mission of making it more socially representative. To this end, they were divided into three groups that, in addition to the knowledge acquired in the workshop, mobilized their prior knowledge about advertising practice and its tendency to trigger stereotypical social representations.

Figure 3- (re)created advertisement GROUP 1



Source: OPSlab archive

Figure 4 - (re)created advertisement GROUP 2



Source: OPSlab archive

Figure 5 - (re)created advertisement GROUP 3



Source: OPSlab archive

Within the scope of rhetorical literacy, the children demonstrated skills in recognizing persuasive strategies that mobilize both rational and emotional appeals. One of the groups (Figure 3), for example, in order to persuade the consumption of the fictitious products they created (the *Seara* Candy chocolate), underscored some of the qualities that differentiate it from its competitors (no sugar, no lactose, no trans fat, no cholesterol), while at the same time associating the advertised chocolate with feelings and experiences of kindness and delicacy through the slogan “Chocolate to sweeten your life”. The other ads emphasize the emotional appeal by relating the advertised food products to the happiness experienced at gatherings of friends at a birthday party (Figure 4) and a barbecue (Figure 5).

Using magazine clippings and assembling them by gluing them onto cardboard, the children exercised aesthetic/visual literacy skills, designing the layout of the elements they chose to include in their pieces.

Finally, the children were able to foster promotional literacy skills by relating the fictional images of happy families portrayed in the advertisements with the narratives shared by famous people (like the TV hosts who starred in the analyzed advertisements) on their digital social networks. Thus, becoming aware that, by sharing their daily lives permeated by products and brands, these celebrities were also producing promotional content, even if they did not always make that as clear as in the pieces analyzed.

Therefore, the workshop activities confirmed previous studies (CRAVEIRO, 2018) on the importance of building dialogue channels with children so that they organize, deepen and express what they think about advertising and the themes that permeate this type of communication. Experiences like this one emphasize the potential of the use of advertising as a pedagogical support to stimulate the critical appropriation of advertising, but also to foster creative and civic appropriation. By assuming, in one of the workshop’s activities, the role of producers of advertising pieces, those children have the opportunity to rethink the lack of social diversity in advertisements and demand new perspectives and practices, as discussed in the next topic.

Producing and (re)thinking advertising practices with expectations of social transformation

Understanding advertising communication implies recognizing the media as an institution that massively (re)produces social representations, therefore holding the power to privilege somebodies (those who are allowed to speak, to have their social existence approved) and generate nobodies (those to whom the right to visibility and participation in the media are denied) (WOTTRICH, 2013). In this way, it encourages us to perceive and consider the relevance of advertising in the process of creating and legitimizing social representations, “which permeate most of our established relationships, the objects we produce or consume and the communications we establish” (MOSCOVICI, 1961/1976 apud MOSCOVICI, 2003, p. 10).

Critically evaluating the invisibility of social minorities in advertising can be a pertinent exercise for the construction of new possible places. It is an exercise that must be stimulated so that new spaces of representation can be considered and built. According to Bragaglia (2017, p. 133), critical consciousness acts “as a self-regulator of stereotypes”, by confronting the generalizing narratives present in the mix of cultures and their social consequences. In her studies on ethics in advertising, the author points out that one of the contributions that advertising communication could offer to the dissolution of stereotypes is the use of counter-stereotypical alternatives. What Leite (2011, p. 223) calls counterintuitive advertising, understood as an advertising narrative that proposes “other perceptions and world views about the stereotypes inscribed on social minorities”, by representing historically stigmatized groups in positions of social prestige, moving away from associations with need, subordination and social inferiority.

This is what the children did in the workshop’s last activity when they faced the role of (re)creating ads that were not socially representative. Examples of counterintuitive advertising narratives (LEITE, 2011) are presented in the three ads that were created (figures 3, 4 and 5), since

they expose individuals from the black social category inserted in an aesthetic that avoids the image of subordination hegemonically reinforced by advertising. Using magazine clippings and collaged cardboard, the children focused on building pieces featuring almost only black people⁷, most of them women, inserted in an aesthetic that avoids the invisibility and/or the limited representation of these social groups reinforced by the advertisements for *Seara* and *Doriana*, the brands analyzed in the workshop.

With the limited resources they had, the children had to think of strategies to overcome the stereotypical representations reinforced in the original *Seara* ad (figure 2). One of the groups, in the process of developing their advertisement, was bothered with the limited representations of black people in the magazines that were available for the activity. “Don’t black people eat? They only appear in makeup ads”, pointed out one child in this group. In order to be able to create an ad for a food brand which represented the majority of the Brazilian population, the group of children challenged the stereotyping practice of hegemonic advertising visible in those magazines, and created representations of black people eating by cutting out and pasting white people’s body parts onto black people’s bodies (figure 4). In this process, they practiced the exercise of thinking critically and creatively about forms of media representations already crystallized in the social imagination (HALL, 2016), redefining them by allowing themselves to subvert them.

However, we must recognize that, by prioritizing bringing an invisibilized group (the black population) to the center of the narrative in the three ads that were produced, the children chose representations that prioritize thin, young and non-disabled bodies. This demonstrates the importance of expanding and deepening reflections with children on the images reinforced by the media and their social influences. As demonstrated in this study, the use of advertising as a pedagogical support for this purpose presents itself as a possible way.

7 Only the ad shown in figure 5, in addition to black people, includes the representation of white people by presenting an image of a white man dressed as Santa Claus and a drawing of the same symbolic Christmas figure also represented as a white person.

Final considerations

In this article, we explored the feasibility of the use of advertising as a pedagogical support for improving children's advertising literacy skills, encouraging them, through an educommunicative workshop, to reflect on the lack of social diversity in advertisements.

Advertising literacy skills in the informational, aesthetic/visual, rhetorical and promotional dimensions (MALMELIN, 2011), fostered in the workshop, as well as the skills of critical, creative and civic appropriations of advertising (FANTIN, 2011), demonstrate the contributions of the approach between advertising communication and educational practices with children, with a social transformation bias. Educommunicative experiences like this one gain special relevance in a context of media profusion, in which the media plays a central role in children's socialization processes.

The workshop revealed the potential of using advertising as a pedagogical support for the construction of communicative citizenship (MATA, 2006) with children. By helping to deepen advertising appropriation skills, the workshop contributed to increasing children's awareness of the social inequalities reinforced by advertising communication, which frequently makes minority groups invisible. Furthermore, it stimulated the development of social practices demanding the right to visibility and participation in the media of these groups.

However, the study highlighted the need to explore more deeply the reflections on the meanings that children attribute to advertising and their perceptions around communication with expectations of social transformation. Although the ads recreated by the children highlighted minoritized groups, such as black people and women, they still reproduce patterns of social uniformity by mostly reinforcing representations of thin, young and non-disabled bodies.

Regarding the limitations of the study, it is importante to emphasize that, although the results show the possibility of a critical and civic reading of advertising by children aged from 11 to 13, it is crucial to continue investigating the uses and appropriations of advertising by

children, expanding the scope of participants in the educommunicative experience reported in this article. This will contribute to understand whether these critical and civic readings of advertising communication are consolidating or whether they still need stronger stimuli to flourish.

We hope that these findings may contribute to strengthening the field of studies in the intersection between communication and education, with an emphasis on advertising, as well as highlighting the relevance of conducting research by listening to children, conceiving them as social actors who reflect on their surroundings and who wish to intervene in the reality that surrounds them.

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