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El concepto del enemigo en la guerra de Ucrania

The Concept of the Enemy in the War of Ukraine

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Doris Linda Borrero Montalvo[2]

Resumen: *El objetivo de esta investigación es analizar cómo medios de la prensa internacional (El País, CNN, Los Ángeles Times, DW y Euro News) reproducen las estrategias lingüístico-discursivas que las elites estadounidenses y sus aliados usan para deslegitimar las acciones y los discursos de sus enemigos. El marco teórico establece que las estrategias lingüístico-discursivas empleadas por las elites gubernamentales y mediáticas en la representación del enemigo son la recontextualización y revalorización del enemigo en sus prácticas y como actor social (VAN LEEUWEN, 1993, 1999). La metodología incluye 60 noticias en orden sincrónico. Las conclusiones demuestran que estos textos son un producto de consumo mediático e un constructo ideológico articulado para evaluar la legitimidad de las acciones del enemigo-ruso.*

Palabras claves: *Recontextualización, deslegitimación, discurso, guerra Rusia-Ucrania.*

Abstract: *This research analyzes how the international news media as El País, CNN, Los Angeles Times, DW and Euro News reproduce linguistic-discursive strategies used by the American elites and allies to delegitimize the actions and discourses of their enemies as their actions, identity, and discourses. The theory establishes that these linguistic-discursive strategies used by the government and media elites to represent the enemy are in fact the practices and social actions of the enemy recontextualized and revaluated (VAN LEEUWEN, 1993,*

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1999). The methodology includes 60 news in synchronically order. The conclusions demonstrate that these texts are an ideological articulation built to evaluate if the actions of the Russian enemy are legit.

Keywords: *Recontextualization, delegitimization, discourse, Russia-Ukraine war.*

Introducción

El ataque de Rusia a Ucrania en febrero del 2022 se suma a la historia de la representación mediática de la guerra y su conformación como producto de consumo informativo. Nuestro objetivo es examinar la cobertura noticiosa de la guerra en Ucrania centrando el análisis en cómo se construye al enemigo. El examen de las noticias evidencia que el discurso de la prensa es parte del consenso ideológico del discurso geopolítico. Discurso que distribuye a los actores sociales según la conveniencia. El mismo se articula en la distribución de los miembros del "nosotros" (los aliados estratégicos) y "los otros" (fuentes de peligro). El desplazamiento de los enemigos hacia convertirse en aliados y viceversa es confuso y contradictorio.

El corpus examinado está constituido de 60 noticias en español o la versión en español de prensa digital internacional occidental (El País, CNN, Los Ángeles Times, DW y *Euro News*). El corte sincrónico analizado se inicia el 22 de febrero de 2022 (con el primer ataque) y finaliza el 1 de julio de 2023. En dichas noticias la representación del enemigo se articula en términos bipolares, una lucha entre el bien y el mal. En la construcción de la malignidad del enemigo se enfatizan los estereotipos tradicionales de la propaganda de guerra y la política internacional (barbarie, criminal, genocidio). Observamos cómo la prensa usa y reproduce las estrategias de legitimación y deslegitimación del discurso de las elites estadounidenses que, a través de los estereotipos, consolidan la cosificación y subjetivación del enemigo. La prensa mediante la cesión de su espacio discursivo otorga el poder a las elites de ejercer su poder discursivo y deslegitimar y excluir las voces de sus enemigos. Este proceso de legitimación y deslegitimaciarticulado por diversas marcas lingüísticas y fluye a través de diversas voces y redes discursivas.

El objetivo de nuestro estudio es aclarar cómo estas representaciones discursivas son controladas y cómo el control es ejercido. Por ello articulamos el artículo en tres propuestas teóricas:

1. La noción de representación de los actores sociales.

2. La polifonía de voces y redes intertextuales implicadas en las representaciones.
3. Las estrategias deslegitimación de la identidad, existencia y voz del enemigo.
4. Los efectos legitimadores de dicha estrategias deslegitimación.
5. Los procesos discursivos que se dan a través de la representación: la intertextualidad, la incorporación y el uso de tropos o figuras retóricas.

La construcción discursiva del enemigo

Según Martín Rojo (1996/1997), la constitución del enemigo en el discurso de la prensa internacional es producto de un proceso de nominalización, el cual toma lugar mediante procesos de cosificación y subjetivación (ambos inseparables). Foucault (2002) indica que en la segunda mitad del siglo diecisiete, el proceso de multiplicación de los efectos del poder operó a través de la acumulación de conocimiento. Paralelo a este proceso se generó un doble proceso:

1. La cosificación del comportamiento desviado: la codificación de crímenes, la escala de crímenes y los discursos que generan.
2. El proceso de cosificación de los sujetos que manifiestan este comportamiento: una cosificación científica de las personas asociadas a este comportamiento desviado es representados como objeto de estudio.

Nuestra investigación examina la cosificación de las acciones político-militares articuladas en el conflicto ruso-ucraniano y el proceso de cosificación del enemigo (Vladimir Putin, Xi Jing Pin) que se convierte en subjetivación a través de las voces de las elites (políticas, militares, expertos) y que la prensa emplea en su representación del conflicto. Debido a este elemento los lectores de los productos informativos usan estos modos de cosificación de las voces de las elites para sus propios procesos de cosificación. Dolan (1994) indica que el proceso de cosificación desarrollado por los medios, los científicos políticos y los burócratas (las voces de los expertos) es un proceso metafísico de la auto-creación alegórica.

Por ejemplo, la representación del enemigo en la prensa involucra:

i. Procesos de afiliación y simpatía con ciertos grupos a los que la prensa legitima (la constitución de "NOSOTROS").
ii. Procesos de demarcación que implican el rechazo de "ELLOS/OTROS", los enemigos que el discurso de la prensa deslegitima.

Martín Rojo (1995,1996,1997) señala que las asociaciones de los grupos y de los diferentes actores sociales se realizan a través de la distribución de los pronombres nosotros/ustedes los cuales cambian la forma de relacionarse de los locutores en el texto (nosotros: occidentales/ellos: orientales). En dicha distribución está presente la asociación implícita del periodista locutor que como enunciador está involucrado en ese "nosotros".

Recontextualización

Van Leeuwen (1993) usa los términos de recontextualización de Bernstein para referirse al proceso mediante el cual una práctica social es inserta en otra. El autor explica que la recontextualización es una práctica recursiva que ocurre una y otra vez. Implica que una práctica social puede ser recontextualizada por diferentes prácticas sociales y discursos. El texto periodístico es más que una recontextualización de la práctica social del periodismo, significa que en la recontextualización de la noticia inciden otras prácticas sociales (y discursos) sobre el acontecimiento. En este caso en el discurso de la prensa se articulan tres prácticas sociales y sus respectivos discursos.

i. Las prácticas sociales y el discurso de las fuentes (los políticos, los expertos, los militares…)
ii. La práctica periodística y discurso de las agencias noticiosas internacionales y la prensa estadounidense
iii. La práctica social y discurso de la prensa particular (por zonas geográficas)

En nuestro análisis sobre las noticias, observamos una cadena de recontextualizaciones sobre el enemigo. La primera línea la constituye los políticos y militares, quienes usan sus prácticas sociales (y sus discursos) consideradas como moral y socialmente de prestigio. La segunda línea es el discurso de la prensa internacional) quienes en su proceso de recontextualización legitiman la autoridad y neutralidad de la primera línea quienes constituyen su fuente de información y de legitimidad discursiva. La tercera línea es la prensa nacional digital quienes en su proceso de recontextualización emplean las recontextualizaciones de las primeras dos líneas como indicamos.

La legitimación, la intertextualidad, la metáfora y la imagen del enemigo

La definición de legitimación como acción social y política implica dos consideraciones importantes. Primero, que el acto de legitimar es un acto comunicativo (un discurso, un acto de defensa) y segundo, que las estrategias de legitimación de una acción o propuesta política está restringida por disposiciones institucionales. Van Leeuwen (1993) establece que la legitimación añade las razones de la recontextualización. Estas razones explican las representaciones de los actores sociales y aquéllos que la recontextualizan deben ofrecer razones convincentes que justifiquen la práctica social (una gramática de la legitimación). Como consecuencia los textos no solo representan recontextualizaciones, éstos también las explican y legitiman (o se deslegitiman o critican).

Fairclough (1998) define como intertextualidad manifiesta la inclusión de diversos textos (políticos, científicos) que se identifican en la construcción del texto noticioso. El autor acuña el concepto de representación discursiva y lo sustituye por el concepto tradicional de discurso periodístico porque según él:

i. Captura mejor ya que informar o “reportar” puede representar diversos puntos de vista

ii. La representación no es solo el discurso oral sino también el escrito y que no sólo implica una estructura gramatical también es una organización discursiva.

La organización del discurso implica las circunstancias del acontecimiento y el tono en el que se enuncia. La estructura de la representación del discurso manifiesta en el texto (el acto de la enunciación y el contexto comunicativo) como Fairclough (1998) sugiere son condicionadas por elementos extra-textuales (posiciones ideológicas, prácticas discursivas). La representación del discurso y las intertextualidades implicadas se articulan de dos maneras:

i. La representación o discurso indirecto en la que la voz citada queda subordinada a la voz y al discurso del enunciador (periodista). En este sentido, como Volosinov (1973) y Waugh (1995) señalan que es difícil separar la voz y el discurso del representado y del que lo representa.
ii. La representación del discurso directo en la que la voz citada y su discurso en apariencia es independiente del discurso y la voz del periodista.

Por exemplo, se emplean las comillas para señalar que es la voz y discurso de la fuente representada, pero el manejo y la contextualización de dicho discurso o cita directa queda a discreción del periodista.

Por último, mediante los tropos los enunciadores cambian o intercambian el significado de las palabras. Los enunciadores asocian ideas y como consecuencia cambian el significado de las palabras. Los tropos más comunes son la metáfora y la metonimia. Chilton (1987, 1995, 2004) indica que el uso de la metáfora o la comparación indirecta en el discurso político contribuye a:

1. La construcción del mundo social y político, y la identificación de los problemas sociales. Las interpretaciones son construidas mediante metáforas poderosas. Una de ellas quizás la más poderosa es la del orden internacional como una comunidad.
2. La comprensión de la metáfora descansa en el razonamiento analógico e inductivo asociado con éste. Los discursos emplean estos

procesos cognitivos (implicados) en la comprensión de las metáforas que transforman semánticamente actores y prácticas sociales.

La transformación metafórica en términos generales establece una correspondencia entre dos marcos de experiencia. El enunciador usa la metáfora (marcada por una selección léxica) y traza un marco dominante en el segundo marco. Esta estrategia tiene dos efectos:

i. En el caso donde el marco dominante es conocido, se consolidan las estructuras concernientes a nuestros conceptos de la realidad
ii. ii. El segundo efecto es que toma lugar en un marco incompleto, no es familiar prohibido o peligroso, de ahí que se tome un marco más conocido y legitimado. Las metáforas más relevantes sobre el enemigo son su personificación y demonización. La metonimia por su parte tiene una función referencial, es decir usar una entidad por otra. Consiste en transferir el significado algo que tenga un significado cercano.

La metáfora y la metonimia no sólo son mecanismos de organización de los pensamientos, sino que también son instrumentos de control del significado, esto significa que cuando la representación de un actor social es construida por una metáfora o una metonimia, sólo algunos aspectos del actor son enfatizados. Por lo general, los enunciadores utilizan la metáfora o la metonimia para destacar/ocultar los aspectos positivos/negativos de sus acciones o para destacar/ocultar las acciones negativas/positivas de sus contrarios. Estos procedimientos de interpretación, como veremos, permiten legitimar y justificar acciones (como la guerra) que de otro modo sería imposible justificar y legitimar (CHILTON,1995; LAKOFF, 1992).

La recontextualización, la legitimación y deslegitimación

En su estudio Martín Rojo y Van Dijk (1998) señalan que hay tres estrategias de legitimación y deslegitimación (1) la legitimación-deslegitimación de la fuente del discurso, (2) la legitimación-deslegitimación de las representaciones sobre la realidad (3) la legitimación-deslegitimación de los patrones discursivos. Se explican a continuación:

1. La estrategia de legitimación-deslegitimación se refiere a la fuente del discurso. Mediante el uso del discurso directo o indirecto (intertextualidad) los recontextualizadores (enunciadores) o actores de las prácticas sociales de prestigio legitiman o deslegitiman.
2. La segunda estrategia de legitimación/deslegitimación está relacionada con contenido del discurso "nosotros" los objetivos fuentes de verdad y moral, y ellos los falsos, los inmorales.
3. La tercera estrategia de legitimación/deslegitimación se relaciona con las formas o los tipos de discurso. Las elites occidentales sus voces están insertas (recontextualizadas) en discursos racionales, científicos, son voces autorizadas.

La articulación de la legitimación y la deslegitimación de la figura del enemigo: la ideología del consenso

Fowler (1991) indica que en la construcción de la ideología del consenso se puede identificar claramente en el discurso legal. De manera que la persona que no cumple con los valores del consenso ideológico es excluida, marginada y reprimida. La ideología del consenso se construye un imaginario de antítesis y bipolaridades que establece una división entre un "nosotros" inclusivo y un "ellos" excluido (en nuestro caso "nosotros" [Estados Unidos/La NATO/Ucrania contra "él" Vladimir Putin, es decir, establece un deslindamiento entre un "nosotros" que acepta/rechaza los valores positivos/negativos sancionados por el consenso y un "ellos" que rechaza "nuestros" valores positivos y, sin embargo, legitima los valores negativos que rechazamos. La personalización del conflicto promueve y dirige los sentimientos de identificación, empatía o desaprobación y simplifica metonímicamente la complejidad de la historia y las relaciones políticas. Permite construir al menos en apariencia una unidad de propósito unido: destruir al enemigo (MARTÍN ROJO, 1995).

La deslegitimación de la figura del enemigo como estrategia de deslegitimación de su discurso se construye en el discurso periodístico sobre el enemigo bélico mediante las metonimias de: el gobernante por el Estado, el líder militante por la organización política, la organización política por países, zonas geográficas, religiones y etnias. Dichas metonimias se combinan con las de la personificación y la metáfora de la demonización particularizando y simplificando así la complejidad de la lucha armada en términos de un enemigo particular (Vladimir Putin, los rusos, los chinos) al que hay que destruir a toda costa.

La voz de los presidentes rusos está enmarcada en el discurso de beligerante tomado de alegoría de la guerra fría. En este sentido, el gobernante amenaza con cumplir la profecía de la Tercera Guerra Mundial, un ataque nuclear. La amenaza de un conflicto nuclear es la estrategia principal que ha utilizado Estados Unidos para enmarcar la voz del enemigo y como consecuencia legitimar la carrera armamentista y la construcción de armas de destrucción masiva. Así que la prensa en su selección del discurso en el que la voz del presidente inserto reafirma los estereotipos de las elites occidentales.

La política está inserta en una metáfora de la vecindad en la que las relaciones sociales se articulan en términos de amistades, enemigos, clientes, partidarios, vecinos o parias (LAKOFF Y CHILTON,1995) indican que el Estado como persona tiene tres variaciones:

1. Un individuo aislado y contra todos.
2. Un individuo socialmente cooperativo o autónomamente responsable.
3. Un individuo como miembro de un grupo.

En el discurso de la prensa podemos observar como el “nosotros” se materializa en la metonimia del gobernante por el Estado (Volodimir Zelenski/ Joe Biden), la personificación del Estado (Ucrania /Estados Unidos), y un bloque asociado, socialmente cooperativo y autónomamente responsable (OTAN/Comunidad Europea) que se enfrenta a un “él” (Vladimir Putin-metonimia del gobernante por el Estado) a un “colectivo” (Rusia-Personificación) aislado. En los ejemplos (1), (2) y (3) observamos como el periodista locutor en sus expresiones personales y en la reelaboración que hace del discurso oficial del presidente ucraniano y sus oficiales de gobierno articulen una representación determinada empleando la metonimia del gobernante por el Estados además de usar la personificación del país (Ucrania) y sus ciudades (Kiev). El periodista locutor, al delimitar y particularizar la identidad de la voz de que habla, su discurso y no citar voces fuera del conflicto (Estados Unidos por ejemplo), construye un "nosotros" los ucranianos de manera que el conflicto se contextualiza en términos de un conflicto limitado a dos países que conformaban hace 31 años como indica el propio Volodimir Zelenski (1) parte de la "otredad" Unión Soviética-Rusia.

La representación determinada, nombrada (o por nombre) y especifica de Zelinsky-Ucrania- Vladimir Putin frente a la ausencia o representación ocasional de sus aliados no posibilita que sus valores, sus intereses se han percibidos por los lectores occidentales como valores comunes compartidos por otros grupos, en este caso sus aliados (Estados Unidos -OTAN). Esta visión surge desde "la ideología del consenso" en este sentido, articula la ideología. Nuestra ideología de consenso tiene en sus raíces una construcción histórica de identidades políticas en el que ese "nosotros" ucraniano es uno que conformó parte de la "otredad" del ahora enemigo. De manera que tras la homogeneidad del "nosotros" se oculta una visión de los acontecimientos que armoniza con los intereses de algunos gobiernos y de algunos grupos de poder. Grupos que inciden en la construcción de un conflicto interno entre comunidades que conforman una misma historia y tradición cultural Los enunciados colectivos que la prensa usa para representar el "nosotros" al igual que la personificación subyace la simplificación de la complejidad de las relaciones de los participantes del conflicto (MARTÍN ROJO, 1995).

El periodista locutor emplea la cita directa de oficiales de gobierno ucranianos (metonimia del gobernante por el Estado Volodimir Zelinsky, Mijail Razvozháev, Vitali Kim) y construye la identidad del enemigo. El periódico reproduce en su discurso los enunciados o recontextualizaciones que estas fuentes expresan sobre el carácter demoniaco de Rusia. El discurso de Zelensky (1), Rázvosháev (2) Kim (2-3) describen a una Rusia que actúa en solitario: "él" que "es cruel, desagradable, ataca zonas residenciales, mata a niños y civiles" sacrifica vidas, propiedades para lograr sus objetivos. A través de la metonimia y metáfora del demonio, las elites citadas clasifican y etiquetan el carácter de Rusia desde su perspectiva:

1. El presidente ucraniano, Volodímir Zelenski, ha mostrado en su habitual discurso nocturno su preocupación por que Rusia aproveche el Día de la Independencia de Ucrania para "hacer algo especialmente cruel". Kiev celebra el próximo 24 de agosto el 31º aniversario de su secesión de la URSS, justo el día en que se cumplirán seis meses desde el inicio de la guerra. "Debemos ser conscientes de que esta semana Rusia puede intentar hacer algo especialmente desagradable y cruel", ha avisado Zelenski, en referencia a nuevos ataques por parte de las tropas del Kremlin.
2. En la Península de Crimea, sin causar víctimas, según ha informado el gobernador de la ciudad, Mijaíl Razvozháev. El aparato ha sido abatido por la defensa aérea. Crimea ha sido el objetivo de varios ataques en los últimos días contra instalaciones militares que Rusia atribuye a un grupo ucraniano de saboteadores. En el frente, el gobernador provincial de Mikolaiv, Vitali Kim, ha comunicado que un misil ruso ha impactado contra una zona residencial de la ciudad de Voznesensk, cercana a la segunda central nuclear más grande de Ucrania, Pivdennoukrainsk.
3. Como resultado del ataque, 12 civiles han resultado heridos y han aumentado los temores de un accidente nuclear, según las autoridades locales. Kim ha detallado que entre los heridos hay cuatro niños. (Última hora de la guerra en directo Zelenski teme que Rusia aproveche el día de la independencia de Ucrania para hacer algo especialmente cruel, *El País*, 22 de agosto de 2022).

La deslegitimación de representaciones o ideologías alternativas

La segunda estrategia establecida para asegurar la legitimidad del discurso es gestionar la veracidad de las interpretaciones o representaciones sobre los sucesos del "otro". Esta estrategia discursiva de cuestionamiento de los discursos del "otro" se asienta sobre la visión de las ideologías de los rivales como distorsión de la realidad. Tal distorsión se presenta como propia de aquellas voces cuyos discursos son contrarios a los intereses del grupo, mientras que el propio grupo parece poseer una visión objetiva (MARTÍN ROJO, 1996/1997). El productor del discurso resalta sus valores y conocimientos en términos positivos (objetivo, imparcial), mientras presenta las representaciones del otro como una distorsión de la realidad (intenciones escondidas). Aquí también opera lo que Foucault (2002) denomina el deslindamiento entre los discursos verdaderos y los falsos, un procedimiento que este autor considera de exclusión mediante el cual los grupos que poseen el control del orden de los discursos presentan sus enunciados como verdaderos y los de sus oponentes como falsedad. Bruner (1988) indica que hay dos modalidades de funcionamiento cognitivo, o de funcionamiento del pensamiento, y cada una de ellas proporciona modos característicos de ordenar la experiencia, de construir la realidad. Las dos son complementarias e irreductibles entre sí. Las dos se pueden utilizar para convencer a otro. Sin embargo, aquello de lo que convencen es completamente diferente: "los argumentos convencen de su verdad, los relatos de su semejanza con la vida. En uno la verificación se realiza mediante procedimientos que permiten establecer una prueba formal empírica. En el otro no se establece la verdad sino la verosimilitud" (p.23). Las dos modalidades están acompañadas a su vez por dos estructuras de representación del discurso: la paradigmática o lógica científica, que trata de cumplir el ideal de un sistema matemático, formal de descripción y explicación, y la imaginativa-narrativa que produce como relatos, obras dramáticas interesantes, crónicas históricas creíbles (aunque no necesariamente "verdaderas"). Si tomamos las definiciones de Bruner (1988) como referencia podemos decir que el discurso periodístico está constituido por ambas modalidades o mejor dicho que intenta flotar entre "nosotros" los racionales y morales versus un "ellos" inmorales e irracionales.

Los señalamientos del presidente Joe Biden respecto a una acción nuclear inminente de Vladimir Putin generaron discusión en la opinión internacional. Siendo la única vez en la que el presidente se pronuncia respecto a la peligrosidad de los movimientos de armas nucleares y la amenaza de su uso por parte de Rusia. En su discurso se constituye por única vez un "nosotros" Estados Unidos amenazado por el terror nuclear ruso. Biden reactiva el imaginario de la guerra fría y el Armagedón que dominó la segunda parte del siglo XX (4-7). El periodista locutor cita de manera directa las advertencias del presidente Biden (6 y 7). La legitimidad de sus pronunciamientos se establece mediante la cita directa, eso lo dijo el presidente y la vicariedad de verdad que ostenta el cargo. El presidente Biden, al igual que presidentes anteriores como Kennedy, advierten las experiencias peligrosas con el principal enemigo político de Estados Unidos. La advertencia incluso se legitima mediante la cita directa articulada por Putin (metonimia de gobernante por el Estado) de un posible ataque nuclear y que no era broma. Examinemos los ejemplos a continuación:

1. La advertencia del presidente estadounidense Joe Biden de que el mundo corre el riesgo de un "Armagedón" nuclear fue hecha para enviar el mensaje de que nadie debería subestimar el extraordinario peligro que supondría el despliegue de armas nucleares tácticas por parte de Rusia en su guerra contra Ucrania, dijeron los funcionarios de la Casa Blanca.
2. La sombría apreciación del presidente, expresada el jueves por la noche, resonó en todo el mundo, pero pareció ir más allá de las valoraciones actuales de los servicios de inteligencia estadounidenses, cuyos responsables admiten no tener pruebas de que el presidente ruso Vladimir Putin esté preparándose para emplear armas atómicas de forma inminente.

3. Durante un evento demócrata de recaudación de fondos, Biden aseguró que Putin "no está bromeando cuando habla sobre el uso de armas nucleares tácticas o armas biológicas o químicas".
4. "No hemos enfrentado la posibilidad del Armagedón desde Kennedy y la Crisis de los Misiles de Cuba", añadió. Indicó que la amenaza de Putin es real "porque su ejército está, se podría decir, obteniendo resultados notablemente negativos".
5. Putin ha aludido reiteradamente a emplear el vasto arsenal nuclear de su país, incluso el mes pasado, cuando anunció planes para movilizar a sus reservistas para servir en Ucrania.
6. "Quiero recordarles que nuestro país tiene varios medios de destrucción… y cuando la integridad territorial de nuestro país es amenazada, para proteger a Rusia y a nuestro pueblo, ciertamente usaremos todos los medios a nuestra disposición", aseguró Putin. "No es broma". (Biden advierte sobre el "Armagedón", sin sustento de pruebas, 8 de octubre de 2022. *Los Angeles Times*.)

La legitimación-deslegitimación de las formas discursivas

Los discursos son significaciones o interpretaciones de las prácticas sociales y sus actores, y responden a los intereses de los grupos (FAIRCLOUGH, 1998). Al igual que los registros estos compiten, como señalamos antes, en el mercado lingüístico en condiciones desiguales. Las elites que monopolizan la economía de los discursos son las que establecen los criterios de corrección de los distintos enunciados. A través de esta regulación se traza la línea divisoria entre los discursos calificados de prestigiosos y adecuados, y los discursos marginales, considerados como "primitivos", "crudos", "desestabilizadores del sistema lingüístico" e incluso destructivos (MARTÍN ROJO,1996/1997). En el mercado de valores y competencias lingüísticas los discursos o registros más apreciados son aquellos que como indicamos antes, coinciden con las formas de habla y expresan y justifican los intereses de los grupos de poder que controlan el orden discursivo. En las "comunidades de interpretación" (SAID, 1990), la aceptación o rechazo por parte del interlocutor depende de su interpretación cognitiva, es decir, de los modelos de discursos que tienen almacenados en su memoria. Así, por ejemplo, para que un discurso político sea considerado legítimo y adecuado debe cumplir con las reglas de argumentación y disputa establecidas socialmente por el grupo y dado que las opiniones y actitudes en cuestión suelen ser siempre objeto de controversia, la argumentación debe dotar al interlocutor de evidencias relevantes y comprensibles. Un discurso como el político es considerado legítimo en la sociedad occidental cuando cumple con las reglas de la disputa racional que le permiten al lector identificar la evidencia y escudriñar, de manera que el lector percibe el acto comunicacional y la disputa como una acción abierta al cambio y como consecuencia objetiva y digna de confianza. Junto con esta percepción racional se encuentra el elemento emotivo, el interlocutor en sus consideraciones racionales debe apreciar emocionalmente a su contraparte el autor/el hablante, esto significa que debe establecer una relación empática con el escritor/hablante. El escritor/hablante para lograr esa empatía (que, como consecuencia, involucra al interlocutor en su discurso) busca atraerlo de forma persuasiva recurriendo al sistema de conocimientos compartido. Para ello ejercen un control estratégico sobre la realización y adaptación de sus argumentos siguiendo las pautas que establece la cognición social (VAN TEEFFELEN, 1991).

La comunidad de interpretación funciona también como una barrera sociocognitiva entre los grupos ya que dificulta que un discurso emitido por un grupo sea aceptado por otro como adecuado y legítimo. Ese rechazo manejado por quienes controlan el mercado lingüístico o la comunidad de interpretación lo encontramos en el discurso del periódico sobre la guerra. Por un lado, se presenta el discurso adecuado racional de los Estados Unidos frente al discurso inadecuado, la amenaza nuclear de Vladimir Putin.

La base sociohistórica de la veracidad del registro científico vs. el discurso inadecuado del enemigo

El valor del discurso experto versus el discurso oriental religioso deproducto de un proceso de cuatro siglos en los que la ciencia y la matemática se han convertido en la principal forma de conocer y generar discurso. Aronowitz (1988) explica que la ciencia y su compañera la tecnología son las formas más poderosas de comprender o interpretar la realidad social del siglo XX. Los enunciados científicos se han convertido en el centro de la producción y el marco institucional de la vida social. Estos se han adueñado de todas las áreas que conforman una sociedad civilizada como son: la organización del trabajo, economía, transportación, administración, defensa, salud y la familia (HABERMAS, 1987).

Por otro lado, el enemigo se inserta en un discurso inadecuado. El problema con el discurso del "ellos", (los rusos) es mucho más complejo que el rechazo que entraña, por ejemplo, la jerga de los delincuentes. La cuestión radica en que la voz árabe y su discurso en el mercado lingüístico no existe, lo que conocemos son las interpretaciones occidentales (en especial de expertos y políticos) de esos discursos.

El lector, al enfrentarse a este tipo de situación, activa la estructura cognitiva que tiene sobre lo que es la voz de los rusos (propaganda, información falsa, mentiras, ausencia de diálogo) y como consecuencia descarta al locutor y toma distancia emocional con respecto a su discurso. Van Teeffelen (1991) indica que estos discursos existen en todas las sociedades. La cuestión es que cuando los líderes los utilizan dentro de su grupo no son rechazados o tomados con desconfianza, en cambio, sí parecen serlo cuando otro grupo (los occidentales) observan las mismas estrategias discursivas en otro grupo (los rusos). Los modelos cognitivos que los occidentales tienen sobre los orientales son tan fuertes y negativos que no les permiten comprender que tanto los políticos como los suyos utilizan las mismas estrategias discursivas. Por un lado, observamos como el presidente y sus ayudantes destacan con emotividad sus acciones empleando la forma deíctica y otras formas lingüísticas características de los enunciados propagandísticos ("nosotros", "los aliados" y "ellos", "los rusos").

La guerra fría y la teoría del Armagedón producto de un cataclismo nuclear condicionó las relaciones políticas de Estados Unidos y la antigua Unión Soviética. Las voces de los antiguos soviéticos y los rusos están insertas en un discurso de amenaza constituido principalmente por el imaginario mediático y la voz de los Estados Unidos. La Unión Soviética, el Gran Satán, como lo definiera Ronald Reagan, que acabaría por destruir con misiles nucleares a Europa.

La voz del presidente Vladimir Putin mediante cita directa se constituye en el discurso de la amenaza nuclear característico de la Guerra Fría "si atacan, devolveremos el golpe". En la cita directa es una amenaza de una acción pensada y no irracional o alocada de venganza sin pensar en las consecuencias en vidas. Y es una amenaza al "nosotros "que posee armas nucleares de destrucción masiva, enemigo político de Rusia y que las ha utilizado en el pasado "Estados Unidos". De manera que la amenaza va dirigida los Estados Unidos y no a Ucrania. Frente a una amenaza de Vladimir Putin (12-13) discurso inapropiado para un gobernante según Estados Unidos se cita de manera directa el pronunciamiento de Estados Unidos. Quién mediante una declaración, acorde con el discurso de un Estado (racional, con datos, precisos) señala que la voz de Putin está inserta en discurso vago "palabrería vaga". Discurso que contradice sus acciones oficiales como mandatario (13), los acuerdos de un documento oficial del Consejo de Seguridad de la ONU que firmó. Hecho que deja entrever que la voz de Putin está en un discurso contradictorio, amenazante e inapropiado de jefe de Estado. A continuación, mostramos varios ejemplos:

10. El presidente Putin ha admitido que la guerra en Ucrania podría prolongarse, y advirtió de que la amenaza de una guerra nuclear es cada vez mayor, aunque, según él, Rusia nunca sería la primera en utilizar esas armas.
11. "Nuestra estrategia sería utilizarlas como defensa, ya que consideramos que las armas de destrucción masiva, las armas nucleares, se

han construido en torno al llamado "ataque de represalia". Cuando nos atacan, devolvemos el golpe", declaró Putin.

12. Estados Unidos ha respondido criticando lo que ha calificado de "palabrería vaga" de Putin sobre las armas nucleares".
13. "Creemos que cualquier declaración de este tipo sobre armas nucleares es absolutamente irresponsable. Va en contra de la propia declaración que Rusia firmó formalmente en enero de este año en el Consejo de Seguridad de la ONU. Va en contra de la declaración realizada por funcionarios rusos incluso en las últimas semanas, reafirmando ese principio tan simple sobre una guerra nuclear", concluyó Ned Price, portavoz del Departamento de Estado estadounidense. (Estados Unidos ha respondido criticando lo que ha calificado de "palabrería vaga" de Putin. Mientras tanto, la ONU va a publicar su último informe sobre las violaciones de los derechos humanos en Ucrania, que documenta la muerte de 441 civiles como posibles crímenes de guerra. (*Euro News*, 8 de diciembre de 2022).
14. El presidente de Rusia, Vladimir Putin, dijo este miércoles que la amenaza de una guerra nuclear está en aumento, pero insistió en que su país no ha "enloquecido" y que no usaría sus armas nucleares primero.
15. "Tal amenaza está creciendo, sería un error ocultarla", advirtió Putin mientras hablaba sobre la posibilidad de una guerra nuclear.
    Sin embargo, afirmó que Rusia "en ninguna circunstancia" usaría las armas primero y que no amenazaría a nadie con su arsenal nuclear.
16. "No nos hemos vuelto locos, somos conscientes de lo que son las armas nucleares", dijo, y agregó: "No vamos a correr por el mundo blandiendo esta arma como una navaja".
17. Autoridades occidentales creen que Putin planeó inicialmente una victoria rápida, algo que no sucedió. La guerra comenzó el 24 de febrero de este año y no se vislumbra un final pronto (Putin dice

que el riesgo de guerra nuclear está creciendo, aunque aclara que no se han vuelto "locos". (BBC News, 7 de diciembre de 2022).

18. Golpe de Estado en Rusia. ¿Es hora ya de un **cambio de líder**? La rebeldía del grupo Wagner integrada por mercenarios envueltos en la invasión contra Ucrania sorprendió al presidente de Rusia, Vladimir Putin. Estos mercenarios comenzaron a **conquistar ciudades rusas** y lanzar una caravana de vehículos blindados con la intención de **tomar la capital en un tiempo récord**. Analistas internacionales consideran el hecho como **el comienzo de un golpe de estado**. Incluso de una **guerra civil** en Rusia, pero… ¿sería una **buena noticia el comienzo de una guerra civil** en la segunda potencia nuclear del mundo? ¿Quiénes serían los rivales de Putin en hipotética esta guerra? ¿Es posible que **Putin ya no da el miedo y el respeto que daba antes**? ¿Está el invencible Putin en entredicho? Los líderes de la oposición rusa opinan que ya **el pueblo ruso está cansado de un líder que cada día muestra menos respeto por la democracia y por las libertades** de su pueblo.

En esta última cita resaltamos palabras claves utilizadas por el periodista que activan y reflejan la ideología generalizada en la audiencia, no solamente de Estados Unidos, sino de Occidente. La imagen de Putin como jefe de Estado se muestra débil e incierta ante una amenaza interna creada por la oposición de sus pares quienes coinciden con la ideología estadounidense alejándose completamente de los preceptos socialistas, comunistas y marxistas del Kremlin.

Conclusiones

La prensa internacional digital, mediante la reelaboración de los discursos de los enunciadores y sus comentarios, favorece y legitima a determinados actores sociales y sus posturas. El periodista locutor emplea tres mecanismos lingüísticos para establecer su posición respecto a los enunciadores que cita:

i. Deslegitimación de la fuente del discurso (el enemigo).
ii. Deslegitimación del contenido de su discurso mentira.

iii. Deslegitimación del tipo de discurso y como consecuencia de su voz.

Mediante el uso de estas estrategias de control la prensa prohíbe, censura y neutraliza cualquier argumento que procede de los enemigos sobre la guerra y el terrorismo. Estas estrategias polarizan la representación de la guerra y el enemigo. Consecuentemente, establece en el discurso términos de deslindamiento y rechazo. La prensa a través de estos mecanismos de control semántico refuerza el *statu quo* y realiza una particular orientación del significado considerados como patrones sistemáticos de tendencias en la selección de los significados expresados.

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Communicative strategies of Ukrainian trade journals

Estratégias comunicacionais das revistas profissionais ucranianas

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Abstract: *In response to the COVID-19 disease and Russia's full-scale war against Ukraine, Ukrainian industry publications are adapting communication strategies. The purpose of the research was to analyse modern communication strategies of specialized Ukrainian magazines. Methods of functional, logical analysis, synthesis, deduction, induction were used. It was highlighted how Ukrainian professional journals are oriented in new conditions, what is their structure and content. The results show that the structural elements of the same-topic magazines differ and correlate with the topics of the publications and the needs of advertisers. There is also an analysis of intent as an example of representation of professional women in a magazine. The value of the results provides an opportunity to single out the main modern communication strategies and evaluate their impact on the formation of the information space in Ukraine.*

Keywords: *trade press; mass media; magazine publishing; needs of advertisers; information space.*

Palavras-chave: *imprensa profissional; meios de comunicação de massa; editoria; necessidades do anunciante; espaço informativo*

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Introduction

The industry magazine continues to be a popular format for publishing content aimed at professionals. Despite the several problems associated with the functioning of the trade periodicals, these publications are a relevant source of information for specialists and influence public opinion (Thoss, 2022). In the conditions of a full-scale Russian invasion and the COVID-19 Ukrainian industry magazines continue to be an essential source of information for specialists, a unifying factor, and a significant support of the community. Trade media need to create unique value for the audience by offering the most relevant information (Olsen and Furseth, 2023). The advent of the Internet reduced the media income, but they managed to stay afloat by offering quality information support (Bhuller et al., 2023). In times of crisis, it is the industry media that is a source of relevant, reliable information for specialists, because they report on changes in legislation, and timely information about the needs of the industry for state and international institutions (Goda and Abd Elmagid, 2019).

For the trade press, it is also critical to provide not only textual or illustrative materials in the form of publications but also comprehensive statistical information about the market in the form of marketing research results. The trade press itself should interpret statistical information in an accessible and correct manner, outlining leading trends, regularities, or paradoxes (Ainsworth, 2009). However, changes in the structure, submission of materials, and volumes of publications are also critical for the industry press to keep the attention of the specialist reader. The lack of reaction of the media to certain changes in the work, i.e., the appearance of new technologies, professional events, and market leaders demonstrates the inability of the editors of these media to satisfy the information requests of the professional audience (Fosdick, 2003).

Trade media are designed to shape the standards of professions and unite a community of specialists around them, providing them with platforms for self-expression. Thus, the American magazines “The Journalist” and “Editor & Publisher” at the beginning of the 20th century were a leading platform for discussion about the nature of journalism, the role of journalism in society, and its functions, which subsequently influenced the formation of journalistic ethics not only in the United States (US) but also throughout the world. world (Cronin, 1993). It was then that the transition from "journalism of ideas" to "journalism of news" took place in the US press, which contributed to the formation of primarily economic independence of editorial offices of industry periodicals. If in the middle of the 19th century, the personalities of the editors and publishers played a leading role in determining the direction of the publication (this is how the audience determined the policy of the publication, its authority, and potential for certain categories of readers), then already in the 20s of the 20th century the brands of leading industry magazines and newspapers were formed, who later began to select, assemble and serve information for their audience (Rutenbeck, 1994).

The advertising function of publications is that trade publications are an effective platform for advertising and marketing because they sell not only content but also the attention of their readers to advertisers – that is why industry publications are partially distributed free of charge (Corrigan, 2018). D.R. Bacon and A.B. Schneider (2019) conducted a study in which they analysed what resources small business owners and managers use for marketing decisions. Accordingly, 5% of respondents use trade magazines, which indicates their significant influence, compared to scientific publications (which are read by only 1% of respondents), newsletters of industry associations, and business publications (important for 2% of respondents, respectively). However, training in the conditions of the work process (25%), communication with colleagues (18%), and industry events (12%) turned out to be more useful for the interviewees. Taking advantage of the above learning resources can help industry media better engage with audiences.

K. Arnberg (2018), using the example of trade magazines on advertising topics, establishes a connection between the concepts of a woman-consumer, social class, family class, and sexuality. The tendency to perceive a woman as the object of advertising messages and as responsible for financial decisions came to the Swedish industry press from the American industry press, and the impetus for its formation was the transition of the family from the production of goods to their consumption and the appearance of housewives in consumer organizations. Documenting changes in policy towards women, giving voice to women in the industry press, translation, and adaptation of foreign articles (in particular, American ones) indicate that the Swedish industry press was changing to inform the advertising business as effectively as possible, which helped shape the image of Mrs. Buyer in the conditions of the Swedish advertising business industry.

The study of the image of female consumers in the 21st century was conducted on the example of two entertainment magazines, "The Hollywood Reporter" and "Variety", conducting a discursive analysis of 318 articles from 2006 to 2015, in which women appear as consumers of television or movies. The research showed that publications do not single out women's requests, ignore the issue of unpaid online work of female viewers for marketing purposes, and perceive the entertainment industry from a patriarchal perspective (Worthington, 2018). The actual formation of the image of a woman on the pages of the industry press indirectly affects the formation of the basis of the perception of a woman specialist (Bobrowska and Conrad, 2017). The issue of gender equality in Ukrainian realities is no less important, but due to the presence of more flagrant cases of violation of gender norms in media more popular among the mass audience, violations in the industry press are not the subject of close attention of Ukrainian scientists.

M. Forelle (2018), defining the role of the American industry press on economic topics in the development of the global crisis of 2008, first of all, points out that the industry press is critically important for securing new products on the market. An analysis of industry periodicals from 2004 to 2008 shows that credit derivatives, which in general provoked the financial crisis of 2008, were quite positively perceived by the participants of the American financial market, and their disadvantages, which appeared in the long term, were underestimated The researcher considers the reason for such a positive perception of credit derivatives in the financial press to be the too high trust of the reporters in the respondents, who were interested in making a profit from the information they disclosed. P. Gluch and A. Stenberg (2006), based on the material of the Swedish industry press on construction topics, proves that the topic of “green construction” appears in the press mostly in connection with the appearance of “green” legislative initiatives and technological solutions. Moreover, only a third of the articles on “green construction” can rule as an incentive for introducing environmental changes into the construction process. Another issue that industry publications ignore is the impact of construction on the environment: the lack of information in the industry press about the environmental threats of construction has led to the fact that the majority of the audience of the construction-related press does not consider the environmental problems of construction to be urgent.

The results lead to suggest that the trade publications in the Midwestern US drought discussion of 2012 lacked information that would allow farmers and agricultural advisors to assess climate change risk and subsequent potential adaptive management strategies. The agricultural risk from climate change is very real and farmers will have to adapt. Studied agricultural publications have missed the opportunity to convey the risk posed by climate change and the transformative adaptation practices required for a resilient and sustainable agricultural system (Church et al., 2017). K.T. Wilkinson and P.F. Merle (2013) analysing publications on the results of scientific academic and specialized research in the industry press indicate that academic research on mass communication appeared there in 0.6% of industry media publications, and specialized research was published in 6% of industry media articles. However, this does not indicate that scientific research is detached from professional realities, but that the industry press usually pays little attention to interpreting the results of research and publishing them in a form convenient for specialists. The fundamental difference between scholarly and industry technical communication journals is the audience composition of the publications: while scientific publications create content mostly for academics, the subject of the branch was aimed at several specialists in technical communication and even contained articles for students. The most common topics for scientific journal articles were education and product analysis, while industry periodicals wrote more about professional aspects and the writing process (Boettger et al., 2015).

Trade press can be used in the educational process if necessary. It is characterized by its terminological system, that is, in the industry press, not only words from everyday use are used, but also special terms to denote certain technologies, products, and positions of specialists employed in the manufacturing process, and production stages. Professional magazines and newspapers can be used in the educational process, for better assimilation of the realities of a certain country where this publication is published, as well as for obtaining texts in a certain language for perception at a higher level of knowledge of a certain language. Therefore, there is a need to analyse how industry printed and electronic magazines build their communication structure, what means and tools they use, and how they build interaction with advertisers.

Materials and Methods

This paper used textual analysis of print and electronic magazines to investigate how Ukrainian trade journals build communication with the audience and the advertisers. Following content analysis (Worthington, 2018), the Ukrainian publications were analysed. A search of the trade press was conducted by first identifying relevant sources using Google searches media with the following keywords in titles, abstracts, or keywords sections were selected for review: any of “trade”, “professional” and “specialized”, “for professionals” and “media”, “journal”, “magazine” (Zhang and Dwyer, 2020). Also, some of the media were identified by the author in the electronic catalogue of Vernadskyi National Library of Ukraine (nbuv.gov.ua), and Ukrainian subscription platforms (presa.ua; journals.ua), on trade fairs and related events.

The issue of the formation of the image of a professional woman by the industry media in the conditions of the Ukrainian market remains very relevant – the trade media have a more specific influence on the attitude to the problem of gender inequality in the industry, and can indirectly influence public opinion through specialists who make decisions. The intent analysis method was chosen due to its ability to determine the speaker's intentions regarding the chosen topic. Naturally, this method has limitations caused by the lack of specific dictionaries that could help in determining the intentions in the perception of the interviewees.

The method of functional analysis made it possible to reveal the concept of "communicative strategies", to single out characteristic features and principles of implementation. In particular, the method of logical analysis helped to evaluate the effectiveness of modern communication strategies by analysing them in professional Ukrainian journals. The method of abstraction was used in the study in order to focus on another object of research, namely, the image of a professional woman in modern Ukrainian professional publications. In particular, the method of analogy helped reveal in more detail the meaning and role of communicative strategies, as well as assess their impact on the Ukrainian information space.

The deduction method made it possible to characterize communicative strategies based on their inherent features, principles and methods of implementation. In turn, the method of induction, based on the identified features, methods and structural elements, helped to characterize communicative strategies. The synthesis method, which was based on the definition of all aspects of the study, was used to analyse professional publications and the image of a professional woman.

The purpose of this study is also to characterize the image of a professional woman through the analysis of publications, the heroines of which are female professionals.

Results

Main elements of magazine's communicative structure

The trade magazine as a publication for specialists is aimed at maximum satisfaction of the requests of industry workers who are qualified to perform a certain job, but at the same time constantly improve their knowledge. The goals and objectives of the communication strategy of trade magazines are to win the largest possible audience using available tools of interaction with potential and regular readers. The communicative purposes of the Ukrainian trade periodical can be formulated as informing the specialist about the latest industry news, inspiring certain technological innovations and improvement of work results, providing a platform for self-expression, and advertising certain goods and services. In this regard, the goals of trade magazines do not differ from other publications, but they are complicated by the fact that the audience of the press for "Business-to-Business" (B2B) audience is specific, and the list of tools for communication with the audience is narrower. In this context, it is important to note that each trade periodical has its communication strategy. For example, the Ukrainian magazine "Professional Painting" is characterized by a bright external design, which is designed to attract the attention of the reader. Bright images on the cover are located next to advertising business cards, which correlates with the publication's advertising function.

The covers of the "Building Journal" are usually decorated with photos of buildings, materials for construction, and articles that correlate with the leading theme of the issue, which primarily indicates the informational function of the publication. If the publication wants to attract attention to a certain issue of the magazine, it can use such attention-grabbing techniques as highlighting in color (black cover of AllRetail magazine dedicated to "Black Friday"), texture (embossed covers of Print Plus magazine), transferring the name of the publication in different directions, cleaning or adding individual elements of the publication. The content of publications is no less important than the cover. Therefore, trade periodicals pay close attention to a careful selection of topics, creating interesting and important content. And for the convenience of readers, a full-fledged apparatus of rubrics is functioning.

The functions of rubrics are to indicate the topic of the articles (in the table of contents) and orientate in the publication (the rubric is indicated before the article, at the top of the magazine page, which draws attention to itself when viewing the publication). Rubrication is a means of emphasizing the value of the article, and the relevance of the content, the headings of which are metaphorical. In the magazine "Naruzhka" there are the following sections "Events", "Production", "Products and solutions", and "Make an order". The publication's advertisers include suppliers of outdoor advertising materials and equipment, as well as manufacturers of outdoor advertising. However, establishing the effect of rubrication is not possible without comparing rubrications in several editions. Among the analysed magazines ("Bakery and Confectionery", "Meat Industry", "Packaging", "Print Plus", "Meat Business"), all publications have rubrics, and not just a list of articles in the table of contents and on the pages. The next aspect is the establishment of the ratio of the apparatus of rubrics through the prism of the topic of the publication and the specificity of advertisers. The magazines "Bakery and Confectionery" and "Meat Industry" are produced by LLC "Prominfo". However, the headings and contents of these publications are completely different (Table 1).

It was decided to check how similar the sections of the same-topic magazines are on the example of the magazines "Packaging" and "World of Packaging" (Table 2).

Table 1. Difference of content headings for trade magazines of the same publisher

	Name of magazine	
	Bakery and Confectionery	**Meat Industry**
Headings of the contents	In the industry News of the industry Domestic producer Caramel production Bread. Manufacturers Ingredients, Equipment Ingredients. Fillers Equipment. Stoves Warehouse. Logistics. Container Market Segment Packaging Packaging Industry Production Automation Exhibition Participant	Domestic market Expert comments Conversation with an expert Shells, Marking, Canned food, Interview, Ingredients Equipment, Shells, Packaging, Tool Sanitary and hygiene Production of meat snacks Floors Cutting tool
Advertisers	Manufacturers of products, equipment, packaging for bakery and confectionery products	Manufacturers of products, equipment, packaging for meat industry

Table 2. Similarity of content headings for trade magazines of the same publisher

	Name of magazine	
	World of Packaging	**Packaging**
Headings of the contents	News Strategies Marketing Market Technologies Events	Presentation, Packaging Printing, Encyclopedia History, Market Materials, Equipment Ecology Service of short messages (news) Yellow Pages (advertisements)
Advertisers	Manufacturers of products, equipment, packaging for printing and packaging industry	

For both publications, the main goal is to inform readers about a news in the field of packaging, however, “Packaging” belongs to the list of scientific specialized publications of Ukraine, and “World of Packaging” does not. Advertisers of both editions include manufacturers of packaging materials, equipment, and manufacturers. However, the classification of publications is completely different. In the magazine “World of Packaging” the main headings do not form a topic, and therefore do not help in identifying the publication as a publication about packaging. Therefore, in the content of the publication, in addition to the headings and the title, there is also a sentence deciphering the topic of the article: for example, in the heading “Technologies” there is an article with the title “Issues of the transition period”, and the topic – “Using plastic containers for bakery products”. The comparison gives the reason to say that even single-topic industry magazines strive to have individual magazine architecture, to differentiate themselves from competitors, and to form their content organization in the printed edition.

Readers are mostly informed through the section “News” and its analogues “In the industry”, “Market segment”, where in short form messages are posted about changes in the industry – installation of new equipment, changes in legislation. Those changes that are more global, such as new technological solutions, are revealed through analytical articles under the headings “Equipment”, “Foreign experience”, and “Automation of production”. Unlike socio-political, women’s, and entertainment magazines, industry magazines perceive their readers as full-fledged participants in communication, capable not only of reading but also of responding, expressing their point of view, or even telling something new. This is implemented at the rubrication level through the rubrics “Blogs”, “Surveys”, “Success stories”, and “First persons”, where readers act as experts or interviewees. For example, in the “World of Packaging” magazine, an interview with design director V. Pashchenko entitled “Adaptation Techniques” reveals the process of creating a brand design for packaging, which is intended to reveal this issue for container manufacturers.

Today's readers not only participate in reading the magazine but also actively comment on websites and social networks, which can also be a reason to write articles. One of the elements of the architecture of a trade magazine is the editor's letter. It can represent the key topics of the issue, consider current market events, and briefly reveal a certain problem. For example, in the magazine "Packaging" the editor's letter has a title that briefly describes the key idea of the letter: for example, in No. 3 (130) (Information and Analytical Center "Packaging", 2019) – about eco-packaging, in No. 4 (131) (Information and Analytical Center "Packaging", 2019) – about the functionality of packaging, in No. 6 (133) (Information and Analytical Center "Packaging", 2019) – about what the consumer buys first of all, the package or the product. And in Print+, the editor's letter is a brief overview of the key events that have taken place in the market since the last issue appeared, as well as an explanation of the reasons for choosing the issue's key topic. For example, the key theme of No. 1 (140) (Information and Analytical Center "Packaging", 2021) was diversification in the context of changes in the printing market.

Next to the table of contents or letter to the editor, there can be a section of announcements, where the key topic of the next issue and the names of journalistic materials that will be in the next issues of the publication are indicated. The purpose of such an instruction is to give readers a reason to turn to the next issue of the magazine if the readers liked the news, to demonstrate consistency and seriousness of intentions. The news section, which is characteristic of socio-political publications, in the industry press is distinguished by a more specific selection of news and shorter comments, designed for a professional audience. If you compare the news sections on the website and the news sections in the magazine, you can notice that in most publications the news is presented as briefly as possible. This is since, for the most part, the amount of news in the magazine is limited by the number of pages devoted to news, but the amount of news on the website is not limited.

In addition to news, the magazine must have analytical materials: articles, reports, and statistical reports adapted to the format of the magazine. That is, there is a gradual separation of the informational and analytical components of magazines, and in magazines, the analytical approach is expressed in the maximum "arming" of the reader with the necessary information in conditions of limited time. The advertising function for a trade journal is no less important than informing or communicating with the audience – in publications, advertising materials are provided with the advertiser's contact details. For the most part, it is a certain circle of brands, the assortment of which is directly related to the industry. Directing attention to advertising content:

- use of advertising banners on 4 cover pages;
- colour ads of various sizes, with information about the company, product, and contact information;
- illustrated information or advertising text materials with illustrations;
- presentation of advertising content in an editorial style, imitation of editorial materials.

The language of industry magazines and newspapers used to be mostly Ukrainian, due to the introduction of language quotas, the transition of the business to the Ukrainian language, and the increase in the number of Ukrainian-speaking specialists who graduated from Ukrainian higher education institutions to replace the generation that was educated in Russian, some of the publication stay bilingual or Russian. For example, in February 2021, the magazine "Mebelnoe Delo" changed its name to "Mebelva Sprava" (Furniture Business). Trade periodicals are characterized by a higher degree of information saturation of the texts. This is achieved through:

- Use of professional terms and professional terms for designation:
- technologies: offset, digital printing;
- products: business cards, brochures, flyers, city cars, electric crossovers;
- positions of specialists involved in production: agronomist, accountant;

- stages of production: cutting, sharpening;
- regulatory documents that regulate the industry;
- materials: polypropylene, Ritrama, Oracle.
- Use of commonly used abbreviations without explanation.
- Use of a mixture of scientific and journalistic styles.

Illustrations are an important component of a trade magazine, which distinguishes it from academic or business publications. Providing a significant array of statistical data in the form of tables and charts helps to reduce the amount of textual information. The illustrations are related to the text. These can be both static images and images that are launched as videos using applications on a smartphone. Through the publication, many specialists form their brand, which helps the publication to position itself as an attribute of a successful professional. Interviews, columns, comments – all this contributes to the communication of specialists. "First-hand" helps the publication distance itself from the author of the words (if it is an advertising text) and maintain neutrality.

The main advantages of paper editions include material form, ease of reading, and the ability to reproduce additional means of attracting attention (bright cover with varnish, augmented reality effects). For advertisers, circulation is an indicator of reach, the higher the circulation, the more interesting. In addition, the periodical serves as an authoritative source of information, as thanks to editorial processing, the reader receives already clarified and qualitatively verified information. Also, the reader, perceiving the material form of the publication, understands the value of the publication itself and the necessity of subscription. In contrast, electronic content is more often perceived as free, so it is difficult to monetize it in traditional ways. The effect of exclusivity is also inherent in printed publications – high-quality printed images on expensive paper are perceived as truly worthy of attention, and the periodical in particular – as a quality product. For trade publications, it is important to publish information that readers can use in their daily activities, that is, to observe the activities of industry specialists. For readers, new solutions and ideas about ways to solve universal problems offered by industry publications are important.

A monthly is an ideal option for an industry publication, as in this case, the reader can get information. However, many publications publish significantly fewer issues. The magazine as a communication channel is limited in scope. It is impossible to make corrections or additions to the finished printed edition. Long or inefficient delivery of the publication to remote regions, and problems of postal operators can completely spoil the reputation of the publication and reduce the demand for the publication. According to the "Building magazine", half of the magazines are distributed at exhibitions and through partner organizations of the publication, another 30% are sent to enterprises in the construction industry, and only 20% are distributed by subscription.

The communicative presentation of woman in Ukrainian trade magazine

Cycles of articles within the scope of special projects are the hallmark of the agrarian magazine Landlord. They have a hybrid structure: in addition to the article in the magazine, there is a separate section on the website of the publication, in which all materials are collected, the advertiser partner is indicated, and a short abstract is indicated. Due to open access, each of the materials receives the widest possible coverage among the interested audience, which is beneficial to the advertiser. A review of the materials presented on the website of the publication helped to single out several categories of advertisers:

- companies that work with farmers (suppliers of seeds, mineral fertilizers);
- premium segment companies (car dealers, developers).

Within special projects, the advertiser is a full-fledged participant in the process of creating a product, helping the editors to find respondents for interviews, filming locations, direct the modality of the conversation, and determine interaction markers. "Syngenta" is a transnational corporation engaged in the production and sale of products for agriculture, among which a prominent place is occupied by seeds and plant protection products. The company has been operating in Ukraine since 2001. Using the example of the special project "#YaBerehynya" (I am a keeper) from Landlord magazine and the Syngenta company, which is a series of interviews with female specialists about their own path of formation in the agricultural sector, it is possible to single out those intentions that influence the further perception of a female specialist in the industry. Special project "#YaBerehynya" (2019), inspired by stories of 8 agrarian business specialists who shared their own success stories were published. This format of the project is not new for the Syngenta corporation: in 2005, 3 interviews about female farmers from Kenya, Switzerland and Germany were published on the corporation's website under the general title "Women farmers". The fundamental difference between the special project and the above interview is that the Ukrainian respondents are representatives of Ukrainian agricultural companies, not farmers.

To begin with, it is worth separately analysing the name of the project itself. Berehynya – according to ancient Slavic religious ideas, the mother of all living things, the primordial deity – the protector of man, the goddess of fertility, nature and goodness; later she was considered the protector of the home and family, marital fidelity, the patroness of fishermen. It is a woman who guards, takes care of someone or something. O. Kis (2002) points out that "the legitimization of Berehynya's image makes it almost sacral and, therefore, almost unattainable for criticism and deconstruction. That is, Berehynya acquired the status of an official model of female identification supported by the state". O. Pokul (2016) points out that:

- social focus on stereotypical thinking forms a pseudo-ethnographic image popularized by the narratives of postmodern Ukrainian literature;
- the symbolically indicated image was supposed to connect tradition and modernity, to reflect the primordial desire of Ukrainians for the archaic;

- the very concept of coastalism became symbolic for the culture of the era of independence, which restored the disintegrated national consciousness.

Due to the commercialization of the image of Berehynya, the authors of the project raise questions about the perception of women in such a way that the role of Berehynya is mandatory, but the role of the manager is not: “How do they manage to combine the role of a successful manager and Berehynya’s role of family comfort, which is traditional and essential for a Ukrainian woman?” (#YaBerehynya, 2019). That is, in the perception of the authors of the project, a woman is “certainly and traditionally” responsible for the well-being of the family, while there is no mention of the responsibility of men in the family. This attitude is very similar to the Soviet approach, in which a woman was responsible for establishing a household.

The next step of the research consisted in the expert qualification of the intentions laid down by the authors within each of the presented texts separately. At the same time, it is advisable to compare the indicated intentions with the intentions that were laid down in the interviews with female farmers. First of all, it is worth analysing the titles of the interviews. In “#YaBerehynya” (2019), interviews were published under the headings:

1. Tamara Skoruk: construction of a farm from 8 hectares of vegetable garden to 13500 hectares of land.
2. Tatyana Shcherbyna: how female intuition helps in agrarian business.
3. Khrystyna Kudlyk: dreamed of being an artist, but chose agriculture.
4. Lina Suslova: mastered MTZ 1221 and won the respect of subordinates.
5. In 2020, the format of the interview has changed, so the format of the headlines has also changed.
6. Olena Pokotilova: Flight of dreams.
7. Iryna and Lilia Dudka: Being on a horse.
8. Olga Ivanchenko: Straight to the point.

9. Inna Alexandrova: extreme test drive.

Most of the headlines are positive, dynamic, inspiring. As an exception, only the headline "Hrystyna Kudlyk: dreamed of being an artist, but chose agriculture" negates the value of work in agriculture as such (#YaBerehynya, 2019). Maybe it would be better to include a headline about the reasons or benefits of working in agribusiness. The classification of articles is very easy to understand, at the beginning of the article the name of the company whose representative is the specialist, the land bank, the main crops in which the agricultural company specializes in cultivation and the number of employees are indicated. Demonstration of achievements immediately adjusts to the perception of the employee as a full-fledged participant in communication. Photo and video content helps to verify the accuracy of wording; it complements visual images. However, this has its drawbacks, as doubts in the wording do not contribute to the formation of the image of a successful professional. For example, the intentions that it is difficult for a woman manager to achieve success, which are expressed in the statements "I was not perceived as a manager", "My parents decided that this job was not for me and rejected me in every way", and the absence of a negative assessment of such statements, contribute to the formation of the reader has the impression that professionals agree with this attitude towards themselves (#YaBerehynya, 2019).

Similar problematic aspects were expressed in an interview with a male specialist as follows: "It was very difficult to start – the village was considered unpromising, young people did not want to stay here, there was no work, the social infrastructure was deteriorating, people lived in poverty" (#YaBerehynya, 2019). In the interview with the manager T. Skoruk, the emphasis is on the history of the family's achievements, and not on the interviewee herself, who only briefly described her career path: "I worked for 17 years as the deputy director of quality at the elevator – you understand that this for work When I had to leave the elevator and work in my household, I again 'found myself' in a managerial position" (#YaBerehynya, 2019). At the same time, much more attention was paid to the issues of the family, the establishment of the enterprise, which seems to reduce the value of the interview itself, which should, in fact, reveal the value of the results of her work. This does not contribute to the formation of the image of a professional woman, rather it demonstrates a certain closedness of female respondents, who are perceived as "random guests" in agrarian business. In order to avoid such negative intentions, interviewers should either direct the interlocutor in the necessary direction with the help of clarifying questions, remarks, or provide additional information about the specialist that would help reveal their achievements and aspirations.

Discussion

The modern information society is characterized by the rapid growth of the possibilities of mass media and the increase of their influence on the consciousness and subconsciousness of a person. Communicative strategies of mass media can represent a significant danger if they are used for the purpose of informational aggression. The threat of negative informational influence of the mass media on the Ukrainian society in the conditions of the military conflict emphasizes the relevance of the research.

As N. Mheidly and J. Fares (2020) write, that communication strategies of franchise media are determined both by the format of the media brand and by the socio-psychological characteristics of the audience in the country where they operate. The development of a high-quality communication strategy aimed at the needs of the audience is an important prerequisite for the successful development of mass media. Therefore, studying the correspondence of communication strategies of franchise publications to the needs of the audience is an urgent task, as it allows to find out whether these media take into account the socio-psychological features of the target audience groups, or whether they simply adapt to the standards of the media brand.

Processes taking place in society encourage gender-oriented publications to change the format and content, as well as to search for new communication strategies. The most reflected reaction of the audience to certain topics and issues raised in publications is the activity of readers on their pages and in social networks. The preferences and comments of information consumers allow not only to actively distribute certain material among the readership, but also to evaluate what is most interesting for the audience. X. Farkas and M. Bene (2021) note, that this is exactly the interaction in social networks – personalized, open and encouraging the author to constant self-improvement in his work.

N. Enke and N.S. Borchers (2019) mention, that destructive and non-destructive linguistic influence can be distinguished by the criterion of morality. Language influence aimed at harmful consequences for the addressee is considered destructive. It is important to consider several factors when identifying communication tools that have a destructive effect on the mass media. First, the main goals of their activities; secondly, communication capabilities; thirdly, communicative strategies and tactics of mass media discourse. All these factors were defined and briefly characterized in the context of the potential threat of destructive linguistic influence. Let's highlight the general communicative goals of the mass media. First of all, it is the formation of public opinion and the spread of certain ideas – a general goal that determines other goals of media activity and communicative strategies of mass media discourse. The ability of media texts to informatively influence the evaluation system and the formation of public opinion, exerting an ideological influence on the mass audience, is one of the main properties of the infosphere.

According to position of E. Pöyry et al. (2019), the publication of important information is an obvious goal, and it is precisely relevant information that the average citizen expects from the mass media. This goal is subordinate to the previous one, since the media representatives themselves decide what information is considered important. Control over the government, state structures and protection of citizens' rights – such goals are determined by journalists themselves, positioning the mass media as the fourth power, the connecting link between society and the state leadership. As C. Rudeloff et al. (2022) note, that mass media should fulfil the role of controlling power. The possibility of rapid dissemination of information is one of the defining features of mass media discourse. This, on the one hand, significantly contributes to the effectiveness of influence, on the other hand, it causes the need for constant updating of information and its publication as soon as possible (so that it does not lose its relevance), and this, in turn, causes the threat of spreading unverified, unreliable data.

The possibility of covering subjective opinions distinguishes mass media discourse from scientific and official-business discourse, and it is this that constitutes the main threat in the formation of an unbiased assessment of the phenomena of reality, and also leaves an imprint on other properties of mass media. The possibility of modern media to popularize this or that political idea, public opinion, to form the image of a certain structure or political force. Taking into account the sign of subjectivity, the danger of popularizing destructive ideas and actions was noted. Mass media can influence any situation they cover (including political ones). And taking into account the characteristic of efficiency described above, a significant threat of destructive influence was noted, the result of which may be aggressive reactions, social conflicts. In addition, mass media can influence the emotional sphere. As Z. He et al. (2022) write, that when the influence is carried out on both the logical and emotional levels, it has a much higher efficiency than if it is directed only at the thinking activity of the individual. In this regard, it is necessary to take into account the danger of focusing on a purely emotional impact, because in this case the recipient loses the ability to objectively evaluate the phenomenon or event.

Taking into account the outlined non-speech goals and communicative capabilities of the mass media, the general communicative strategies of the mass media discourse will be determined and all their tactics will be characterized in terms of the potential danger of destructive linguistic influence. The strategy of forming public opinion consists in the implementation of the main goal of mass media activity and is decisive, other communicative strategies are subordinate to it. The strategy of emotional influence makes it possible to exert a more effective influence on consciousness and subconsciousness, to form more stable stereotypes, associations and beliefs, and helps to adjust worldview orientations. Mass media often speculate on citizens' feelings of responsibility and patriotism. Considering that the strongest emotion is fear, they try to cause this feeling with the help of intimidation tactics, unjustified accusation, psychological pressure, shocking predictions, emotional contagion, emotional suppression of logic. In this regard, there is a danger both at the personal level (loss of critical thinking, mental instability, aggressiveness) and at the level of society (emergence or exacerbation of conflicts, aggression towards certain structures or ideas, complication of a criminogenic situation, disclosure of information, which poses a threat to society).

The strategy of manipulation is the greatest danger in the aspect of informational aggression. Mass media can combine manipulation with all other communication strategies. The use of manipulation makes any influence dangerous, as its consequences can be unpredictable. Each of the identified strategies can be manipulative in nature, and this is evident in many tactics. A sign of manipulation is its covert nature – whether it is the concealment of information (distortion, selectivity, falsification of facts) or the concealment of true intentions. In the conditions of the information society, the communicative goals, opportunities and strategies of the media cannot be ignored. Awareness of these aspects is an important condition for successfully countering the destructive influence of the mass media. The analysis of potential threats of mass media influence allows to state that its effectiveness depends on the general capabilities of the media and on the choice of communicative strategies and tactics, and the nature of linguistic influence – destructive or non-destructive – is determined by the goals of the subject of influence. The conditions of an information war require awareness of the danger of using various communication strategies and media tactics for the purpose of informational aggression – open or covert – against a country, an individual or a certain structure. Society must be ready to counteract the destructive influence of the media, which act with the aim of obtaining sensations or producing negative informational messages.

Conclusions

The communicative strategy of Ukrainian industry magazines is implemented through an attractive external form, the creation of a positive image as a publication with reliable and relevant content, the presence in the publication of ways of self-expression of readers, clear and permanent classification. So, modern Ukrainian industry magazines built their development strategy on the tastes and level of understanding of their readers. At the level of visual design, each of the magazines demonstrated a special vision. Classification, internal content and even advertising messages are subordinated to the topic of the publication, and therefore to the needs of professional readers. Equally important is the identification of the main tactics and strategies used by mass media. In particular, the importance of content, covers, functions of headings, means of emphasizing the value of the article were revealed. This provided an opportunity to conduct a more detailed and meaningful analysis of the current state of mass media development in Ukraine.

In the industry magazine, the presentation of a woman as a representative of the professional community still corresponds to gender stereotypes, but gradually Ukrainian society increasingly perceives a woman as a professional worthy of attention and trust. Such a tendency to represent women in accordance with stereotypes is due to a number of circumstances that had an impact on the formation of Ukrainian society. Further research will be aimed at identifying trends that can change the current situation, as well as conducting an analysis of tactics that will influence the formation of a new model of society in which there are no stereotypes.

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Advertising and social inclusion: consumer perception and influence on purchase intention

Publicidade e inclusão social: percepção dos consumidores e influência na intenção de compra

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Resumo: *Este estudo analisa a perceção e atitude dos consumidores sobre a publicidade com mensagens inclusivas, através de 4 dimensões sobre a perceção dos motivos subjacentes a estas campanhas por parte das marcas, a capacidade de persuasão das mensagens e a intenção de compra que daí pode advir. O estudo realizou-se em Portugal e focou-se na perceção de uma campanha da marca Dove por parte de respondentes masculinos e femininos nas faixas etárias 18-25, 26-35 e 36-41.*

Palavras-chave: *publicidade; inclusão; atitude; persuasão; intenção de compra*

Abstract: *This study analyses consumers' perception and attitude towards advertising based on inclusive messages. 4 dimensions were observed showing the perception of consumers as to the motives underlying these campaigns on the part*

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of brands, the persuasion capacity of these messages and the purchase intention resulting from this process. The study was undertaken in Portugal and focused on the perception of a campaign by Dove with male and female respondents in the 18-25, 26-35 and 36-41 age groups.

Key words: *advertising; inclusion; attitudes; persuasion; purchase intention*

Introduction

Diversity gains visibility, but, at the same time, prejudices grow: some brands abandon the purely commercial register, adopting positions that reflect social changes, betting on this approach and making it an explicit and differentiating statement, generating different reactions in consumers polarized between those who appreciate progressive attitudes and those who criticize the commercial purposes of this inclusive attitude (EINSEND; RÖßNER, 2022). Studies currently observe this issue not only in a European context but also in Brazil (POMPEU, 2019), where, in recent decades, consumption combined with changes in social development has markedly grown (POMPEU; PEREZ, 2020).

Many brands encourage responsible citizenship, combining this approach with appeals to consumption (POMPEU; SAITO, 2021), corresponding to a 'post-cause advertising' positioning, where ads recognize consumers' complexity and engagement in social issues, which go beyond consumption behaviors (POMPEU, 2021). Therefore, professionals and academics ask: how are these campaigns perceived? Are they persuasive? Do they motivate purchases? Our goal is to analyze consumers' perceptions and attitudes toward advertising that conveys inclusive messages.

The quantitative methodological approach employed a questionnaire survey. This choice is consistent with the objectives of the study and the conviction that quantification does not reduce either intuition or creativity within the social sciences, while at the same time, it implies being explicit about choices and procedures (LEMERCIER; ZALC, 2019). The study analyzed four dimensions that reflect the perception of the brand's motives and persuasiveness and whether these engender purchase intention. We used the SMARTPLS 4 application to test the conceptual model and hypotheses.

Literature Review

Advertising and social inclusion

Advertising can convey themes and causes in a way that moves, impacts, and changes ways of thinking. We can consider market advertising to be commercial, while social advertising follows social marketing principles (SALDANHA, 2022). When defining Social Advertising typologies, Saldanha and Bastos (2019) highlight five variables: Community, Cause, Transversal, Affirmative, and Public Utility. This study reflects on the "Cause" dimension. Therefore, the question arises: can advertising practice reconcile its purpose (selling) with the communication of social causes relevant to the development of society? This point has been the object of study, both in analyses reflecting the Portuguese reality (BALONAS, 2011a; 2011b; AUTOR, ANO; ANO, CRESTANI et al., 2019) and in analyses of the Brazilian situation (SALDANHA, 2018; 2021; WOTTRICH, 2019).

Technological evolution contributes to brands' prominent position today (FARIA et al., 2022; PEREZ; TRINDADE, 2019). Consumers expect more from brands, which, in turn, understand the need to take certain positions regarding social issues (RESENDE; COVALESKI, 2019; YAN; BISSELL, 2014). The behavioral profile of recipients has changed. In a digital scenario, they share perceptions and interfere in actions like someone else's purchase intention. Individuals demonstrate their positioning about various topics (EILERT; NAPPIER CHERUP, 2020) and consume products from brands with which they identify (BELCH; BELCH, 2018) and that preserve the feeling of community (KOTLER et al., 2017), which can contribute to greater emotional engagement (COVALESKI, 2020). Given this reality and the fragmentation of audiences and communication channels, communication strategies must evolve and adapt to capture the attention of a dispersed public targeted by diverse stimuli. Advertisers and advertising professionals must rethink strategies that optimize the achievement of their goals, including those aimed at engaging consumers in social causes (COVALESKI, 2015).

The fact that a brand succeeds in linking itself to a given cause can bring benefits. The brand differentiates itself from its opponents, improving its image and contributing to the public's decision-making, increasing people's desire to purchase its products (HOLIDAY et al., 2020).

Corporate social concerns and perception of motives

The production and dissemination of messages are not always interpreted and decoded in line with the premises of their genesis, leading to contestation, conflict, and crisis contexts among the agents involved in advertising activity (PIEDRAS; BRUM, 2022). Although cause-oriented brand activity may appear well-intentioned, consumers can view it with suspicion and skepticism (PORTER; KRAMER, 2004).

Brands that include these themes suffer criticism from cautious consumers active on social media, who share and give opinions publicly. Consumer criticism can deteriorate the brand's image without a balance between its communication and attitudes (BRANDINI, 2017). The brand must assume social responsibility; when publicizing a cause, it must implement actions that reflect its true objectives in being part of it (LIVAS, 2021).

Consumers attribute two motives to companies: those oriented toward the interests of the brand and those oriented towards public interests (SKARMEASA; LEONIDOU, 2013). Ellen et al. (2006) suggest that consumers identify four reasons that explain brand stance and activity: values, strategy, stakeholders, and selfishness.

Motives based on **values** want to motivate consumers through moral principles (VLACHOS et al., 2009) and relate to the beliefs and ethical and social ideals of the brand, which cares about the causes it supports (SKARMEASA; LEONIDOU, 2013; DALAL, 2020). In these circumstances, consumers may consider the brand's messages authentic (JEON; NA, 2019). Therefore, we propose:

HYPOTHESIS 1: the perception of motives connected to brand values is positively related to the company's persuasiveness.

Strategic motives reflect the conviction that the company can achieve its commercial objectives by also supporting the cause (DALAL, 2020): the company achieves goals inherent to its survival by carrying out social activities, creating a win-win situation for everyone (SKARMEASA; LEONIDOU, 2013). Consumers may consider that the motivation behind the company's gesture is profit, reflecting more economic than moral reasoning (VLACHOS et al., 2009), but they may regard this as a legitimate motive since a company needs to be economically viable (SKARMEASA; LEONIDOU, 2013). A study found ads with greenwashing and bluewashing (respectively, companies that claim to have environmental and social concerns but only intend to create a favorable image) resulted in better brand evaluations and triggered stronger emotional reactions in respondents, highlighting the influencing capacity of these practices and proving the consumer's propensity to evaluate ads, products, and brands even when faced with little information (ANDREOLI; NOGUEIRA, 2021). That allows us to state that if this activism were true, it would optimize the effectiveness and persuasiveness of the advertising appeal. Therefore, we propose:

HYPOTHESIS 2: the perception of strategic motives is positively related to the campaign's persuasiveness.

Companies increasingly take public stances on often controversial social, political, economic, and environmental issues. Based on institutional theory, this paper defines corporate activism as a company's willingness to take a stance on these issues to create social change, influencing the attitudes and behaviors of internal stakeholders. This framework conceptualizes corporate activism as a response to barriers that impede its action, which result from the attitudes and behaviors of its internal stakeholders regarding the issue: the company's values are an extension of the values of its stakeholders. If everything is in sync, audiences (external stakeholders) recognize and value its authenticity (EILERT; NAPPIER CHERUP, 2022). The motives related to

stakeholders concern the company's giving in to pressure from partner entities and shareholders (VLACHOS et al., 2009). Thus, the company would assume a socially conscious stance not due to its values but to meet the expectations of audiences close to or internal to it (SKARMEASA; LEONIDOU, 2013; DALAL, 2020). In this context, we would expect consumers' perceptions would be less favorable regarding the company's communication actions. We propose:

HYPOTHESIS 3: the perception of motives connected to stakeholders is negatively related to the campaign's persuasiveness.

Selfish motives focus on exploiting the cause and not helping it (VLACHOS et al., 2009). Consumers consider the company cares about its own interests and not those of the cause or society (JEON; NA, 2019), seeking to manipulate them in an unethical way (SKARMEASA; LEONIDOU, 2013), thus resulting in their "skepticism" (DALAL, 2020). The perception of selfish motivations negatively influenced the perception of the authenticity of the communication action (JEON; NA, 2019). Corporate activism occurs when a company takes a public stance on a social or political issue. Although the public expects ever more companies to engage in activism, public support varies depending on the campaign. The public generally supports corporate activism, but the type of company and its moral authenticity can condition this support and cause the opposite effect (LI; SOULE, 2022). Therefore, we propose:

HYPOTHESIS 4: the perception of selfish motives is negatively related to the campaign's persuasiveness.

Attitude towards advertising and the persuasive effect of the message

A marketing and communication action launched by a brand with a strong social component aims to have an impact and persuade. Motives based on corporate values have a positive impact on consumer "trust" and “selfish” motives and those related to “stakeholders” have a negative impact (VLACHOS et al., 2009).

JEON and NA (2019) use the concept of perception of authenticity of social responsibility actions as an outcome of companies’ marketing and communication strategies, demonstrating that corporate motives driven by values have a positive effect on that perception and that egotistic ones have a negative impact.

In the context of this study, we analyze the “persuasiveness of the campaign” or “attitude towards the advertising campaign” as the consequence of motives that explain the brand’s inclusive stance in its advertising.

Purchase intention

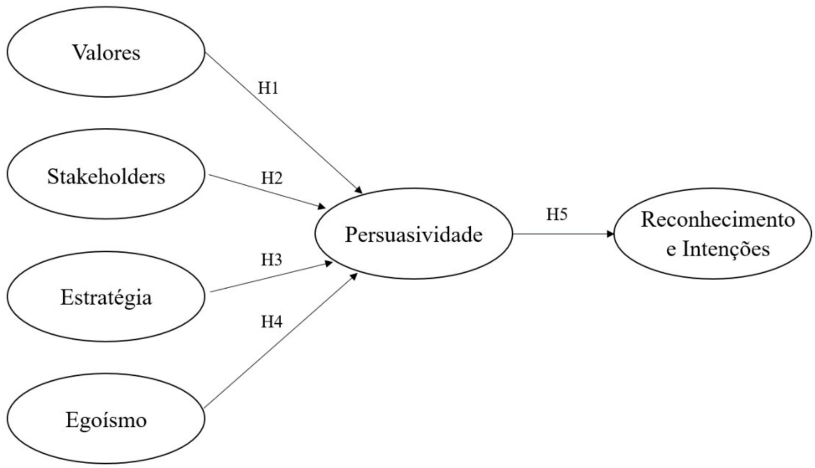
Social marketing and communication actions have had several consequences. “Trust” in the company has a positive impact on consumers, leading them to “recommend” the company to third parties (VLACHOS et al., 2009)

Intention is a factor with a significant influence on attitudes and behaviors. Consumers’ assessment and intention to purchase a product depend on the information they receive (KUSUMO et al., 2020). “Advertising persuasion” has a strong effect on “advertising effectiveness,” which has an impact on purchase intention (AMANDEEP et al., 2017). Advertising recall fully mediates the relationships between information and purchase intentions, entertainment and purchase intentions, and packaging and purchase intentions (BANIK; DHAR, 2021). In turn, the impact of ‘word-of-mouth’ on this process on how it can influence consumers and the returns obtained by brands has also been the subject of study (BRODIE et al., 2011; MADY et al., 2023).

In this context, we propose:

HYPOTHESIS 5: the “campaign’s persuasiveness” is positively related to the purchase intention

Figure. 1: Conceptual model: set of dimensions, relationships, and respective hypotheses



Source: figure elaborated by the authors for the present study

Method

We analyzed four dimensions that reflect the perception of the brand's motives, the persuasiveness of the messages, and the purchase intention that may result from them.

Applying a quantitative approach, we carried out a survey with a non-probabilistic convenience sample of Portuguese individuals. The instrument consists of two parts. The first includes questions about the respondent's sociodemographic profile. Next, we asked respondents to answer questions about a Dove campaign for the brand's "Body Love" lotions, showing them a video of one of the ads. We selected the brand because it fits into an advertising tradition of promoting social inclusion themes (POUNDERS, 2018; JOO; WOO, 2020). Dove's official website highlights the importance of diversity as a form of beauty, an attitude confirmed by the brand's various initiatives. Content on YouTube about these campaigns generates high numbers of UGC (user-generated content), which reveals interaction by more active consumers as well as exposure to this content by viewers with less interaction, something that can affect the purchase intention and attitude towards the brand (FENG et al., 2019).

The ad shows three racially and physically diverse women. In the ad, the women receive negative messages on social media from anonymous users ("You could be beautiful if you lost weight," or "You look very masculine"). The campaign tries to get women to give their bodies "the love they deserve" by feeling good about themselves regardless of their body characteristics.

After viewing the ad, respondents completed the second part of the questionnaire consisting of items evaluated on a 7-point Likert scale (1=Totally disagree; 7=Totally agree) prepared based on Ellen et al. (2006), Smith et al. (2008) and Kim et al. (2009) (see Table 1).

Table 1 – Dimensions used in the survey

Dimensions	**Authors**	**Number of Items**
Values (VAL)	Ellen *et al.* (2006)	5 items
Stakeholders (STA)	Ellen *et al.* (2006)	4 items
Strategy (EST)	Ellen *et al.* (2006)	3 items
Egotism (EGO)	Ellen *et al.* (2006)	2 items
Persuasiveness (PER)	Smith *et al.* (2008)	3 items
Recognition and Intentions (INT)	Kim *et al.* (2009)	3 items

Source: table elaborated by the authors for the present study

Results

Sample characterization

The sample comprises 120 individuals residing in Portugal: 73.3% women and 26.7% men. 52.5% between 18-25 years old, 44.2% between 26-35, and 3.3% between 36-41 (Table 2). These age ranges correspond to two generations, Y and Z (SOARES et al., 2017), frequently active on digital platforms (COX, 2019) and using these media to collect data on entities.

Table 2 - Sample characterization

Variables	Categories	Frequency	Percentage
Sex	Female	88	73.3%
	Male	32	26.7%
Age	18-25	63	52.5%
	26-35	53	44.2%
	36-41	4	3.3%
Total		120	100%

Source: table elaborated by the authors for the present study

Descriptive analysis of dimensions

We carried out a descriptive analysis of the dimensions and items used. Initially, we calculated each item's average and standard deviation based on the agreement scale used.

The "values" dimension presents positive levels in the responses (with averages of 4.31-4.64), demonstrating that respondents recognize the company has moral values and a willingness to help the community and to give consumers a way to demonstrate dedication to the cause (Table 3).

The levels are higher in the "stakeholders" dimension (5.24-5.35). The subjects consider that the brand's stance arises from an attempt to meet external (the consumers') and internal (shareholders' and employees') expectations.

The "strategy" dimension also presents high values (5.12-5.51), showing the perception that the company runs inclusive campaigns to maintain or get more customers and increase profits.

The "egotism" dimension has positive levels (4.85-5.34): respondents consider that the brand is not honest in the cause it defends, appearing to be conscious and inclusive but only seeking to take advantage of the cause of the cause for self-promotion.

Table 3: Descriptive analysis of items

Abrev.	Items	A	SD
Dimension: Values			
VAL1	They feel morally obligated to help	4.64	1.37
VAL2	They have a long-term interest in the community	4.62	1.09
VAL3	Its owners or employees believe in that cause	4.31	1.13
VAL4	They want to make support for the cause easier for consumers	4.53	1.21
VAL5	They are trying to give something back to the community	4.44	1.34
Dimension: *Stakeholders*			
STA1	They feel it is what their clients expect	5.30	1.13
STA2	They feel it is what society in general (that is, consumers) expects	5.35	1.13
STA3	They feel it is what shareholders expect	5.26	1.14
STA4	They feel it is what their employees expect	5.24	1.18
Dimension: Strategy			
EST1	They will get more clients by making this offer	5.12	1.23
EST2	They will keep their clients by making this offer	5.20	1.24
EST3	They expect to increase their profits by making this offer	5.51	1.12
Dimension: Egotism			
EGO1	The brand is taking advantage of the cause to help its business	4.85	1.32
EGO2	The brand wants publicity for itself	5.34	1.28
Dimension: Persuasiveness			
PER1	The ad changed my opinion of the brand	3.82	1.68
PER2	I learned something new from the ad	2.63	1.42
PER3	After seeing the ad, I see things differently	2.91	1.44
Dimension: Recognition and Intentions			
INT1	I am more likely to remember Dove after seeing the ad	4.95	1.96
INT2	I would recommend Dove to my friends interested in it	4.99	1.54
INT3	I am more likely to buy Dove after seeing the ad	4.55	1.83

Source: table elaborated by the authors for the present study

In the "persuasiveness" dimension, levels are close to neutrality (2.63-3.82), seemingly low, as if the campaign would not be convincing enough. However, the items point to a transformation in opinions: "My opinion changed," "I learned something new," and "I see things differently." Therefore, we can assume the messages presented in the campaign are not new to the recipients, which would explain the scores indicating neutrality. That does not mean a disagreement or lack of identification with the ad, something that the results of the next dimension largely confirm.

The "purchase intention" dimension displays positive values (4.55 to 4.95), showing the intention to react positively: subjects demonstrate a predisposition to "remember," "recommend," and "buy" the brand's products after seeing the campaign.

Partial least squares – structural equation modeling

Subsequently, we analyzed the conceptual model and tested hypotheses. We analyzed the structural equations using the partial least square method (PLS-SEM), a multivariate technique that simultaneously measures the measurement model and the structural model and which is academically recognized (LOWRY; GASKIN, 2014; VARMA, 2018). We considered PLS-SEM the appropriate methodology for the study, as the sample is small (HULLAND, 1999) and because it is an exploratory approach, given the model under analysis has not previously been confirmed in other studies (HAIR et al., 2019a).

We assessed the reliability and validity of the measurement model. Construct reliability and discriminant validity presented adequate results. However, after observing the collinearity statistics, we had to adjust the "Strategy" and "Stakeholders" dimensions, which presented collinearity problems. Finally, we removed the "Strategy" dimension from the model.

Once we obtained the final model, we found, with respect to convergent validity, that the Cronbach's Alpha and composite reliability values were greater than 0.7 and that the average variance extracted (AVE) was greater than 0.5 (HAIR et al, 2019b).

Table 4: Construct reliability and validity

Dimension	Abbrev.	Factor loadings	Cronbach's Alpha	Composite Reliability	AVE
Values	VAL3	0.909	0.802	0.883	0.719
	VAL4	0.687			
	VAL5	0.927			
Stakeholders	STA2	0.982	0.920	0.958	0.920
	STA3	0.935			
Egotism	EGO1	0.926	0.852	0.931	0.871
	EGO2	0.941			
Persuasiveness	PER1	0.789	0.928	0.954	0.874
	PER2	0.759			
	PER3	0.929			
Recognition and intentions	INT1	0.920	0.769	0.867	0.687
	INT2	0.930			
	INT3	0.955			

Source: table elaborated by the authors for the present study

Concerning discriminant validity, the measure that determines that a construct is truly distinct from the others (NASCIMENTO; MACEDO, 2016), we used the Fornell and Larcker (1981) criterion with appropriate values:

Table 5: Discriminant validity assessment

	Egotism	Rec. and Inten.	Persuasiv.	***Stakeholders***	Values
Egotism	0.933				
Rec. and Inten.	-0.313	0.935			
Persuasiv.	-0.342	0.604	0.829		
Stakeholders	0.68	-0.225	-0.19	0.959	
Values	-0.244	0.311	0.479	-0.093	0.848

Source: table elaborated by the authors for the present study (Fornell; Larcker, 1981)

We used the HTMT matrix (heterotrait-monotrait ratio) to evaluate the discriminant validity of the model. All values were below 0.90, as recommended by Henseler et al. (2015):

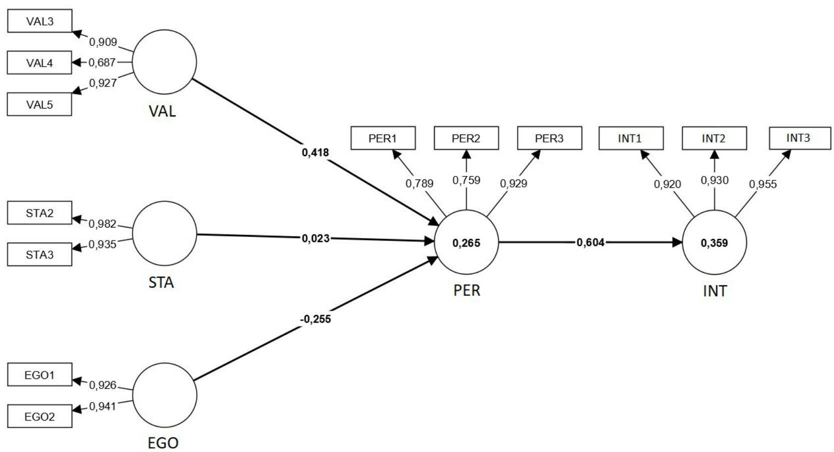
Table 6: Discriminant validity assessment - *heterotrait-monotrait ratio* (HTMT)

	Egotism	**Rec. and Inten.**	**Persuasiv.**	***Stakeholders***	**Values**
Egotism					
Rec. and Inten.	0.353				
Persuasiv.	0.411	0.712			
Stakeholders	0.767	0.238	0.195		
Values	0.287	0.342	0.584	0.117	

Source: table elaborated by the authors for the present study

Subsequently, we evaluated the structural model:

Figure 2: Structural model



Source: figure elaborated by the authors for the present study

Before evaluating the structural relationships, we evaluated collinearity by analyzing the Variance Inflation Factor – VIF. VIF values were less than 3 and adequate, without collinearity problems (HAIR *et al.*, 2019b):

Table 7: Variance Inflation Factor VIF

	Egotism	**Rec. and Inten.**	**Persuasiv.**	***Stakeholders***	**Values**
Egotism			1.983		
Rec. and Inten.					
Persuasiv.		1			
Stakeholders			1.88		
Values			1.075		

Source: table elaborated by the authors for the present study

The value of the size of the effect between the Stakeholders" and "Persuasiveness" dimensions (f2) is below 0.02, meaning very small (COHEN, 1988)(Table 8). There was also a small effect (>0.02) between "Selfishness" and "Persuasiveness," a medium effect (>0.15) between "Values" and "Persuasiveness," and a large effect (>0.35) between “Persuasiveness” and “Recognition and Intentions” (COHEN, 1988):

Table 8: Size of the effect

	Egotism	**Rec. and Inten.**	**Persuasiv.**	***Stakeholders***	**Values**
Egotism			0.046		
Rec. and Inten.					
Persuasiv.		0.573			
Stakeholders			0		
Values			0.227		

Source: table elaborated by the authors for the present study

We examined the R2 values, which evaluate the portion of the variance of the endogenous variables explained by the structural model. According to Cohen (1988), R2=2% is classified as a small effect, R2=13% as medium, and R2=26% as large:

Table 9: R-squared values

	R-squared	**Adjusted R-squared**
Recognition and Intentions	0.364	0.359
Persuasiveness	0.283	0.265

Source: table elaborated by the authors for the present study

We evaluated the structural model through bootstrapping with 5000 bootstrap samples (HAIR et al., 2019b): the structural model explained 26.5% of the variance in “Persuasiveness” and 35.9% of the variance in “Recognition and Intentions.”

In Table 10, we have the path coefficients and their respective significance: the “Values” dimension had a significant positive effect on “Persuasiveness” (path coefficient = 0.418, $p < 0.001$), confirming H1.

“Stakeholders” did not have any effect on “Persuasiveness” (path coefficient = 0.023, $p > 0.05$), leading to the rejection of H2.

In an initial analysis and observing the collinearity statistics, we adjusted by removing the "Strategy" dimension from the model and rejecting H3.

The "Egotism" dimension had a negative and significant effect on "Persuasiveness" (path coefficient = -0.255, $p < 0.05$). Therefore, H4 is accepted.

"Persuasiveness" had a significant positive effect on "Recognition and Intentions" (path coefficient = 0.604, $p < 0.001$), confirming H5.

Table 10: path coefficients, t-statistic, and p values

Dimensions	Path coefficient	t-statistic (|O/STDEV|)	P values	Hypotheses
VAL -> PER	0.418	4.543	0.000**	H1 Accepted
STA -> PER	0.023	0.193	0.847	H2 Rejected
1)	1)	1)	1)	H3 Rejected
EGO -> PER	-0.255	2.228	0/026*	H4 Accepted
PER -> INT	0.604	7.098	0.000**	H5 Accepted

** sig. on the level of < 0.001

* sig. on the level of < 0.05

1) After observing the collinearity statistics, we needed to adjust. So, we removed the "Strategy" dimension from the model. H3 was rejected.

Source: table elaborated by the authors for the present study

Conclusion

In an initial descriptive analysis, we found that, in general, all dimensions obtained positive results, which may appear to be a contradiction in the respondents' perceptions, who considered that the company's reasons for carrying out the campaign stemmed from the brand's moral values but also pressure from shareholders and its strategic direction to gain market. At the same time, the subjects considered the motives selfish for defending a principle of inclusion when the brand, in reality, wants to obtain recognition and profits.

The results may reflect mixed perceptions: subjects may think that "moral values" underlie the advertisement but that the company cannot ignore its "strategy" and stakeholders as an entity that depends on profit. Therefore, it acts "selfishly." Respondents can see brand activity as well-intentioned and oriented towards public interests but also with suspicion and skepticism because of its focus on corporate interests (PORTER; KRAMER, 2004; SKARMEASA & LEONIDOU, 2013).

However, despite this mixed perception, the predisposition to "remember," "recommend," and "buy" brand products after viewing prevails with intensity.

Once we obtained the final model, after removing the "Strategy" dimension, we found that Cronbach's Alpha values for the composite Reliability and the average extracted Variance were adequate. Regarding discriminant validity, we used the Fornell and Larker criterion and the HTMT matrix (heterotrait-monotrait ratio), obtaining adequate values. We assessed the collinearity by analyzing the Variance Inflation Factor – VIF, obtaining adequate values. The structural model explained 26.5% of the variance in "Persuasiveness" and 35.9% of the variance in "Recognition and Intentions." We found the final model retained the "Values" dimension, which is considered positive with an impact on the way the campaign operates its persuasion, as demonstrated by Jeon and Na (2019). At the same time, the model integrated "Egotism," which consumers considered negative and hurt "Persuasiveness," consistent with Jeon and Na.

Regarding the effect of the campaign, we found the "Persuasiveness" dimension was significantly positive on "Recognition and Intentions," demonstrating that this attitude can lead to message recall, purchasing behavior, and recommendation to third parties.

As a **theoretical contribution**, this study provides a better understanding of the impact of inclusive advertising campaigns. The literature demonstrates that this type of study is scarce, and this work contributes to filling this gap, stimulating research on this topic, which reflects a clearly identifiable trend in recent campaigns (GURRIERI et al., 2022; PILLAY, 2022).

As a **practical contribution**, the research highlights how brands manage their social positions, namely inclusion. In an era of post-cause advertising (POMPEU, 2021), we concluded that consumers are aware, informed, and recognize the values of brands. However, they are also critical of taking advantage of these causes to increase recognition. These factors can have an impact on the overall perception of the campaign and the resulting behavior (LIVAS, 2021).

Brands must express their stance and develop inclusive activities in a more integrated way, including different communication channels (communication with the media, events, social media, website) and techniques, demonstrating and giving credibility to their position. Using these values motivates more inclusive communication, contributing to consumer well-being and increasing marketing effectiveness (LICSANDRU; CUI, 2018). The study's conclusions indicate that companies should engage in business activism and that social cause marketing strategies (CMS) enhance purchases. Through CMS, the contemporary consumer seeks product values that transcend quality and functionality, encompassing abstract and intangible values related to social, ethical, self-image, and self-realization factors (VRONTIS et al., 2020). RSC activities favorably affect purchase intentions, directly and indirectly, by improving brand image and trust (ZHANG; AHMAD, 2021). Company management must ensure the public receives the campaigns well to help increase brand value, as many people tend to have their purchasing habits affected by corporate activism campaigns (CORCORAN et al., 2016).

Despite these contributions, this investigation reveals some limitations: requesting opinions on social issues implies an awareness of the inclusion of segments or individuals. Approaching these themes and the posing of the respective questions in the survey may have influenced social desirability, that is, the tendency to respond in a way that represents attitudes guided by socially acceptable norms and which presuppose approval in society (ALMIRO, 2017; ANDERSEN; MAYERL, 2017). By employing latent variables composed of indicators and not direct questions about the themes, we intended to reduce this effect, though it still possibly occurred. In future studies, we suggest implementing approaches to reduce this bias (LARSON, 2019).

Another limitation is the structure of the sample, made up mostly of women, which reduces representativeness. The sample has 73.3% female individuals, which differs from the percentage of 52.2% of women in the Portuguese population (INEM, 2022). However, the fact that the campaigns aim at a female audience may be a moderating factor in the imbalance. For future investigations, we propose larger samples where both sexes have a closer representation of the studied population.

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ARTICLE

Digital news platforms and mediatization of religion: Understanding the religious coverage in different 'News Frames'

Plataformas digitais de notícias: a cobertura religiosa em diversos tipos de enquadramento noticioso

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Abstract: *Mass Media has been influencing a dominant sector of the society called 'Religion' from the time of its inception. Today, in the age of digital journalism the news consumption has increased in many folds and the mediatization of religion has taken a bigger shape on digital news platforms where feedback on every news story is instantaneous. To understand the intensity of mediatization of religion the coverage of religious specific content in two top rated digital news platforms of English language were analysed using thematic content analysis in the following news frames "Attribution of Responsibility," "Human Interest," "Morality," "Economic Consequences," and "Conflict." The findings helped in identifying the level of social interaction expressed by the readers towards religion and the implication of different news frames on creating strong influence on people. The study is conducted in a country where multiple religions are practiced from eternities by large groups of people forming a society.*

Keywords: *Digital News platforms; Mediatization; Religion; News Frames and Society.*

Palavras-chave: *plataformas digitais de notícias; midiatização; religião; enquadramento noticioso e sociedade.*

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Introduction

Media is the reflection of society and it creates a new paradigm by becoming the voice of the people. "Particularly in the current era of media saturation, where the majority of our experiences are mediatized, the media are among the most significant institutions in peoples' daily lives" (Pink & Mackley, 2013, p. 677–691).

Society is changing rapidly. New technology has changed the way people think. These changes are reflected in the media as well, and when it comes to coverage of religious news, the percentage of mediatization shows itself in a new way. "The landscape of news dissemination and its effects on society have undergone a significant transformation in an era characterized by the relentless advancement of technology and the expanding influence of digital platforms. In recent years, the concept has undergone revisions and been given the name "mediatization" in an effort to expand the framework by incorporating new media and application areas" (Finnemann, 2011, p. 67-89). Religion is an essential part of human civilization. When it comes to a continent like India, religion has the power to change the way of life as well as the way of thinking and understanding and even the habits. "Mediation lies at the core of religion. The dynamics of mediation have always been crucial for any sound understanding of religious communication. Religions are cultural laboratories for mediated communication" (Thomas, G., 2016, p. 37-47). Traditional notions of news reporting have transcended geographical boundaries, connecting individuals across the globe in real-time. Amidst this paradigm shift, the portrayal of religion within the digital news sphere has emerged as a captivating and complex area of study. "In order to highlight the highly uneven nature of media-related religious transformation and the ongoing domestication of modern media practices into long-standing religious paradigms, mediatization is defined as the subsumption of religion under an external media apparatus" (Patrick Eisenlohr, 2017, p. 869-884). The interplay between digital news platforms and the mediatization of religion offers a fascinating lens through which to comprehend the dynamic interaction between media, belief systems, and societal perceptions. “In a different way, any perspective on the mediatization of religion would compel it to be forcedly limited and focused on a few issues, leaving others inevitably behind” (Luis Mauro Sá Martino, 2020, p. 482). As traditional media outlets coalesce with the digital realm, the coverage of religion finds itself at the nexus of evolving journalistic practices, technological advancements, and changing audience expectations. The mediatization of religion refers to the multifaceted process by which religious beliefs, rituals, and identities are influenced by media outlets and, in turn, how these beliefs shape media content. Within this intricate web, ‘news frames’ serve as a pivotal construct that shapes the way religious narratives are presented, interpreted, and received by diverse audiences. “With regard to the causes, elements, and effects of urban growth, societal-gain frame combinations produce the most in-depth cognitions. News frames interact to produce more or less complex cognitive responses. We discuss future directions for media framing research” (Shah, D. V., Kwak, N., Schmierbach, M., & Zubric, J. 2004 p. 102-120). This thesis embarks on an exploration of the mediatization of religion within digital news platforms, delving into the various ‘news frames’ that encapsulate and define religious coverage. “Individual existing issue schemas and predispositions are important factors to consider in framing research” (Shen, F. 2004, p. 400-416).

A ‘news frame’ can be understood as a cognitive structure that shapes how a news story is contextualized, emphasizing certain aspects while downplaying others. This study aims to dissect the interplay between digital news platforms and the mediatization of religion by scrutinizing the distinct ways. When news is served on India’s digital platform, it is dominated by Conflict news frame, followed by Human Interest, Attribution of Responsibility, Morality, Economic Consequences.

“The concept of framing has grown into a thriving approach to analyzing media content and its effects, but it has also been described as a fractured or fragmented paradigm” (Brüggemann, M., & D’Angelo, P. 2018, p. 90-111). Religion is a necessary evil in India. That’s why many layers of religion are reflected in the media as well. Even the so-called modern online media has not been spared from it. The mediatization of religion creates a different set of circumstances which cannot stand the test of journalistic ethics. The emergence of political cannot be ignored in this new epochal change of journalism. Starting from Nick Couldry and Andreas Hepp's (2013) This approach primarily adheres to "the social-constructivist tradition," which focuses on the role of various media in the communicative construction of socio-cultural reality. This approach represents two main approaches to the mediatization concept. (cf. Lundby, 2013: p. 197). Mediatization is an inevitable character, then political influence is the open display of the dark truth of the media. In such a situation, politics seems to affect the ethics of journalism, and clearly while serving religious news, somewhere in the mind, there is a thought that what will be the impact of this news on the public mind and how much it will benefit or harm any political party. The research paper also focuses into implications of these different frames and how they contribute to the mediatization of religion. "The news media go beyond 'just the facts' when reporting on public affairs. Additionally, they offer frames, which are storytelling devices that offer interpretations of the reports" (Gross, K., & Brewer, P. R. 2007, p. 122-133). Media shapes and frames the processes and discourse of political-social communication in which that communication takes place. This paper tries to find the interrelationship between E-media, religious news, social harmony, social relation and Mediatization.

Research Questions

"Frames defined the ways that readers presented information about issues in their thought-listing responses and played a significant role in these responses" (Valkenburg, P. M., Semetko, H. A., & De Vreese, C. H. 1999, p. 550-569). Our theoretical interest is that we can compare different news frames used in digital news articles and know how much news websites focus on religious mediatization. For this we have the following research questions-

RQ-1- What role does religion play in the mediatization of news on digital platforms, and how does this differ depending on the news frame?

RQ-2- What effects might the mediatization of religion have on how the general public views religion and religious organisations, and how might these effects change depending on the news framing used?

RQ-3- What are the potential difficulties in putting such techniques into practise, and how might the results of this study inspire tactics for encouraging more impartial and nuanced coverage of religion on digital news platforms?

Method

Religion-based news in digital media influences everything from politics to crime beat. Religion can be the basis of any hard news. Mediatization of religion and its study advises us that the way of presenting news can be different in different segments of online media. "The interaction between a particular form of media and a religious setting determines whether or not religion has been mediatized" (Lövheim 2011, p. 153-166). India is an agricultural country as well as a religion-based country. Society learns the lesson of morality from religion but yes, it is also a big question whether religion is also misused for political interests? "Intimate circles and large gatherings are ideal examples of the social forms of religion practised today; they are complementary to one another" (Gauthier, F. 2014, p. 261-271). Mediatization is reflected in the things that make society transformative. They make those things move which are the basic elements of the structure of society. "Mediatization refers to long-term changes in social and cultural norms, with the media playing a significant role in the social fabric but not necessarily as the primary driver of change" (Hjarvard 2013; Lundby 2014, p. 185-202).

This study proceeds from a quantitative content analysis of frames used in 55 news stories from two top rated news websites in the country. In this, news articles from 1 July to 30 July 2022 were included. During this, the news shook the whole country. On June 28, a tailor named

Kanhaiya Lal was murdered in Udaipur city of Rajasthan state of India. Two such people who belonged to another community were accused of carrying out this murder.

The murder began with a controversial statement made by Nupur Sharma, a then leader of the ruling BJP, in a TV debate. After the statement given against the worshiper of a particular religion, demonstrations started happening everywhere. Meanwhile, a post in support of Nupur Sharma was released from Kanhaiyalal's social media account. After which Kanhaiya was brutally murdered. This incident agitated the country. The electronic media reported the incident vigorously and tried to get away from journalism into partisanship. In such a situation, it would have been interesting to see how the digital platform covered this burning incident. This incident presented an opportunity to study how the leading digital media covered this major crime and its impact on society. We coded the two highly rated English websites, timesofindia.indiatimes.com and hindustantimes.com. Readers are familiar with these websites. We briefly describe them in terms of audience size and style of reporting.

Website description- timesofindia.indiatimes.com is the highest rated website according to the ranking agency comScore, while hindustantimes.com is a few notches down but both the websites are most popular among the public, the condition is that neck to neck fight is always going on in Delhi between the newspapers of both the websites. While timesofindia.indiatimes.com is full of news, hindustantimes.com is dominated by exclusive news and feature stories. - In timesofindia.indiatimes.com, sensational news is more available, while hindustantimes.com has more serious and informative news. In the current era, both the websites also give enough space to religion-based news. This space increases further when such an event comes which is political in nature but has its origin from the element of religion. In the last few years, there has been a flood of such news and this news is playing a very important role in forming opinions.

Framing Measure-To see the reflection of the news frames mentioned in different stories, we have divided the stories into different news frames at our discretion. Because every news has a different aspect and if it is about religious news, then in every such news there is a glimpse of the relativity of the society. In such a situation, the classification of news stories was done according to their nature and it was ensured that every news could be rendered correctly so that when this news was extracted, the society would get the right conclusions. We used another method to construct religion-based news from July 1 to July 30, 2022, into different news frames. We got that table; the table was verified by different journalists. Using their experience and discretion, the journalists put the frames of the news stories taken out for research in their own order. Apart from news of religious importance, our framing analysis also included religion-based crime, social disruption. For this, we focused completely on news samples. Each news item was read carefully and an attempt was made to know how the digital medium gives events a topical form and how they deeply affect the hearts and minds of the people.

Data analysis using ATLAS.ti

In timesofindia.indiatimes.com and hindustantimes.com, software called ATLAS.ti was used to understand the frequency of words, sentiment used in news, mood of news, text search. We saved the content of all the **55** news items extracted from timesofindia.indiatimes.com and hindustantimes.com from **1** to **31** July **2022** in separate word files and they were tested in ATLAS.ti. The content of both the websites was tested using ATLAS.ti's tool called Word Frequencies, Sentiment Analysis, Text Search and Network.

Findings

"Particularly in the current era of media saturation, where the majority of our experiences are mediatized, the media are among the most significant institutions in peoples' daily lives" (Pink & Mackley, 2013,

p. 677–691). Revolutionary changes have been witnessed in the Indian news landscape. Talking about the last decade, a radical change in the format of news can be clearly seen.

"When the established model of news writing—the inverted pyramid model—fails to address the media industry's concerns, the journalistic paradigm of news writing can be modified and replaced. This change in journalistic perception towards the narrative style documents the hierarchical relationship between the occupational ideology and the market ideology" (Shim, H. 2014, p. 77-95).

Apart from traditional news mediums, the structure of news has completely changed in digital platforms as well. "Those who are more religious have a tendency to search for confirmation bias while those who are not are more critical of domestic news media" (Guidon, J. P., & Clegg, A. W. 2017, p. 1).

A new pattern has started in the way of telling news, fabricating news, bombarding news, which does not allow news to remain news, but gives it new dimensions. Our attempt was to investigate and measure the spectrum of religious content served in digital media.

The techniques we used; we got new facts. The result of dividing the news into different news frames was that we got a new ratio of the way of serving the news. We take stock of the religious news for July 2022. After extracting the news coverage of timesofindia.indiatimes.com and hindustantimes.com, analysing them and fitting them into the news frame, the following results were obtained-

- Conflict news frame is the most commonly used news frame in both news websites, accounting for 62% of the articles analysed, Followed by attribution of responsibility 22%, human interest 8%, morality 6% and economic consequences 2%.
- The mediatization of religion sets a trend that not only reflects readership trends, but also suggests that social values and concerns are being lost to online versions of news. They are creating such a mass whose culmination is political selfishness.

- It reveals that crimes arising out of religion are being presented in a very aggressive manner on online news platforms.
- The research results prove that morality is dominated by conflict, which can be understood to reflect the trends in society that are underlying these reports.
- The news with a cocktail of religion and crime which can bring disharmony in the society, the intensity of such news is very high. In a way, such news is being bombarded.

Table 1. Frequency of religious based news in different news-frames

SN	NEWS FRAME	timesofindia.indiatimes.com	hindustantimes.com	TOTAL
1	Conflict	20	14	34
2	Attribution of Responsibility	9	3	12
3	Human Interest	3	2	5
4	Morality	2	1	3
5	Economic Consequences	1	0	1
		35	20	55

Conflict frame- According to Schuck, A. R., Vliegenthart, R., & De Vreese, C. H. (2016 p. 177-194) "Conflict-driven news is not only a natural and almost inherent feature of election campaigns but in the context of religious news the conflict frame emerges in a different sense." The content analysis of two leading digital news platforms clearly shows that the conflict frame is the most effective. Websites made more use of this news frame to present news related to religion. The Kanhaiya Lal murder case of Udaipur completely dominated the month of July 2022. News websites gave great importance to this news. It was found from the analysis that such angles were inserted in the presentation of this news from which the conflict news frame emerged. From this, it can be estimated that when this news would have passed in front of the readers, how they would have reacted to it. There is also a political aspect to this news. Which can be discussed separately.

Attribution of Responsibility- Fishbein, M., & Ajzen, I. (1973, p. 148-153) suggest “research on factors influencing attribution of responsibility has resulted in inconsistent and inconclusive findings”. It is clear from the analysis that this frame is more dominated in timesofindia.indiatimes.com than hindustantimes.com. This news frame is most important. Actually, this news frame is the soul of journalism. The analysis shows that news websites have less interest in this frame because if more attention is paid to this frame, then the news of religion-based crime cannot be made more sensational.

Human Interest- Human interest is a big element of any news story. Hong, H. (2013, p. 452-460) find “human interest framing of medical news stories can increase audiences’ involvement in those stories and facilitate their positive perception of medical advances.” but in the presentation of religious news, this news frame is seen to be disrespectful. Both the websites seem to be making little use of this news frame. The reason for this is also that aggressive frames were adopted in the news related to religion.

Morality – An, S. K. (2011) suggests Moral news frames can be used practically to reduce public anger. In this frame, timesofindia.indiatimes.com has 2 news items and hindustantimes.com has 1 news item. The study, conducted over a period of one month, suggests that the morality frame does not matter much for online media. If the decrease in the level of news is considered as a factor, then it can be understood why this condition of news has happened.

Economic Consequences- Neuman, R., Just, M., & Crigler, A. (1992) also identify it as a common frame in the news. Analysis shows that this frame was totally ignored. Hindustantimes.com could not find a single news story in this frame. This also means that digital news platforms keep economic issues in another category and do not mix them with other serious news.

Atlas-ti Result

We took the help of ATLAS-ti to explore further. The results we got with the help of this software are as follows:

1- Word Frequencies- With the help of this tool in ATLAS.ti, we came to know how many words were used in both the websites. This helped to understand that in July 2022, the websites of two leading newspapers of the country used how many words to present their news.

Table 2. Words frequency as per ATLAS.ti

	timesofindia.indiatimes.com	hindustantimes.com	Total
Kanhaiya	41	36	77
Religious	12	54	66
People	39	19	58
BJP	40	15	55
Religion	29	16	45
Country	12	20	32
Hindu	16	8	24
Muslim	5	15	20
Freedom	0	19	19
Worship	3	15	18
Community	5	8	13
Total	202	225	427

2-Sentiment Analysis- For the use of this tool, we created five codes named Religion, Hindu, Muslims, Worship and Nation. Total 285 paragraphs containing sentiments. How many sentiments came under which code is as follows:

Table 3. Sentiment Analysis with codes

Negative Sentiment	92
Neutral Sentiment	158
Positive Sentiment	35
Total	285

3-Text Search- Through this tool, an attempt was made to find out how many words have been entered in different paragraphs of the news of both the websites. According to our theme, we filled four words namely Hindu, Muslim, Religion, Politics. For the help of this toll of ATLAS.ti we found how many paragraphs containing all inflected forms of Hindu, Muslim, Religion and Politics and got the following results.

Table 4. Text Search as per theme

	Religion	Hindu	Muslim	Politics
timesofindia.indiatimes.com	20 Paragraph containing all inflected forms	12 Paragraph containing all inflected forms	5 Paragraph containing all inflected forms	4 Paragraph containing all inflected forms
hindustantimes.com	17 Paragraph containing all inflected forms	6 Paragraph containing all inflected forms	14 Paragraph containing all inflected forms	1 Paragraph containing all inflected forms

4-Network- With the help of this tool, an attempt was made to establish interconnection between different codes. The software's algorithms produced a chart that showed how the news we extracted from the two websites for a month related to each other.

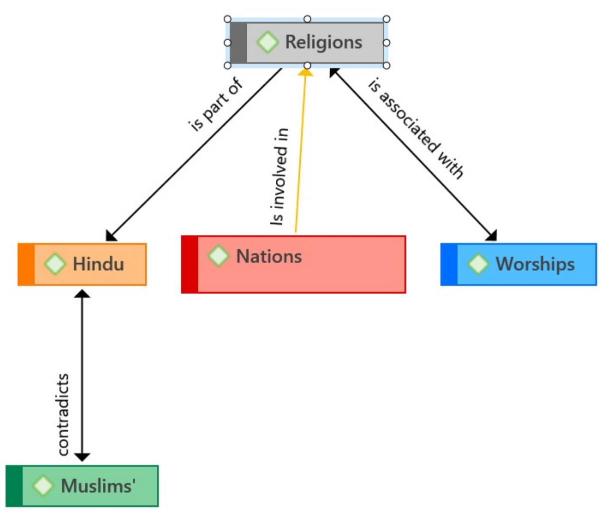

Figure 1. Interconnections between different codes

Television news differed significantly from the press in utilizing this frame less often. Within the press, this frame occurred significantly more often in the two most serious and sober newspapers. Within television news, there was no significant difference in the use of this frame. Our analysis shows that this frame was totally ignored. Hindustantimes.com could not find a single news story in this frame. This also means that digital news platforms keep economic issues in another category and do not mix them with other serious news.

Conclusion

The bombardment of religious news in news websites suggests a trend of mediatization of religion. This shows that there has been a change in the reading interest of readers but could also indicate the decline in social values and focus on political interests. The research revealed that news related to religious crimes were given a very prominent place. A touch of sensationalism was also added to it. The trend of news seems to have changed. In the cyber age, the audience likes to watch news with a new style. The reason for this could also be the abundance of sources of information. On testing the hidden sentiment of the news, it was found that there is a predominance of neutral sentiment. (Table no. 3) But it also became clear that negative sentiment dominates positive sentiment. This also means that people like to read negative news in online media. The preponderance of neutral sentiment was also seen because unlike contemporary news, religious crime news displaced different frames and codes. The behaviour of online news has changed rapidly. This behaviour increases further when there is a political angle behind any religious news. The analysis of word usage reveals prominent terms related to religion, politics, and specific cases, such as Kanhaiya Lal (Table No.1). It reveals the presence of inflected forms of words such as "Religion," "Hindu," "Muslim," and "Politics." Religion is visible in online media in two ways. One which is purely religious news and the other which is political news arising from religion. When this trend was studied in detail, it was found that the word religion was used in many ways. For example, religion routine is not only in the news but also in the contemporary scenario which indicates the political character of the society. That is why Hindu, Muslim and other religions have been mentioned repeatedly in the news (Table No. 4). The interconnection between different codes reveals the interconnectedness of news items. The analysis reveals a significant shift in news format, particularly in digital news, with conflict and sensationalism dominating religious content reporting, while "Morality" and "Economic Consequences" receive less attention, raising questions about the impact on readers and societal implications of mediatized religion.

Discussion over the research questions

If it is said that the mass media is influenced by the ideas of the party who is in power, then it would not be wrong. Durante, R., & Knight, B. (2012) suggest That with the change in power, the way the public consumes mass media also changes. The public watches more the content of the ideology which is in power. Sometimes religion and rituals regulate Ideology. Driskell, R., Embry, E., & Lyon, L. (2008) refer Different types of religious beliefs influence political participation differently. Religion significantly influences the mediatization of news on digital platforms, serving as both a subject and a catalyst for coverage. However, in relation to RQ 1 the media's portrayal of religion can vary depending on the news frame, with some stories focusing on religious events, ceremonies, or activities, aiming to inform and engage the audience, often targeting individuals with specific religious interests or affiliations. Aghili, M., & Kumar, G. V. (2008) found total religious attitude to be highly correlated with Happiness. Religion can be linked to politics, leading to news stories discussing the intersection of religion and political interests. These stories may address issues like religious freedom, religious group influence, or conflicts arising from religious differences. The choice of news frame can significantly influence religion's perception in the media. Pure religious news frames can promote understanding of different faiths and practices, while political news frames may polarize and portray religion as a source of conflict and division. The mediatization of religion can significantly influence public perceptions of religion and religious organizations. It can promote understanding and respect for different religious traditions, promote cultural awareness, and enhance charitable work. However, in relation to RQ 2 news frames that focus on conflicts, religious crimes, or political dimensions can lead to a perception of religion as a source of tension and violence. Sensationalism in religious news can contribute to stereotypes and misconceptions about religious groups. Overemphasis on negative aspects can erode trust in religious institutions. Krok, D. (2018) suggests both the subjective quality of life dimensions and life satisfaction were significantly influenced by religiousness. The effects of mediatization can change based on the framing used, with positive news promoting interfaith dialogues and cooperation, while negative news focusing on religious extremism and conflict can lead to negative perceptions. Balancing positive and negative framing can shape public attitudes towards religion and its organizations. Encouraging impartial and nuanced coverage of religion on digital news platforms is challenging due to factors such as ownership biases, audience preferences, and financial constraints. This indicates the answer of RQ3. Balancing journalistic ethics and responsible reporting is essential, as media outlets often cater to sensational or polarizing religious news. In-depth, nuanced reporting may require substantial resources, including skilled reporters and researchers. Editors and journalists also make choices about which stories to cover and how to frame them, which can impact the tone and content of religious news.

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From beyond the testimony, the example: The counter-gifting of consumption at the Universal Church of the Kingdom of God

Para além do testemunho, o exemplo: A contra dádiva do consumo na Igreja Universal do Reino de Deus

Karla Regina Macena Pereira Patriota[1]

Resumo: *Fundamentado no pensamento maussiano de que as interações sociais são atravessadas pela circulação de valores simbólicos, pessoas e objetos, dinâmica essencial para a construção e manutenção dos vínculos sociais, este artigo tem como objeto argumentos publicitários e mercadológicos relacionados a produtos desenvolvidos, promovidos e comercializados pela Arca Center da Igreja Universal do Reino de Deus. Além de problematizar aspectos ligados à dádiva, as conclusões apontam para o fato de que, ao adquirir, consumir e exibir tais produtos nas comunidades em que atuam dentro da Igreja, os consumidores são alçados à condição de "exemplos", por meio da contra dádiva que implica no reconhecimento de sua posição exemplar. Assim, encarnam o ideal estabelecido nos argumentos e promessas veiculados pelos produtos, cumprindo o papel de reflexos dessa exemplaridade.*

Palavras-Chave: *Consumo. Dádiva. Exemplaridade.*

Abstract: *Grounded on the maussian thought that social interactions are crossed by the circulation of symbolic values, people and objects, an essential dynamic for the construction and maintenance of social bonds, this article focuses on advertising and marketing arguments related to products developed, promoted*

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and comercialized by Arca Center of Igreja Universal do Reino de Deus. In addition to problematizing aspects linked to the notion of gifting, the conclusions indicate the fact that, by adquiring, consuming and displaying such products in the communities where they operate within the Universal Church, consumers are raised to "exemplary" status, through the counter-gifting that implies the recognition of their exemplary position. Thus, such individuals embody the ideal established in the arguments and promises conveyed by the products, fufilling the role of reflections of this exemplarity.

Keywords: *Consumption. Gifting. Exemplarity.*

Introduction

"All of yourself for all of God." More than the title of an ad on Instagram, the phrase reveals the promise of Arca Center[2] as arranging the sale of the book "*Eis-me aqui Senhor*" by Bishop Edir Macedo, the founder and leader of the Universal Church of the Kingdom of God - IURD. The ad's title is highlighted in this reflection because it points to Mauss's (2003) classic argument that, "in exchange, there is much more than the things exchanged." Exchanges involve a series of symbolic meanings and values crucial for constructing and maintaining lasting social relationships. Exchanges play a fundamental role in the construction and maintenance of ties.

Exchange relationships such as these, which involve the acquisition and consumption of objects of a religious nature, when analyzed from the perspective of the gift theory, present profoundly peculiar perspectives with considerable complexity. According to Mauss (2003), the act of "giving" and "reciprocating" are socially accepted obligations that, when seen as commercial transactions, can take on different and varied forms of "reciprocity," depending on the location or community in which they occur.

The consumption of religious objects is a fact that has become increasingly present in our society, suggesting the emergence of a religious modernity that is located at the intersection between the identity of believers and the market for goods and services and has constituted itself as a powerful phenomenon for study.

When dealing with the consumption of religious goods, Pinto (2006, p.189) adopts the perspective that acquired objects not only function as testimonies of individual experiences but also become distinctive and symbolic elements that confer identity and differentiation relative to those who they did not have the opportunity to live such experiences. That is because the acquisition of objects from the religious universe

2 Arca Center is a business of the Universal Church that "develops products to assist Christians in their spiritual growth during their journey of faith." It sells through two physical stores (in São Paulo and Brasília), telesales, website, and WhatsApp.

does not limit their consumption to devotional practice but expands it both as a form of expression of identity and belonging to a religious group and as a demonstration of social, economic, or spiritual status.[3]

It is worth highlighting the axis of identity constructed/produced by consumption has been under much debate. Several authors (BOURDIEU, 1984; BAUDRILLARD, 2017; MCCRACKEN, 1988) discuss consumption as a set of sociocultural processes that involve the appropriation and use of products, highlighting it as an integrative element of subjects with themselves and the world and admitting the construction of identities through exchanges with the communities to which we belong.

At the same time, the act of consuming continues to provide individuals with the possibility of establishing distinctions between themselves and other members of the social group and individuals outside their circle. Therefore, terms such as identity, identification, differentiation, distinction, culture, behavior, lifestyle, social practices, and processes are usual in these discussions, which present the idea of a Consumer Society (BAUMAN, 2008; BARBOSA, 2004; BARBOSA and CAMPBELL, 2006) as its crucial foundation.

From a Material Culture perspective, Miller (1987) proposes that there is an intricate and essential relationship between individuals and objects of consumption (or "things"). As outlined by the anthropologist, this relationship supports the idea that people need objects to realize their humanity, while objects depend on people to fulfill their full function and meaning. Material objects are intrinsic and inseparable components of relationships (MILLER, 2008, p. 286).

When we think about consumption in this dynamic, there is, in the materialities surrounding us, an interpellating power of 'agency' supporting the idea that corporeality and materiality are more than attributes of physical entities but also of the relationships and interactions they establish. Miller (1987), therefore, attributes a fundamental role to consumer

3 In some cases, mainly from the perspective of Prosperity Theology – PT, the consumption of religious objects and other high-value goods results from divine blessing and a good relationship with God.

objects as indicators of social status inserted in systems of meanings and classification that shape and are shaped by individuals (PEREIRA; MARTINELLI, 2020). In this sense, the interaction between people and objects is dialogic, and culture is the scenario where consumption takes place, a perspective with roots in the seminal work of Mauss (2003) on the gift and the intrinsically symbolic nature of exchanges.

Additionally, we can even infer as something habitual the existence of a sociocultural domain in which religiosity and the marketing sphere interconnect, denoting a symbolic reorganization of the connections between belief, testimony, consumption, and example, which the paper further explores. Also, Amaral (2000) postulates that spiritual search and consumption are not mutually "exclusive" poles but poles "in correspondence" with desire – as a source of "pleasure" and "search," more than actual realization (in PEREZ, 2003, p.6).

The purpose of this paper, however, is to understand some of the exchange and consumption relationships inherent to the religious sphere in general and, specifically, in the context of the Universal Church of the Kingdom of God, going beyond approaches that treat such phenomena as a mere commercial competition or as the "commodification of faith" (SANTOS, 2015). Therefore, we aim to investigate the intrinsic relationship between the concepts of gift, counter-gift, and consumption, focusing our analysis on some of the advertising arguments adopted in promoting products from Arca Center, an entity linked to the Church. We seek, additionally, to reflect on how the articulation between testimony and exemplarity influences and modifies the effectiveness of consumption of these products among Universal's faithful.

That said, the anchoring of this reflection also involves understanding consumption in the religious segment through other lenses without denying it as a social phenomenon that is intrinsically linked to the experience of life in society and possesses a vast symbolic charge. After all, the ontology of the subject who chooses (what to consume and when to consume) does not deny the existence of religious needs but suggests that choices for goods and services offered in this segment are also made based on individual perceptions of needs and the maximization of personal gains. Therefore, choices derive from subjectivization processes within a given society and specific discursive institutional practices (FOUCAULT, 2004). That means religion can be seen as a response to a perceived need[4] rather than a need considered innate.

Consumption as a form of Gift

The gift as a way of establishing, maintaining, or strengthening ties between people and groups through the circulation of material and symbolic goods (VIZEU, 2009) involves the combination of tangible and intangible elements, such as spiritual bonds between things are to some extent bonds between the spiritual essence of persons (MAUSS, 2003, p.212). In that sense, the gift is a fundamental practice and a total phenomenon since it permeates social life in its totality, mainly because "it includes all human phenomena of an economic, cultural, political, and religious nature" (MARTINS, 2005, p.46).

Drawing from elements of Mauss's "The Gift" (2003), Lévi-Strauss supported his theory of generalized exchange and symbolic exchange (SIGAULD, 1999), arguing the economy is a system of social relations that enables people to exchange goods and services more broadly than just at an individual level. Exchange is, thus, an attitude of symbolic communication in which products and services have an intrinsic value beyond their use value.

Although Mauss developed the Gift Theory drawing from research carried out in archaic or traditional societies, he considered he had found one of the human bedrocks on which our societies are built, providing us with the foundation for the study of modern societies based on the capitalist system of production and the market economy and which clearly distinguish between people and things while creating "the basis for the system of private property, alienation, and exchange" (MELLO, 2014, p.02).

4 For example, the desire to understand the world and find meaning in perplexing events, deal with mortality, seek comfort in times of crisis or find a sense of community and belonging.

Mauss (2003) proposes the gift system forms a complementarity cycle of giving, receiving, and reciprocating, representing a triple obligation. According to the author, the circularity of total prestation, which reinforces bonds of solidarity and establishes mutual obligations and rights fundamental for social cohesion, occurs due to the given and repaid "courtesies" and "respect." However, the gift also involves a relationship of duty between people and their goods. For Mauss, the gift is a spontaneous and, at the same time, compulsory act and cannot be understood as a disinterested attitude, as the ideology of generosity and altruism suggests.

That is because the gift presupposes the expectation of retribution (MAUSS, 2003, p. 263) in a universalizing logic that organizes social life while establishing bonding relationships. Furthermore, the gift validates and regulates the different social hierarchies, "even though the act of giving may not always represent something beneficial at all times as it imbues a sense of debt for both parties involved" (ÁSSIMOS, 2018, p. 917).

When Arca Center proposes the book "*Eis-me aqui Senhor*" by Bishop Macedo enables the exchange of "all of yourself for all of God" because it reveals to readers "God's criteria in choosing His servants," it highlights that the counter-gift[5] received (all of God) in exchange for the gift of "all of yourself" in the purchase and consumption of the book will be infinitely greater and better than the ability to give of the believer who purchases the product.

When considering consumption as a form of gift, McCracken (1988) stresses that the acts of buying and consuming products go with a series of meanings and symbols transmitted to the consumer. Consumers use goods and services to create and maintain social relationships and hierarchies. Not everything can be classified in terms of buying and selling because "Things have values that are emotional as well as material; indeed, in some cases, the values are entirely emotional (MAUSS, 2003,

5 The counter-gift is the reciprocal relationship between the parties involved in the exchange that maintains social ties and establishes trust. In Mauss's theory (2003), the counter-gift represents a moral obligation one must fulfill for the exchange to be considered complete and satisfactory.

p.188), "The market is just one of the moments," and the "circulation of wealth is nothing but one of the terms of a much more general and much more permanent contract" (MAUSS, 2003, p. 191).

To substantiate our arguments, we chose as the object of this analysis advertising and marketing discourses referring to certain products developed, promoted, and marketed by the IURD's Arca Center, notably from the lines called Arimatéia[6], Godllywood[7], and Intellimen[8], selected from among the 23 sets of items currently made available by the organization.

The Arimatéia line has 9 items that include a metal keychain, brooch, unisex coat, jacket, vest, and four models of men's and women's polo shirts. In the promotional speeches for these products it is possible to read that using the Arimatéia brooch or keychain, for example, is "an elegant way of identification for men and women who represent Christians in the political sphere and fight to defend their rights and preserve their principles," or even, by purchasing the line's coat, consumers "can fulfill the mission of representing Christians in the political sphere," fighting "for the preservation of their principles without worrying about the cold." Arguments that underline and highlight, besides the elegance and usefulness of the products (organizing keys and protecting from the cold), the spiritual purpose and gift that is on offer, as they enable their users to receive and represent values and beliefs in their sphere of activity.

The Godllywood line offers a catalog with 25 products, including notebooks, necklaces, various books, key chains, organizer kits for couples, bracelets, binders and refills, scrapbooks, organizing boxes, style

6 Arimatéia is a group that, according to IURD, aims to make people aware of the importance of exercising their rights to choose honest political representatives with ideologies favorable to the nation and who fight for collective interests.

7 Godllywood is a group for instructing women in various aspects, such as spirituality, family life, work, and health, through activities and training programs to face challenges, develop self-esteem, educate women as leaders in the family and community, and the appreciation of femininity.

8 Intellimen is a group that motivates men to commit to becoming leaders in their fields, encouraging them to be disciplined, responsible, and supportive and to work as a team. The group argues that "it takes more than muscles to be a man. Character, intelligence, and faith are much more important."

handbooks, planners, and interactive books, among others. The Godllywood necklace is "inspired by the modern à la old-fashioned style (...) for discreet and delicate women." The "Organized Couple" kit is "perfect for those couples who are looking for products that help them have an organized routine, whose priority is their relationship with God." The "Style Handbook" promises to guide girls aged 7 to 10 on how to dress with "discretion," "femininity," and "appreciation of inner beauty." The book "Better Than Buying Shoes" guarantees "to go further and promote the real transformation of you, reader, from the inside out" with a warning-like promise: "At the end of the book, you will have become a much more beautiful and capable woman."

The entire Godllywood product line offers the gift of association of consumers with the figure of the "Virtuous Woman" as described in the biblical book of Proverbs chapter 31, verses 10 to 31. This passage has been widely used in preaching and biblical studies as a source of inspiration and encouragement for women to seek to be exemplary, models of virtue and excellence in various areas of life (domestic activities, children rearing, social behavior, church work, marriage, among others). Such an incentive is relevant considering that, according to the Bible (1993), beauty is deceptive, and beauty is fleeting.

Thus, by offering products that aim to promote certain values beyond their usefulness, the Godllywood line gives new meaning to the idea of "outer beauty" and allows its consumers the gift of a life of virtue, self-esteem, inner beauty, and excellence in everything they do, exactly as the "Virtuous Woman" (from Proverbs, 31:10-31): a woman praised for her wisdom, hard work, kindness, generosity, and care for her family. Portrayed as an exemplary wife and mother, she manages the household well and is respected and admired by everyone around her. In short, the Godllywood group updates the woman from the book of Proverbs because being "a modern à la old-fashioned woman" means embodying the modern but valuing and acting according to the principles of family, morals, and religion.

The Intellimen line has 19 products. Among them are caps, pants, shorts, keychains, jackets, the Special Man kit, notebooks with and without lines, brooches, and leather folders. The "Special Man" kit would be "the perfect gift for that man who wants to be better in every way." The shirt will help dress the buyer like "a 21st-century Man." [9] The line designed and offered the cap to help fulfill the motto of "forming better men" imbued with the mission of being "intelligent," walking together, and learning "from each other." This way, the Intelligent line of products will help their consumers join a group of men who improve their skills and behaviors to become intelligent and successful leaders. This circumstance occurs due to the premise that supports the "Intellimen Program," which states that participation in it can provide concrete and abstract advantages for the existence of individuals, such as the acquisition of financial prosperity and success in all spheres of life, including family, career, and social areas.

The setting underlying the acquisition of products related to the Arimathea, Godllywood, and Intellimen groups (as well as the products of the other various groups of the Universal Church, such as: "Despiração Tem Cura," "Calebe," "Vício Tem Cura," "Socioeducativo," "Unisocial," "Terapia Do Amor," "Namoro Blindado," and "Resgate," to name a few), often imply the participation of consumers active in the respective groups. In other words, the intended consumers are IURD workers or members who dedicate their time and efforts to support the people served by the ministries of these groups, with a commitment to participation and service.

Simultaneously, when purchasing said goods, IURD consumers not only obtain tangible objects that identify or differentiate them as participants of the groups, but they are also "giving" a gift to themselves and others, mainly because the symbolic value of these objects is not only

9 From the IURD's perspective, the paradigm of masculinity in the 21st century implies facing vicissitudes that are substantially more complex than those experienced by men in the past, along with the challenge of being an intelligent leader who bases his existence on the firm purpose of a life of devotion and service.

in their usefulness but mainly in their intrinsic ability to communicate ideas, feelings, belonging, and relationships (whether social or spiritual).

In this way, we can understand the act of consuming as a modality of symbolic exchange that, besides the dynamics of offer and reciprocity (inherent to the gift), provides the opportunity to express identity, establish social relationships, convey sensations and affections, give testimonies, and, above all, be humanly outstanding.

Beyond the testimony, the example: the counter-gift of consumption in the IURD

In the socio-anthropological literature on religion, especially in analyses focused on the segment of neo-Pentecostal evangelicals,[10] we frequently find research that focuses on the practice generally called "testimony" (DULLO, 2011). These religious institutions, however, have encouraged that practice through the interpretation of the summons-ordinances present in various biblical passages and in the light of Prosperity Theology,[11] greatly expanding the role of testimonies in evangelization and the consolidation and growth of neo-Pentecostal churches in Brazil (MARIANO, 1999), given the importance of the act as an efficient form of persuasion and conversion.

In general, a testimony organizes itself within a discourse game that goes beyond the construction of trust and belief. It is a cooperative act, "requiring the explicit consent of both speaker and listener" who recognize the situation in which they are involved, and such recognition inserts them "into a special epistemic perspective: they see themselves as subject to social bonds of trust" (BRONCANO, 2008 *in* KETZER, 2015, p.17).

10 A significantly representative group in contemporary times, neo-Pentecostals gained expressiveness from the 1970s onwards, having the Universal Church of the Kingdom of God as their principal exponent. (MARIANO, 2004, p.124).

11 Rodrigues (2003, p. 24) highlights the concept of appropriation, inherent to this theological aspect, is not limited to an abstract psychological projection but intertwined with the magic of consumerist desire in a society permeated by the search for material pleasure.

In the religious context, the process also involves an apparatus of additional elements, such as the effects of meaning specific to the denomination that hosts the testimony, the body that testifies, the belief and experience of the listeners, the power dynamics in the theology propagated,[12] and the exposed and transformed past (which has ample effectiveness to persuade and convert).

However, in line with the idea of expert systems (GIDDENS, 2002), religious testimonies within the neo-Pentecostal universe seem to aim to correspond to the "yearnings of a society eager for references, models, and 'inspiring' examples and stories to keep moving forward in the everyday struggle" (CASAQUI, 2015, p.5). Hence, testimonies perform the past left behind and various achievements, which are highly desirable and associated with the notion of possession (since possessing is a sign of prosperity, of receiving the gift), while conferring distinction in relation to other believers, aiming to inspire them to follow similar paths and make similar choices. From that perspective, "enrichment marks the relationship of loyalty to the Holy One of converts, confirms that the Lord is blessing them" (RODRIGUES, 2003, p.92), while possession supports and materializes the blessing.

The practice of repeatedly telling one's personal story is an exercise that follows a common plot among the testimonies shared by the followers and faithful of the Universal Church, reinforcing the influence of the institution over its followers and giving shape through factual and often grandiose accounts, to the victory rhetoric of the Church. In testimonies, we see the emergence of what Gomes (2011, p.33) calls the "circuit of victory," a particular journey structured into four phases, persecution, revolt, sacrifice, and victory, which, together, give meaning to the religious beliefs and practices of the institution.

It is worth highlighting that despite the fact that both testimony and exemplarity are "articulating the transformation that occurred in the

12 In general terms, the theology at the core of neo-Pentecostalism lies on the premise that the believer is worthy of immediate happiness and, therefore, must enjoy, in a prosperous way, all the privileges that life can offer, notably, for being equipped with the ability to consume and testify about it.

subject's life" (DULLO, 2011, p.111) in the present, the concept of exemplarity is configured as distinct from that of testimony due to its broader and more dynamic dimension, where the individual not only reports a past event but seeks to influence and inspire other subjects based on their example.

> Christian testimony is a form of self-presentation that explains to others the transformations that have occurred in one's own life because of a manifestation of Grace. The Latin root word from which we obtained exemplarity is the translation of the Greek root word "paradigm " and allows us to precisely emphasize the generative capacity of this individual towards others in the constitution of a 'community.' (DULLO, 2011, p.121).

In the neo-Pentecostal worldview, when exposing personal transformation in testimony, the faithful present themselves as someone graced with various divine gifts, most of them materialized through access to consumption, but which are, in the first instance, the result of breaking with an unhappy past or that it was not in line with the precepts/desires of God. We recognize that such narratives are potentially mobilizing, as they incorporate elements from other spheres that are not limited to religious discourse (such as self-help, consumption, entrepreneurship, and financial success formulas, to name the most recurrent discursive spheres), and, therefore, increase the chances of identification with its content.

On the other hand, when purchasing, using, and displaying the religious goods acquired at Arca Center, the consumer faithful stand out in the IURD community, not because they affirm the transformation of their past (as is intrinsic to the testimony and the process that, according to Dullo (2011), is part of "Christian inwardness"), but rather "due to the emphasis they place on the condition of setting an example, of offering themselves as a path to be followed by others" in an "outwardness" (DULLO, 2011, p.111), a process that, in our view, is based on the exteriority of the counter-gift.

As a result, subjects who achieve the status of paradigmatic or exemplary people do not find themselves compelled to perform testimonial proselytism based on gifts received in general or those contained in the promises linked to acquiring and consuming items sold by Arca Center. By purchasing, consuming, and displaying such products in the various communities in which they operate within IURD, they already rise as "examples" through the counter-gift of recognition of their status as models. Therefore, others see them as the ones who are as they should be and reflections of the ideal established in the products, that is, men and women who play the role of representatives of the Christian community on the political scene, women characterized by discretion, delicateness, beauty, capability, and modernity à la old-fashion (in line with the virtuous woman of the Bible), couples who prioritize their relationship with God, and men who stand out for their prosperity, intelligence, and success in all existential spheres, including family, professional, and social.

Final considerations

According to Miller's (1987) proposition, there is an order that encompasses our consumption and the objects present in our surroundings, thus exerting influence on the bonds we establish and maintain. "This order, which Miller calls "aesthetics," is what leads people to socialization, when we then use social categories to affirm who we are and who the other is" (PEREIRA; MARTINELLI, 2020, p.889).

Therefore, addressing symbolic issues concerning consumption implies understanding that goods have values and meanings established not by their physical properties but rather "by the classificatory system and the symbolic structures of the human mind" (BARBOSA, 2003). According to this perspective, several objects in themselves would be devoid of intrinsic meaning but acquire different shades based on the meanings attributed to them.

Starting from Maussian thought, which understands social interactions through the circulation of symbolic values, people, and objects and that this movement is a basic element in the building and maintenance of social bonds, we look at objects and sales arguments in the product hub of the Universal Church, the Arca Center, and from them we extract multiple codes and meanings that corroborate the presence of the principles of gift in contemporary society.

By tensioning the notions of consumption and gift, we can infer that the relations of exchange and consumption within the Universal Church arise from the desire to establish a bond, connection, and alliance with divinity and other people. In such a way, devotees can only achieve the exchange of "all of yourself" for "all of God" or their transformation into better people in every way who have the mission of being "intelligent," walking together, and learning "from each other," through gestures that develop within the context of gift and counter-gift relationships in contrast to the utilitarianism propagated in market economies.

In our analysis, we observed that three different aspects related to the gift permeate the act of consuming the products offered by Arca Center. Firstly, the faithful who participate in the help groups within the IURD give themselves as offerings, dedicating time, effort, and assistance in favor of the "Kingdom of God" project on earth. We understand the gift in that relationship as a free favor that distinguishes these individuals as bearers and relays of this offer. Secondly, to consolidate their exemplary status, the faithful consume distinctive emblems, that is, products that identify them as exemplary and reinforce their offering of themselves to help others. That situation highlights the premises of Mauss (2003, p. 405-407), which suggest that the transformation of behavior, including corporal behavior, often occurs through the observation of the effectiveness of a technique, endowing its executor with prestige and authority.

Therefore, the consumption of distinctive religious products allows consumers to achieve the fundamental counter-gift to assume the position of example, consolidating their "condition of success" as consumption functions as proof for other members who aspire to the same position.

Finally, in the third approach to the gift, we have those who benefit from the activities carried out by the Arimathea, Intellimen, and

Godllywod groups. These activities reinforce the notion of solidarity established through gift and counter-gift practices, generating unequal effects but always associated with some type of "creation or reinforcement of bonds" (VIZEU, 2009).

The exposition outlined above provides us with an explanation (although not the only one) about the essence of the acquisition of religious goods and its intrinsic connection with the concept of gift, which is a key element in the process of building and maintaining social relationships, as argued by Mauss (2023). From this perspective, objects play a prominent role in our interactions and exchanges as they cross and consolidate established social ties, acting as mechanisms for strengthening relationships in their communities.

With each occurrence of a gift, there is an implied renunciation or self-denial. However, valuation is essentially subjective, as highlighted by Mauss in his work. After all, the social use of goods, material or immaterial, is a practice full of meanings (APPADURAI; CANO, 1991). In this way, such goods are intertwined with gifting relationships, even though they are commercial and used to confer exemplarity on donors.

Finally, self-denial acts and "offering oneself" may be perceived as altruism. These acts, however, contribute to strengthening social bonds, consolidating the position of example, and acquiring prestige in the community, which, in this case, emerges from the symbolic establishment of debt and the obligation to repay the gift, the counter-gift. Furthermore, the relationship between goods and gifts is evident in the importance of objects as communication instruments, symbolizing values and meanings that convey the religious message tangibly and emotionally.

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Smart cities and citizenship: the program listening to our neighborhood of the prefecture of Salvador from the perspective of shared data governance

Smart cities e cidadania: o programa ouvindo nosso bairro da prefeitura de Salvador sob a ótica da governança de dados compartilhados

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RESUMO: *Investiga o lugar do cidadão em projetos smart cities, tomando como estudo de caso o programa Ouvindo Nosso Bairro, da prefeitura de Salvador, Bahia, o qual propõe ser instrumento de participação popular para a destinação de recursos públicos em intervenções urbanas, por meio de consulta pública. Concluímos que há contradições entre a aspiração soteropolitana à cidade inteligente e o modo como a administração pública faz a governança de dados, impondo elevado grau de opacidade sobre dados de interesse da comunidade envolvida, predominando um perfil tecnocrata (top down) que se distancia da contribuição dos cidadãos (bottom up).*

Palavras chave: *smart city. governança de dados. cidadania. participação*

ABSTRACT: *It investigates the place of the citizen in smart cities projects, taking as a case study the program Ouvindo Nosso Bairro, from the city hall of Salvador, Bahia, which proposes to be an instrument of popular participation*

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for the allocation of public resources in urban interventions, through of public consultation. We conclude that there are contradictions between Salvador's aspiration to a smart city and the way in which public administration manages data, imposing a high degree of opacity on data of interest to the community involved, with a predominance of a technocratic profile (top down) that distances itself from the contribution citizens (bottom up).

Keywords: *smart city. data governance. citizenship. participation*

Introduction

The smart city ideal is one of the ramifications of the digitalization phenomenon derived from technological developments of the last 25 years, embracing the promise of more efficient management of cities, which have enormous issues to face in the 21st century, such as climate change, water resources management, the threat of new pandemics similar to Covid-19, besides the challenge of combining economic development with environmental preservation, as suggested by Smart Sustainable Cities, a document by the United Nations (UN, 2017).

Thus, although cities have always produced data about their population, at the beginning of this century, information and communication technologies have become responsible for transforming how data is collected, processed, stored, and published. Cities produce such data for and by individuals from their most common actions, such as circulation through public spaces and different consumption patterns (LEMOS; MOURA, 2022). In this way, such data becomes a strategic resource of interest to the private sector, NGOs, and civil society as a whole, but especially the State, which requests a series of information from citizens for various reasons (RAYMOND; KOUPER, 2023, p. 65): date of birth date, date of death, purchase and sale of real estate, health, work, voting, military service, etc.

The smart city promises to make cities more capable of responding to diverse demands from citizens and the planning of the urban space itself, as it works with data that represents citizens themselves. But if the data speaks for the citizen, where does that leave the citizen? What kind of "testimony" does this data offer from each resident of the city? What does a smart choice imply for the possibilities of citizen agency? What type of governance is this data subject to? These questions guide us in the following reflection without the pretension of a definitive answer. We understand the smart city is not just the adoption of digital communication technologies but results from the social relations they cross. As a whole, we need to evaluate these themes under the complementarity and even tension between data sovereignty (POHLE; THIEL, 2020) in the logic of individual rights and guarantees, as pointed out by the LGPD - General Personal Data Protection Law (BRASIL, 2018), and informational sovereignty, considering macro principles of administration and strategic management based on data (SHOKER, 2022).

We divided this work into four parts. The first explores the concept of citizenship, addressing its aspects and issues in the digital context. In the second section, we insert the discussion on citizenship in the reality of the smart city, seeking to understand how the two phenomena are linked. We continue presenting, in the third part, the Governing Knowledge Commons (GKC) framework, which we articulate with the analysis of the data life cycle through which we analyze data governance in the Ouvindo Nosso Bairro (Listening to Our Neighborhood) program from the city of Salvador. We analyze the Salvador municipal government program in the fourth section.

Digital citizenship

Digital citizenship would correspond to an unfolding of the traditional concept, which refers to a relationship with the State, access to cultural heritage, and a socially shared status (MARSHAL, 1967), now mediated by information and communication technologies (MOSSBERGER et al., 2007). The concept implies the universalization of individual and collective participation in society through access to technological resources that one must be able to use to participate in decision-making processes regarding the environment.

Mossberger et al. define digital citizens as those who use online technology daily and effectively (MOSSBERGER et al., 2007). This meaning conceives technologies as elements integrated into the subjects' routines, a fact that is quite widespread in the development stage of these technologies today. The authors suggest that these technologies, like elementary school in the 20th century, function as a mechanism for integrating individuals into society, enabling access to information and political and economic participation.

Access to information is another necessary precondition for the exercise of citizenship since it enables citizens to decide on the problems and needs of the community to which they belong. Hivon and Titah (2017, p.2) remember that the demand for information of public interest from the State is not new, highlighting its occurrence in Sweden as early as 1776, in the 18th century.

Kim and Choi (2018) argue that, besides knowing how to use constantly updated technologies, young people of this century face the challenge of becoming capable of politically engaging in global and local causes to propose solutions and, at the same time, maintain an ethical stance, respecting the diversity of interests with which they are potentially connecting.

Some consider the issue of citizenship from post-modernity (DENHARDT; DENHARDT, 2015) or late modernity (SVENSSON, 2011), arguing the period that recent history is witnessing has as a mark the reorganization of individuals' identities, which are notably fluid and provisional identities, with a citizen grammar associated with the solidity of modernity no longer making sense.

For Jakob Svensson (2011), citizenship has much more to do with a provisional expressive performance than a definitive status associated with the subjects. In this way, he shifts the discussion of the problem (approached from a Habermasian perspective) from communicative rationality to expressive rationality, arguing the issue of subjects' action links to identification and affinities capable of mobilizing individual affections that can lead to collective action without necessarily opposing individual and collective interests.

Based on this argument, from the transformations caused by information and communication technologies, we realize that, compared to previous means of communication, they have expanded the possibilities of exchanges between individuals, especially since, at their current stage of development, instant social interaction is the decisive aspect among others. Furthermore, creating communities that have temporary ties (depending on affinities, interests, themes, causes, etc.) constitutes, as already well documented, a new form of community that dispenses with territorial contingencies.

> It should be underlined that this shift towards life-style politics is a slow process of changing attitudes rather than a distinct rupture (hence I use the term late modernity instead of post modernity). But nonetheless we are witnessing a change in civic political practices today and this is considered a serious problem for liberal representative democracy and parliamentary institutions. (SVENSSON, 2011, p. 44)

But, at the same time, and because of this emphasis on identities, perhaps the local acquires ever more importance in the relationship with the national and global, for example. In the city (a more objective form of belonging compared to the previous ones), individuals produce their identities and references for action, besides affecting and being affected by daily issues, whether at a global, national, or regional level.

Smart cities and citizenship

The term Smart cities is conceptually imprecise, comprising multiple projects of urban modernization based on applying information and communication technologies with various purposes. We can locate its genesis in the corporate context of 1990s United States, when the major American tech companies, IBM and CISCO, coined it "to indicate a point of view of an idealized city connected to topics of automation" (ROSATI, CONTI, 2016, p. 969).

The idea spread and gained momentum, especially on the European continent, given the need to overcome the crisis in the capitalist production model based on Fordism,[3] which meant the change from an economy and social organization centered on industrialization to one rooted in knowledge management and innovation. In the words of Rosati and Conti (2016, p. 973), the expression "smart" became a Daimler

3 Henry Ford is known for applying the principles of Scientific Management, that is, using scientific knowledge to improve productivity. His idea consisted of making the production and consumption of his vehicles cheaper and, therefore, more widespread.

A.G. brand in 1996 when it produced a small vehicle that "was good for the city, with innovative technologies." This brand brought new values of "agility, urbanism, the welcoming of new technologies and innovations," heralding a new way of being.

For Europe, it became an opportunity to solve the problem of high demand for jobs and high wages in some regions and decline in others. Digitalization, therefore, is reorganizing the world economy, determining the allocation of resources as well as the distribution of job opportunities, "This is the "new geography of jobs" that includes the European area and, for every job created by the innovation centers, there are another five in other sectors." (ROSATI, CONTI, 2016, p.973).

Tomasello (2022) presents an even more radical vision when stating that the European citizenship model, founded on industrialization, is in crisis and progressive replacement due to the advancement of digitalization of the economy and various sectors of society. In this sense, the digital transforms work and eliminates the need for human labor, creating a mass of unemployed people. The author suggests a digital basic income, a basic remuneration paid to all citizens for the use of their personal data by this new economy as a viable solution in the face of the new order.

Joss et al. (2016), analyzing the case of the United Kingdom, observe an inaccuracy or conceptual confusion regarding citizenship in the implementation strategy of a British standard for smart cities (British Smart Cities Standard - BSI). Despite the emphasis on a citizen-centered smart city perspective, the documents defining policies and action strategies relate citizenship to business, "which indicates a mode of citizenship aligned predominantly with socioeconomic interests." (JOSS et al., 2016, p. 11). Consistent with this conception, citizens occupy a markedly passive position, mediated by the collection of personal data, without which the project would not work.

Yeung (2018) assesses there is a discourse for managerial efficiency that sacrifices democratic values, transparency, and justice in this unrestricted adherence to information and communication technologies, as decisions based on algorithmic prediction involve a high degree of secrecy (black box), which prevents people targeted by these decisions from having the opportunity to contest them. Madson et al. (2023) observe, in turn, that the attempt at social ordering based on data brings complexities since human behavior is unpredictable while data is static.

The distance between these city digitalization projects and the desires of the communities that reside in them can be seen in another investigation carried out in the United Kingdom by Thomas et al. (2016). The absence of a consistent collective imagination regarding the smart city concept can reinforce the thesis that the proposal excludes citizen participation, which the difficulty of British citizens consulted in responding promptly to the adopted urban management concept proves in part.

Accepting citizens' wishes is a strategic issue for city management. Smart cities mobilize a broad range of stakeholders, the most important of which is the citizens, without whom many of these modernization projects fail. The absence of platforms that enable citizen participation (SIMONOFSKI et al., 2021) and the exchange and processing of data obtained by the public administration is also a challenge in this scenario.

On the public administration side, one of the main challenges highlighted by Simonofski et al. (2021) concerns the need to automate platforms for processing large volumes of data besides properly routing and banning discriminatory manifestations and so forth. Furthermore, public administration needs to foster a culture of participation, which means viewing citizen protests as elements for improving services and not a threat to the government.

Despite the presence of relative pessimism regarding the use of information and communication technologies to promote citizen participation in the context of smart cities, the literature records some examples that point to the potential of experimental projects that were able to mobilize the subjects involved, awakening their interest in local issues, such as air quality monitoring in Amsterdam (Netherlands) (ZANDBERGEN; UITERMARK, 2020). As Zandbergen and Uitermark (2020) point out, information and communication technologies in the relationship between citizens and the State bring complex consequences far beyond an exclusively pessimistic perspective.

Be that as it may, the data produced in the smart city are a type of shared resource or digital commons (MADISON et al., 2023), as they are collectively owned and used not only by public administration but by a diverse and growing range of actors (including public administration bodies): companies, NGOs, governments, authorities, citizens. Such a situation demands governance to regulate the data flow through the systems that make up the smart city in the public interest. This overview points to the need for governance over the main asset of smart cities - data - so that its uses are in line with the interests of the entire society from a perspective of the common good (digital commons) (MADISON et al., 2023), as discussed in the next section.

Methodology

Inspired by Ostrom's Institutional Analysis and Development (IAD) (Ostrom, 2015), the Governing Knowledge Commons (GKC) framework (MADISON et al, 2023) proposes to examine, from an adaptable analytical framework (for the micro or macro level), how the management of shared resources (digital commons) operates through practices associated with the smart city, with the data collected and analyzed in it being the mediating element of this examination, insofar as it is around them that decisions arise in the name of the citizen. Along these lines, Divya Siddarth and E. Glen Weyl (2021) state that information and communication technologies have acquired the character of essential resources of collective interest, such as water, clean air, and habitable land.

The management of these resources often involves disputes. Social dilemmas are conflicts around shared resources that will mobilize the governance of commons, and these dilemmas can vary infinitely. The definition of their social relevance depends, of course, on contextual specificity. The authors state that obstacles to sustainable sharing and cooperation in communities can stem from the nature of the resources, the nature of the community, or external influences. The way governance operates is analyzed based on action arenas, which serve as central units of analysis in GKC (MADISON *et al*, 2023, p. 17).

"Resource characteristics, community attributes (including members and roles), and sets of governing "rules-in-use" are inputs to an action arena. Patterns of interactions accumulate, feeding back to create new action situations and influencing resource characteristics, community attributes, and rules-in-use." (MADISON et al, 2023, p. 17).

Based on this framework, we will perform an analysis of the data lifecycle applied by Raymond and Kouper (2023) when examining open government data (OGD) actions in Bloomington, Indiana (USA). The approach "describes how data can flow through an organization or from the point of its collection or creation to dissemination and use" (RAYMOND, KOUPER, 2023, p. 61). From this perspective, it is possible to identify not only the information flows in the process but also the actors involved and interaction patterns established in each action arena (collection, processing, and publication), as well as how these data evolve throughout the flow, besides evaluating the results achieved (RAYMOND, KOUPER, 2023, p. 61).

The data collected, stored, and shared by the systems that make up the smart city are an abundant resource that requires management or governance, which Madison et al. see as "formal and informal systems of rules and guidelines for acceptable and unacceptable behavior in particular contexts, expressed as law, custom, and technological affordances" (MADISON et a.l, 2023, p. 13). In other words, just as people are subject to governance, so should the data that in some way represent the governed.

Ouvindo nosso bairro – Salvador city hall

Context

Our object of study here is the Ouvindo Nosso Bairro (Listening to Our Neighborhood) program, run by the City Hall of Salvador, Bahia. The project, institutionalized by municipal law nº 9358/2018 (SALVADOR (BA), 2018), offers two forms of participation for the population of Salvador: a website and an application for mobile devices. We analyze the program within the smart city context in which the capital of Bahia locates itself to understand how shared data governance operates and how this relates to the interests of citizens from a participatory perspective.

The Ouvindo Nosso Bairro program, run by the city of Salvador (BA), is an initiative of the municipal public administration that aims to "promote permanent interaction between the management and residents of Salvador"[4] to decide on urban interventions in the 170 neighborhoods of the capital of Bahia. In April 2018, the program became a municipal law (nº 9358/2018), institutionalizing what the legal text defines as an "instrument of popular participation in Public Management within the scope of the Mayor's Office, aimed at bringing Municipal Administration closer to the Citizen" (SALVADOR (BA), 2018).

Mediating popular participation, the municipal public administration provides a website[5] and an application for mobile devices, where soteropolitanos, the citizens of Salvador, register themselves by informing their CPF number, full name, phone number, and email. After registering, they can vote on the project proposals available on the platform or website. The most voted requests win and should receive the interventions that have been previously approved by the analysis of a technical viability team.

Ouvindo Nosso Bairro involves three participation stages: a) Citizens send their suggestions through "public hearings and meetings held in administrative regions in the Municipality to identify works, actions, and services that reflect the claims and priorities listed by the population." (SALVADOR (BA), 2018). b) After the analysis of technical viability, the program publishes the approved proposals on the website and platform for popular voting. Registered citizens can also suggest interventions through the website by following the link available on the menu. c) The

4 Available at http://www.ouvindonossobairro.salvador.ba.gov.br/index.php. Accessed on 1 September 2022.

5 Ibidem

program displays publicly selected locations for interventions during an event with the mayor's presence (SANTOS, 2021).

According to its website, the program received over 20 thousand suggestions in 2021. The article published by the newspaper *Correio* on November 18, 2021 (SANTOS, 2021) highlights the Recanto da Urbis street in Periperi, a Railway Suburb of Salvador, the most voted among the five winning demands, with 4,600 votes, which the city hall addressed. The result emerged from popular mobilization around the recurring problem of floods in the region, a common situation in the suburbs and other outskirt regions of the city.

Data Characteristics

The Ouvindo Nosso Bairro program includes sensitive information like CPF, full name, phone number, email (not mandatory), and address, which are necessary to log into the platform to vote. Besides these personal data, the program processes data from virtual public hearings to collect citizens' suggestions and personal data needed to use the platform on which these public hearings occur.

Though not sensitive, we could not access data on the number of votes for each urban intervention suggestion, the number of participants, and the most recurrent types of interventions voted on, as they were not available for public consultation. Hence, we will address data flows and life cycles without accessing them directly, where public access would be appropriate.

Action Arenas

Action arena 1 - Data collection - Meetings and public hearings provided for by municipal law nº 9358/2018 (SALVADOR, (BA), 2018) preceded this phase. The program's website (http://www.ouvindonossobairro.salvador.ba.gov.br/index.php) indicates that, due to the pandemic in 2021, they held virtual public hearings in which participants could suggest up to three interventions. However, there is no record of the platforms used to carry out these consultations with the population of Salvador. According to the program's webpage, the urban interventions listed for citizen voting result from these unknown virtual public hearings. The suggestions resulting from the meetings are subjected to technical feasibility analysis and only then released on the platform for voting.

Both the mobile application and the website ask citizens to provide personal data such as CPF, full name, telephone number, email (not mandatory), and address to be able to vote on the listed urban interventions. The platform does not provide indications regarding the processing required by the General Data Protection Law (LGPD) when using personal data, especially those sensitive, such as those for access.

When joining the web platform or mobile app, citizens can vote for up to five interventions listed per neighborhood. According to the platform, all 170 neighborhoods in Salvador are available for voting, and the proposals that receive the most votes win.

Despite targeting Salvador residents, it is unclear whether people residing in other cities or regions cannot participate in the process. In addition to the citizens of Salvador, the Community Secretariat and Neighborhood Municipalities and the Electronic Governance Company (COGEL), which we identified on the web page through their respective logos, are involved in this arena.

Arena 2 – Data processing – This phase, by inference, must be the one in which COGEL plays a crucial role, along with the provision and maintenance of the information technology (IT) structure necessary to carry out the vote. This instance collects and stores the information in the platform, including the personal data required for access by users who voted on suggestions for urban interventions, besides responding to the digital needs of the municipal public administration, such as the creation of websites and digital platforms, as used by the program.

The Annual Corporate Governance Charter[6] states that COGEL "has the purpose of executing, directly or indirectly, smart infrastructure projects and actions related to information and telecommunications management in the City Hall of Salvador." The document also lists a series of other responsibilities, such as offering data center, data management, and storage services to municipal management.

COGEL decided not to make the voting process public despite this data not containing sensitive information that could compromise the security and privacy of users in any way. On the other hand, COGEL published general statistical data on the platform. It is also not possible to know the destination of the personal data of users who voted in the 2021 edition, for how long the program keeps it, or what type of treatment the data receives after the public consultation ends. Ouvindo Nosso Bairro carries out a public consultation every four years. However, we cannot say that is the maximum time that COGEL stores personal data since the company has not made public its data storage and processing policy for the program.

Arena 3 - Publishing – At this stage, the program publishes the voting result after carrying out the process through the website and mobile application. This disclosure corresponds to at least three situations. a) The availability of the list of suggestions for technically feasible and approved urban interventions for voting. b) The display of the winning urban intervention suggestions. c) The presentation of general statistical data that reports on the program's performance (number of registered participants and suggestions).

The list of suggestions for citizens' voting is only accessible by logging in with personal data (CPF, full name, telephone number, email, and address) and only while the platform is open for voting. Therefore, there is no feedback feature, such as an email confirming the vote and mirroring the data entered by the user if one is interested in verifying their vote. Furthermore, citizens do not know why the program rejected

6 Available at <http://tecnologia.salvador.ba.gov.br/index.php/transparencia/governanca-corporativa/carta-anual-de-politicas-publicas-e-governanca-corporativa#> Accessed on 2 August 2023.

their suggestions, as the technicians' appraisals are also unavailable to the public.

Once the voting has closed, the City Hall promotes an event covered by local media outlets to announce the names of the interventions with the most votes and, therefore, winners. There are no records of the results on the website, and the voting application does not have space for this purpose. Hence, the tool designed for voting and popular participation also does not have resources for potential contestation of the result.

Finally, the non-mandatory nature of email registration - the only information optionally provided by the citizen - weakens or, at least, breaks the flow in the established digital relationship, as the program does not use this channel to give feedback to the citizen regarding their participation in the vote, the result of the technical feasibility assessment or the progress of the process.

Patterns and results

COGEL indicates in its 2021 Annual Corporate Governance Letter for exercise in 2022 that it does not have a "formal ICT risk management policy and recognizes the importance of cyber security and information systems management." This fact probably reverberates in how the public company decided to act in data governance in the program in question.

It is possible to conclude that, at least concerning the Ouvindo Nosso Bairro program, the city of Salvador, through COGEL, imposed a high degree of secrecy on the entire process of selecting urban intervention suggestions from Salvadoran citizens, as well as on the criteria that supported this selection. It is worth highlighting that this data does not involve sensitive information that could compromise the security and privacy of citizens.

The absence of transparency persists in each of the analyzed action arenas as there are no possibilities for the citizen to contest results or even track the evolution of the voting process since these data are not available in real-time or recoverable afterward. Moreover, citizens are not informed about the treatment and destination of their data while using the platform, despite the LGDP in effect in Brazil.

The differences between the resources available on the web platform and mobile application create two groups of citizens with whom the program develops different relationships. The website presents a fuller version of the program, which includes objectives, institutional links, deadlines for registration and voting, frequently asked questions, etc. The mobile application, in turn, appears to function exclusively as a tool for voting on registered suggestions. On this point, the program seems to have decided to go against current trends of digital device use since cell phones have become a practically universal resource among the population, and the opposite occurs with desktop computers.

The City Hall designed the program to consult the population every four years about the municipal budget for executing urban interventions. However, the real impact of this social participation on the municipal budget is unclear since the City Hall seems to reserve itself the right to invest in urbanization projects decided unilaterally by the administration. We cannot know the type of work requested by the population and carried out by the City Hall nor evaluate the impact of these interventions as the program does not publish data on these topics.

In this way, the platform and program Ouvindo Nosso Bairro, despite the intention of including citizens in municipal public administration decisions, reveals a very centralized City Hall subordinating citizen participation to government interests while not offering opportunities for contradiction during the participation process, except through public hearings held online as a result of the covid-19 pandemic. It is unclear where (on which digital platforms) and when these hearings happened, reinforcing the lack of transparency.

We draw attention to the choices made regarding the publication of voting results in Ouvindo Nosso Bairro. The City Hall ignores the web platform and cell phone application, as no data related to the results is available on them other than general numbers that point only to the volume of participation. Instead, the current municipal administration

(DEM) chose to hold a public event with coverage of local media outlets to announce the names of the winning intervention suggestions. Thus, attention shifts from the process of voting and citizen mobilization and focuses on the political performance of the municipal manager.

On the other hand, a fact that draws attention is the engagement of the population of the Salvador suburb[7], which mobilized through community leadership to collect as many votes as possible from the region's residents (SANTOS, 2021). The suburb has been victimized for many years by floods resulting from rain and the lack of local infrastructure. Local coordination ensured the victory of the intervention suggestion submitted by the region's suburb. In this way, traditional popular mobilization seems to be an indispensable additional resource in the process of social participation mediated by the digital platform.

Final considerations

Without a doubt, new information technologies open many possibilities for the relationship between the State and the citizen. But contradictions also emerge in this new space that we must see as a continuum (ISIN; RUPPERT, 2020) of traditional spaces and their characteristics. Despite their revolutionary potential, using these technologies can deepen or give new faces to processes that exclude sectors of the population already deprived of rights, such as the right to the city.

The project Ouvindo Nosso Bairro of the city of Salvador seems to fit this bill, as it presents itself as an opportunity for the population to participate directly in municipal policies, demanding the employment of resources for urban interventions according to collective judgment. However, the program has become an instrument for the political promotion of government officials. The problem deepens due to the lack of transparency in all of the program's processes (data collection,

7 According to City Hall Bairro Subúrbio data, the region includes the neighborhoods of Alto da Terezinha, Coutos, Fazenda Coutos, Ilha de Bom Jesus dos Passos, Ilha de Maré, Ilha dos Frades, Itacaranha, Nova Constituinte, Paripe, Periperi, Plataforma, Praia Grande, Rio Sena, São João do Cabrito, and São Tomé.

processing, and dissemination), which, besides contradicting democratic principles and the very idea of popular participation, prevents the population from effectively exercising its agency in public affairs.

Thus, government political interests can coopt a project for citizen participation through a design of the participation instrument that controls popular mobilization by not leaving room for contestation or auditing of the results achieved. On the other hand, popular mobilization is an unpredictable force, as it appears latent, always willing to act in the presence of awareness on issues of common interest, such as access to adequate urban infrastructure for all.

This work also indicates the need to deepen the investigation into the type of smart city project that the city of Salvador is developing to understand how the public administration governs shared data and what implications this governance brings to the city's goals and citizen agency. The lack of transparency on the part of the public administration in a program that is supposed to be participatory suggests technocratic and vertical management (top-down) that leaves few possibilities for popular participation (bottom-up), a hypothesis that needs further testing in future research.

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Advertising in connection with technologies and innovation: Analysis of specialized market publications

A publicidade em conexão com tecnologias e inovação: análise de publicações especializadas de mercado

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Resumo: *A publicidade, como atividade profissional, está cercada de expectativas e incertezas quanto ao futuro. Embora o contexto econômico seja, por essência, incerto e efêmero, há expectativas demasiadas sobre mudanças e novas trilhas possíveis para agentes do setor. Nesse contexto, o estudo parte de um questionamento: quais desafios a publicidade enfrenta, também em um futuro próximo, frente à evolução tecnológica e premente necessidade de inovação? Diante desse cenário, temos o objetivo de apresentar e discutir resultados derivados do processo de investigação a partir do conteúdo noticiado pelos principais portais online especializados no mercado publicitário, no intuito de indicar como as transformações tecnológicas são vinculadas com a publicidade e outros termos adjacentes, constituindo uma espécie de representação das principais mudanças vivenciadas nesse campo profissional.*

Palavras-chaves: *Publicidade; Tecnologia; Inovação; Mercado; Comunicação.*

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Abstract: *Advertising as a professional activity is Surrounded by expectations and uncertainties about the future. Although the economic context is, by its essence, uncertain and ephemeral. There is an exceeding expectation on changes and the possible new paths for the sector players. In this context, the study starts with the question: what challenges does advertising face on ? And also, in a close future, in front of the technological evolution and the urgent necessity to innovate? With that being said, we aim to bring up and discuss the results derived from the investigation process based on the content reported by the main specialized online portals on the advertising marketing, in order to indicate how technological changes are linked to advertising and other adjacent terms, constituting a representation kind of the main experienced changes in this professional field.*

Keywords: *advertising; technology; innovation; market; communication.*

Introduction

The preliminary results of this study originate from research activities developed in the 2019-2021 triennium with the perspective of understanding how advertising, anchored in the creative industry and innovation processes, establishes overflowing relationships with other knowledge frontiers, exchanging with areas such as technology (new and smart technologies) and the digital economy. Part of the tensions published in this text allow us not only to think about advertising and its movements to other emerging spaces in the professional field but also to establish possible connections with new technical practices supported by the latency of experimental studies conducted in the scientific field and which, in turn, help to understand part of the transformations in favor of improvements in higher education Advertising courses.

In this context, we draw from the notion of connective advertising (CORREA; RABAIOLLI, 2022), given the dynamic and expansive structure of advertising that reflects the incorporation of new knowledge acquired with technologies and connected to practices in this field in creative, strategic, and management levels. Part of the results also allowed us to make theoretical observations attempting to identify the current state of advertising related to key terms: technologies, innovation, connectivity, and creativity.

Before the analysis of results, we go back to theoretical premises that are important to understand the trajectory of this research, especially the idea of overflow, a concept coined by Perez and Barbosa (2007, p. VII-VIII), to express the expansion of meaning and the relationships that encompass the advertising system beyond media and advertisement conventions. For the authors, high levels of complexity interconnect consumption with the advertising system, going beyond the ways of thinking and conceiving advertising, which often surpass conventional market practices.

An inseparable part of reflections is that advertising is an essentially mutating profession. Burtenshaw, Mahon, and Barfoot (2010) emphasize that radical changes await the advertising sector and involve media, markets, messages, agencies, and professionals. Concerning media, traditional media converges with new technologies and innovations. Regarding the market, economic growth and new technologies put pressure on advertising to adapt to cultures and consumer behaviors, which makes advertisers look for niches and personalized communication. Information saturation impacts messages as brands must go beyond intrusive actions aimed only at sales, conveying positioning, purpose, and authenticity.

Consequently, changes in the scenario and market involve professionals and the place of advertising inevitably: advertising agencies and their innovative operating models. For agencies, a central dilemma entails the choice between generalization and specialization, which causes changes in functional structures, performance, and differentiated organization, which ranges from serving niches to the incorporation of services or even association of the agency with relevant partners, thus promoting more comprehensive expertise. In several cases, new terminologies and service proposals replace the name "advertising agency" though continuing to operate in the field of advertising. For professionals, training requirements go beyond the generalist perspective towards "nexialism," as Longo and Tavares (2009) point out, at an intersection between plurality and depth of knowledge, identifying and creating connections between different disciplines to solve problems strategically.

We assume the concept of connective advertising, following the theoretical assumptions of Kerckhove (1999) when postulating that we should take the word connection as the set of ordering and reordering relationships that humans possess as a result of psychosensory experiences integrating biological/natural elements with artificial techniques. In this relationship, for example, we can see technology, in the first instance, as appendages or prostheses to the human. But, with time and new learning opportunities, technologies integrate with the body, becoming perfectly connected and assimilated devices in our biology as a genetic part of the *sensorium*.

Consequently, connective advertising combines issues emerging from the process of democratization of knowledge that encompasses the entire society with the technical demand for professional knowledge of advanced complexity, from which Derrick de Kerckhove considers this connection as the result of a dualist process of incorporation and adaptation involving new skills. These changes occur simultaneously from the perspective of organization of work, innovation trends, and the promotion of new advertising services consistent with relationships imposed by the online media market, constituting new spaces of knowledge and professional learning.

This work aims to present connections identified between recent technological transformations and advertising within a context of innovation in the creative industry, the sector in which advertising places itself. The results derive from research in websites specialized in the area that publish content about the advertising market, including events, trends, perspectives, and relevant facts in the sector.

Structure and key elements of the investigation

Delimiting a study involves resorting to a methodological organization that provides scientific rigor and suitability for the field of research under observation. For Minayo (2007, p. 14), "methodology simultaneously includes the theory of the approach (the method), the instruments for operationalizing knowledge (the techniques), and the researcher's creativity (experience, critical capacity, and sensitivity)." The research behind this paper used two methodological branches complementarily.

In a first step, our aim was to identify the state of the art of scientific research involving advertising and related to (new and intelligent) technologies. In this endeavor, we opted for a central perspective from the selection of elements that preceded data collection: the systematic literature review (SLR) or systematic review (SR), "a technique for identifying, evaluating, and interpreting available and relevant studies or research to a specific research question, thematic area, or phenomenon of interest (MARETTI; AFONSO JÚNIOR; COSTA, 2016, p. 85).

The SLR derives from bibliographic research aimed at learning the main existing contributions to the literature on the advertising field and its interfaces with technology, innovation, and creativity. That is, we opted for thematic delimitation. According to Donato and Donato (2019), the systematic review process involves the following steps: 1) formulate a research question; 2) produce an investigation protocol and record it; 3) define the inclusion and exclusion criteria; 4) develop a research strategy and search the literature (find the studies); 5) select studies; 6) evaluate the quality of studies; 7) extract the data; 8) synthesize the data and evaluate the quality of the evidence; 9) disseminate the results/publication. Following the previously mentioned procedures, the research comprised indexed national and international journals available through the CAPES Periodicals Portal. This stage in scientific journals allowed us to create a vast conceptual framework on the relationship between advertising and technologies today, concomitantly with the results presented here, which we will investigate and discuss in another text for ordering reasons.

In the second stage, parallel to the first, especially relevant for preparing this paper, we researched specialized news portals about the advertising market to recognize the relationship between advertising and technologies. For this study, a qualitative analysis of a descriptive nature, we used Content Analysis, which involves

> analysis techniques in communication that aimed to obtain, through systematic and objective means, a description of message content, indicators (quantitative or not) that allowed inferences of relative knowledge of production/reception conditions (inferred variables) of these messages (BARDIN, 2004, p. 41).

Bardin (2011) indicates three phases of the Content Analysis research technique: 1) pre-analysis (initial reading/first impression of messages; choice of documents; elaboration of goals, hypotheses, and indicators); 2) investigation and categorization or coding of material; 3) treatment of results, inferences, and interpretation. The selected specialized portals, listed according to their popularity in advertising and their affinity with the proposal of the present research, were *Adnews*[3], *Propmark*[4], *Brainstorm*[9 (B9)5], *Consumidor Moderno*[6], *Geek Publicitário* (GKPB)[7], *Proxxima/ Meio e Messagem*[8].

The logic for selecting materials involved using the portals' filters through keyword searches. Regarding the analysis of texts, we employ a meticulous process, interpretating and contextualizing texts in a qualitative approach to identify recurrences involving professional practices. We emphasize that the results presented in this article focus exclusively on periodicals aimed at the advertising market.

The central question that permeates the study is: how does advertising connect with the themes of technology and innovation? The research also believes that other issues touch on relevant aspects for deepening the issue that becomes accentuated in the interest of mapping strategic areas of development of the professional advertising field, diluted in technological connectors, which most likely join innovation practices due to the rise of creative industry.

This way, we stipulated secondary questions that complement the central research problem, seeking to achieve greater awareness regarding the selection criteria, described as follows: How do the main specialized news portals highlight issues related to technology and innovation in the advertising context on the internet? What are the themes (classification) explored in the content of texts and their keywords? What problems technology connected to advertising are solving?

3 Website specialized in communication, creativity, innovation, and new technologies applied to communication. Available at: https://adnews.com.br/

4 Media portal specialized in the advertising market. Available at: https://propmark.com.br/

5 B9 Company is a modern media company, content producer, and a creativity and innovation disseminator. Available at: https://www.b9.com.br/

6 Multi-format content portal on consumer behavior, including trends, experiences, technologies, management, innovation, etc. Available at: https://consumidormoderno.com.br/

7 Initially conceived as a personal blog about technology and advertising, currently, it is a content portal on marketing and communication. Available at: https://gkpb.com.br/

8 Meio e Mensagem is considered the leading Brazilian news vehicle for the communication market and the organizer of Proxxima, a technology, innovation, and networking event in Brazil, which has a dedicated section on the vehicle's website for related news on the event and the market. Available at: https://www.meioemensagem.com.br/

After selecting the market periodicals for study and carrying out the keyword search, the first examination of texts allowed the delimitation of the corpus of analysis from which we established the categories. We analyze the categories, first from a quantitative approach and then a qualitative one, seeking to enable individualized and in-depth studies to try and answer the established questions.

Based on the propositions presented, the methodology followed a careful analysis path along with using tools (search filters) primarily for the quantitative selection of content, converging search terms indexed first by the word advertising and then associated with other independent terms that come together: creativity, innovation, connectivity, and technology. The positive responses assumed as inclusion and exclusion criteria followed the path of analyses guided by the critical reflection of a qualitative nature, accentuated by technical evidence from the perspective of the productive sector, which spotlights protagonist connection vectors (which we will call connectors) and who is responsible for orchestrating new relationships of knowledge and power in the advertising field.

With the results obtained and described in this paper, our aim is, above all, to sharpen critical thinking among students, improving their relationships with learning through access to market-specialized periodicals, whether to meet their demands or that of their everyday work environments, dissolving a certain distrust regarding the professional qualifications of academics derived from the endurance of the dichotomy that separates the scientific field from the market. In this context, we understand that we have historically experienced an intense rapprochement between individuals from different places and cultures, thanks to the initiatives of universities and their leading role in developing multidisciplinary spaces, which stimulate critical thinking in the horizons of innovation and technology.

> Only through the interaction of these three actors is it possible to create a sustainable and durable innovation system in the knowledge economy era. [...] In this environment, innovation results from a

> complex and continuous process of experiences in the relationships between science, technology, research, and development in universities, industries, and government (VALENTE, 2010, p. 01).

Part of the reflections below corroborate the idea of favoring and incorporating perspectives, experiences, and ideas depending on the previously noted context of transformation. In other words, we believe that promoting cognitive diversity, including skill and other forms of diversity, allows us to acquire a broader and fuller understanding of our research problem. From the general perspective of the investigation, the combination of and between academic and market viewpoints can reach not only divergent opinions but also promote convergent ideas and approaches, which leads us to believe that diversity in thought can even take us toward more creative and innovative solutions and provide a better understanding of the needs and perspectives of different groups. Below, we present the details of the other steps of content analysis as a central element of reflection on the work.

Overview of research data

Since commercial computing, incorporated into the civilizing process, allowed human development in multiple skills, both from the perspective of productive processes in the world of work and in the everyday use of online consumption and entertainment practices, the internet, in its ubiquitous condition, has naturalized a large part of our social practices around technology. The concept of distributed systems, whose logic considers that components installed in computers and interconnected in a network can communicate and divide tasks, coordinating their actions through the exchange of messages between them, besides allowing us to advance at unimaginable levels in terms of the volume of production and distribution of content, also enabled the development of new professional skills with the employment of software to information management and support the science of big data[9].

As a counterpoint, this technological revolution also brought challenges regarding the requirement for security protocols, the creation of evaluation levels for performance parameters, improvement of communication between components that make up the systems, fault tolerance, and cybercrimes. Like any innovation process, drawing from the obtained results, we seek to find materialities that allow us to evaluate in which directions the innovation processes point to new work behaviors for advertising professionals.

With the evidence highlighted in the texts and the adoption of techniques based on the categorization of data in circulation, our selection draws from almost three hundred texts distributed between 2019 and 2021 by the main news vehicles covering the Brazilian advertising market. We gathered two hundred and ninety-two published pieces (292). In quantitative terms, the results will likely allow us to advance with some notes regarding the developments in advertising and its respective fields of market expansion and connection.

Among the content websites that provided the most data is *Consumidor Moderno* (Graph 1), most likely due to its editorial line encompassing broad and unrestricted questions about the vision of the advertising field, that is, focused on content the media itself points to by disclosing its business perspective that suggests addressing issues that touch on the post-consumer[10] era, generating news articles that overflow the advertising communication ecosystem: management tools, customer relationship practices, automation and technological innovation services,

9 "Big data represents a challenge in the technological capabilities to store and analyze data. Most opinion leaders are however in accordance with the 3 V's of big data: Volume, Velocity and Variety, which was coined already in 2001 by Gartner analyst Doug Laney" (BLASAIAK, 2014, p. 9).

10 The concept of post-consumer was used for the first time in 2018 during the National Congress of Company-Client Relations (CONAREC) to represent a break with rules in recent years and adopted to explain the social behavior of new generations who yearn for an intense adult life filled with diverse personalized experiences and a long and happy life expectancy.

ethics, organizational transparency, building and trusting brands, social responsibility, among others.

Graph 01: Quantity of selected texts

Source: authors' output.

According to the results, the second news portal with the most recurrences, which follows the same perspective as the previous vehicle, has journalistic coverage that favors comprehensive dimensions beyond the advertising context. Even acting within the specific pretext of advertising, *Brainstorm*9 (B9) explores other axes that deal with creativity and innovation as well as curiosities about advertisers and advertising company clients like an advertising social column.

Admittedly, before the research started, we expected a high volume of data due to the results of the reach of the two websites. We mainly considered the production of eminent content of these periodicals in the professional environment and the more specific way they report on subjects in the context of advertising. Even knowing that the amount between these two main sources of information exceeds the sum of the other results, we still consider that the sample becomes relevant and of sufficient quality for the first inquiries to see other contours for a first draft about the idea of the future.

When we notice the growing expansion of the professional field of advertising, the indicators revealed in Graph 02 lead us to the idea of complexity (the intermittent process of expansion) that accommodates itself in the richness with which the opportunities and challenges that constitute the profession's imagination of future come to light. The development of the innovation economy, which establishes innovation processes, increments of knowledge on technology, new companies, and, consequently, new job posts, makes it possible to imagine infinite opportunities, even recognizing some limitations and inaccuracies that generally occur in the quality of analyses. It is worth mentioning that the idea of an innovation economy is interpreted in this paper from the perspective of Tolda (2014) when considering innovative dynamics through the set of significant practices that assume the capacity to generate high economic growth and new job opportunities, corresponding with the adoption of more productive practices, new techniques/technologies, and the reorganization of less costly processes.

Graph 02: Qualitative data of the analyzed corpus

Source: authors' output.

Part of the results organizes our ideas associated with the authors Machado, Burrowes, and Rett (2017), whose contribution heightens our perception of complexity and expansion, terms connected previously, placing us, once again, with the understanding that connective advertising, from the perspective of the texts that make up the research, is a field in continuous expansion.

> In the wake of the discussions seen so far, the concept of expanded advertising locates itself in the setting of changes in the ways of producing and consuming advertisements, permeated by technological and social transformations. It does not problematize the product or advertising format specifically but dedicates itself to discussing its mutation process. (MACHADO, BURROWES, RETT, 20017; a*pud* WOTTRICH, 2019. p. 33).

Although there is an initial expectation for the configuration of a canvas that encompasses a kind of diversity in innovative solutions offered by the advertising market, the result of the analysis brought a much more modest dimension in which the connection with modern and intelligent technologies seems limited, especially according to what we understand of the extent involving diverse themes and the entire framework of intelligent technologies in the advertising field.

The highlighted themes allowed us to distribute the classification across thematic axes that brought together all the results presented as follows: artificial intelligence, innovation, creativity, digital media, data analysis, information technology, and, finally, random texts linked to aspects of connectivity and interaction.

Data refinement through technical filtering: a qualitative approach

After mapping the news, selecting them in quantity/period using automated search filters and the keyword results, the second stage, qualitative, corresponded to the detailed reading of the texts spotlighting evidence that indicates a correlation between the central search term – advertising - and terms often associated with advertising media: creativity, innovation, technology, and connectivity.

Along the way, there was a considerable reduction in the quality of the sample, restricting the previous focus from the initial two hundred and ninety-two (292) to one hundred and fifteen (115) texts, which made it possible to apply a thematic classification network, distributed across sixteen categories of knowledge, as Graph 03 shows.

Graph 03: Qualitative analysis of the corpus

Source: authors' output.

With the evolution of search results and the more detailed technical reading of the materials, we mapped the axes, taking into account the logic of advertising work and all its expanding development. That allowed us to advance in the quality of the analyses, mainly because it was possible to associate the content with evidence of technological improvement, especially regarding the use of the machine for advertising operations with the aid of software in data mapping, development of new creative processes based on the reorganization of information flow with digital media, process automation, and new business models. In brief, we observed a relative technological advancement, modest but significant, considering quantitative results.

Above all, the qualitative analysis highlights a variety of evidence applied to human voice recognition processes, media buying automation, and customer service improvement processes, besides artificial intelligence prototypes to understand consumer reception, given the human capacity to think and the insertion of innovations related to the metaverse, but in the condition of futurological positions or exercises.

The texts systematized in the sixteen categories do not support the intention of promoting a kind of synthesis of advertising evolution relative to technologies and their innovations but the aim of showing those areas, among all those investigated, that have evolved the most with the interest of the private sector and from the perspective of underlining the skills that, accordingly, stood out in the fusion of the technological with the advertising sector, therefore, showing the contours of spaces promoted by the media in the way in which the market sells its ideas as a culture of innovation.

However, technology has developed in almost all sectors of society. The collected data concretely suggests that creativity, innovation processes, and data science, even with so many other areas undergoing improvement (especially in the use of language and the pursuit of process automation), are determining aspects of change, even though the advertising market has a conservative status. In other words, despite considering the desire to take the lead in changes, the advertising industry remains resistant and not very innovative in terms of improving its internal processes and developing new services. The research presents a professional market that operates moderately (modestly), concentrating its innovation attitudes on small disruptive movements, especially for distributing content and increasing sales for its clients' demand.

The progress of technological incorporation expanded mostly in consumer behavior data processing and analysis and the use of information management tools for digital media. As a counterpoint, there is good evidence regarding commercial interest in the development of artificial intelligence, which likely occupied the first experiments in this expansion movement marked by the success of algorithms in digital media.

However, the results of our analysis indicate several other perspectives with development possibilities based on online gaming platforms, the use of consumer behavior analysis programs (evaluation of feelings and emotions), media management and traffic control platforms, and creative openings that suggest the metaverse as an emerging theme. According to what we found translating the most expansive thematic axes, this part of the research emphasizes the belief that technology surpasses the idea of technological increment or support, overflowing as well into innovation in processes and creative activities with concrete results, besides the existence of new companies offering innovative services within the advertising context.

Concluding aspects

The results from this first research stage indicated potential uses of technology in connection with the advertising medium, even if that variety reflects a negligible result relative to our expectations of technological diversity applied to the communication market. However, the information is scattered and lacks scientific context for the qualitative approach to provide fuller and more well-founded descriptions and explanations about applying the idea of innovation in the advertising environment, respecting the specific analysis of each category.

In the context of the texts reported by market practices, the results provide indications regarding the existence of patterns and recurrence of themes linked to business activities, whose interpretations made it possible to classify and group the subjects studied per categories that portray common patterns in the development of technological solutions, revealing types of advertising services and other practices that benefit from technological improvements.

Given the facts presented, we consider as main evidence the technological inclination towards services of media companies in the sense of improving performance in the collection and interpretation of public data, automating and speeding processes to meet the demands of a hyper-competitive society[11], which requires companies to have agility in decision-making, acting in real-time.

11 The term is analogous to the hypermodernity concept proposed by Lipovetsky and Charles (2014), characterizing environments marked by competitive, intense, and rapid movements in which contenders must move quickly to build advantages and erode their rivals'.

The research findings allow us to correlate the ideas of Lai (2020), for whom, driven by big data and artificial intelligence technology, the core business of advertising is gradually becoming intelligent, from consumer perception through advertising information delivery to, finally, the production of advertising content. However, agreeing with Gabriel (2022), we can point out that research data indicates that the application of artificial intelligence in advertising activity occurs, above all, with limited artificial intelligence, the most basic type, specialized in an area or task.

However, we understand processes are subject to modification, revealing a dangerous and inadequate context as technological potential is predominantly applied to direct offers and indiscriminately monitors the routines of people in the form of absolute control over all social and interactive practices that society produces, whether mediated by technology or not.

The concerns are consistent with the premise that we need to ensure that, like humans, "[...]intelligent systems, as they evolve, are also ethical, moral, and legal. In this sense, biases can occur in three dimensions in systems development: data, algorithm, human." (GABRIEL, 2022, p. 108). Specifically, data biases have to do with the quality of the information, being ethical, legal, and updated. Algorithm biases concern data processing in a way that disfavors or harms a population segment or social group. Human biases are related to personal preferences and beliefs of those involved in technological development that can bias the system, meaning teams must be plural and diverse.

Voice recognition devices, data processing of digital media users, and cameras with facial recognition scanners, among other advances related to artificial intelligence, concern us, above all, due to the indiscriminate use of technology for marketing and sales actions that exclusively objectify consumer relations. In this sense, we ask ourselves whether, as a society, we want machines ubiquitously interpreting conversations, interactions, and expressions of interest in the most intimate sense, adapting emotions to direct goods and services in the unbridled perspective of consumption.

These technologies worry and perplex us, especially when we observe advances in the face of a society that presents many social inequality problems and behaves egocentrically and in an ever-more individualized manner. For these reasons, we ask what will be the by-product of these technological developments without regulation, whether linked to the State or, at least, to the sectors involved, and without proposing policies that consider privacy, inclusion, labor scarcity, and discrimination (by race, creed, gender, etc.)?

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Creative economy and disruptive innovation in the noosphere in complexity

Economia criativa e a inovação disruptiva na noosfera em complexidade

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RESUMO: *Este ensaio teórico visa a discutir em que medida a problemática da noosfera em complexidade evidencia a transmutação da Economia Criativa. Nota-se que tal perspectiva sugestiona o seguinte questionamento: como a Economia Criativa se estabelece em uma noosfera em constante inovações disruptivas? Não parece evidente que está no cerne do desafio da Economia Criativa pensar novos modos de gestão e criatividade adaptados a esse novo paradigma emergente dotado de inevitável complexidade. Nesse sentido, ela se insere em uma urgente transmutação nos modos de produção, circulação e consumo de bens simbólicos.*

Palavras-chave: *economia criativa, indústrias criativas, inovações disruptivas, complexidade, consumo.*

ABSTRACT: *This theoretical essay aims to discuss to what extent the problem of the noosphere in complexity evidences the transmutation of the Creative Economy. Note that such a perspective suggests the following question: how does the Creative Economy establish itself in a noosphere in constant disruptive innovations? It does not seem evident that it is at the heart of the challenge of the Creative Economy to think of new modes of management and creativity adapted to this new emerging paradigm endowed with inevitable complexity. In this sense, it is inserted in an urgent transmutation in the modes of production, circulation and consumption of symbolic goods.*

Keywords: *creative economy, creative industries, disruptive innovations, complexity, consumption.*

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Introduction

The term Creative Economy is an expression originated from the economic area. The area of culture, arts, and entertainment, previously seen as marginal for economic development and not even considered a potential contributor to such, is now becoming, in the eyes of the economy, an industry with a strategic and financial interest to nations. It is worth noting that the expression Creative Economy came from the realization of the contribution of the creative area to the European economy. According to Greffe (2015), in the United Kingdom, France, Finland, and Italy, this area is the one that most contributes to the economy of these countries. In 1997, prompted by a report by the DCMS (Department for Culture, Media, and Sport), the United Kingdom established the creative industries were: advertising, arts and antiques, crafts, design, fashion, film and video, music, performing arts, publishing, software, television and radio, video games and computer games (Creative Economy Report 2010, 2012). UNCTAD (United Nations Conference on Trade and Development) ratified this classification.

However, from the 1990s onwards, a complex problem became evident, placing these industries in a constant and growing atmosphere of extreme uncertainty. Concepts such as globalization, Web 1.0, Web 2.0, Web 3.0, multiculturalism, participatory culture, interactivity, digital economy, attention economy, cognitive capitalism, post-industrial society, artificial intelligence, internet of things, Big Data, metaverse, cyberculture, cyberspace, digital media platforms, and digital social networks emerged. What is at stake now is the extent to which those traditional cultural industries initially mentioned will establish themselves in the face of this complexity. It is not surprising, therefore, that there is an urgent need to evolve these industries so that they do not succumb to such complexity. Certainly, circumscribing its core ever more intensely, the Creative Economy faces a pressing question - how can it establish itself in a noosphere of constant disruptive innovations? We are entering the noetic era as "(…) a new paradigm that appears before us, especially in the form of a knowledge and information society and replacing the 'modern' era (and industrial society)" (HALÉVY,2010, p.37). It is important to highlight that, in this new paradigm, constructing a new world is urgent. New industries and creative companies that align with this new paradigm must emerge. The "noetic revolution (from the Greek *noos*: spirit, intelligence, knowledge) expresses this passage, this leap, this bridge between the sociosphere and the noosphere" (HALÉVY,2010, p.14). Unlike in serial reproduction, innovation becomes a more coherent trend. "The new wealth will be cognitive and cultural, imaginative, and artistic: talent, intelligence, memory, intuition, and imagination will be the essential capital of tomorrow" (HALÉVY, 2010, p.22). Clearly, the symptoms of this new era, namely, the complexity of collective life, require responses that overcome simplistic and bureaucratic creativity. That is how emerging professions, known as intangible professions, are emerging.

It is immediately evident that creative companies are the ones that promote these professions of the immaterial, which will be called creative industries. "The purpose of a creative company is to create, that is, to generate new information, original solutions, unprecedented answers. The new (which must be appropriate) is its central purpose, whether it has a scientific vocation (a research laboratory or a software house) or an artistic one (a fashion studio or an advertising agency)." (HALÉVY, 2010, p. 139).

Therefore, this theoretical essay aims to discuss to what extent the problem of the noosphere in complexity shows a transmutation in the Creative Economy itself. It does not seem evident that thinking of new modes of management and creativity adapted to this new emerging paradigm endowed with inevitable complexity is at the heart of the challenge of the Creative Economy.

> Our so linear, hierarchical, codified, and univocal natural languages must also be completed and surpassed by new poetic, metaphorical, and symbolic metalanguages capable of assuming the globality, fluidity, speed, and imprecision of complex situations and processes (HALÉVY, 2010, p. 15).

In this sense, the Creative Economy is part of an urgent transmutation in the modes of production, circulation, and consumption of symbolic goods from its noosphere. Hence, we seek to understand the noosphere in complexity, the problem of complexity arising from it, how complexity fosters disruptive innovations in the noosphere, and how they can lead, in the Creative Economy, to the expansion of reach through unprecedented products and formats.

Noosphere in complexity

It is important to stress, above all, that, as commonly said, we are in the age of knowledge. Now, it seems clear that we are, effectively, in the stage of noosphere in complexity. However, we first need to understand what the noosphere is, "a term introduced by Teilhard de Chardin in *The Human Phenomenon*, which designates the world of ideas, spirits/ minds, gods, entities produced and fed by human spirits in culture" (MORIN, 2003, p.303). In the words of the author who coined the term:

> It is truly a new layer, the "thinking layer," that after having germinated at the close of the Tertiary, since that time has been spreading out on top of the plant and animal world. Over and beyond the biosphere there is a noosphere (THEILHAR DE CHARDIN,1970, p.190-191).

The objective reality of the noosphere thus emerges with relative autonomy while, at the same time, determining the values and norms of the culture. "The noosphere is a transformative and transfiguring duplication of the real that covers the real and seems to merge with it. The noosphere surrounds human beings while it is part of them. Without it, nothing human could fulfill itself" (MORIN, 2003, p.44). As a conduit and messenger of what this society engenders, the noosphere installs a system of signs of undoubted complexity.

It is worth noting that this noosphere, being in a highly complex atmosphere, constantly generates disruptive innovations, thus fostering an increasingly complex culture. "In this sense, the noosphere is present in every vision, conception, transaction in each human subject with the outside world, with other human subjects and, finally, with himself" (MORIN, 2011, p.140). It seems evident that without understanding the mechanisms of the noosphere, the Creative Economy establishes itself in a creative ostracism of what makes up the noosphere. That is an estrangement and distancing from the creative dynamics of the noosphere and, therefore, a creative anachronism of the Creative Economy.

> The emergence of the new in the noosphere, as well as in the biosphere and sociosphere, is marginal, random, threatened, uncertain, at times clandestine. The new idea needs to be able to implement itself before finding favorable conditions for its development and dissemination. Then, schismorphogenesis occurs in which the deviant branch of an orthodoxy differentiates, separates, and organizes itself according to new nuclear principles (MORIN, 2011, p.187).

The urgency for the Creative Economy to assimilate the mechanisms for creating new things in the noosphere is immediately evident. It would mean confirming another extremely effective creative existence capable of generating novelty. It is, therefore, not surprising that the challenge of the Creative Economy is to acquire an awareness of bending over this noosphere and becoming part of its intrinsic complexity. In other words, its challenge is to engender itself from discontinuous successions of plans and instabilities, forming sign representations and experiences that are linked and consolidated into a consistent evolution set of the same noosphere. Consequently:

> Under the conditions of open dialogic (involving very 'hot' exchanges in the market of ideas and knowledge), deviations can take root and later become trends. As we have seen countless times, (creative) innovative evolution is always achieved by transforming deviations into trends (MORIN, 2011, p.38).

It is important to highlight that the transformation of deviations into trends brings about a new creative symbolic order. Therefore, the deviant behaves like an innovator. Hence, the aim is to ratify the rapprochement between complexity and disruptive innovations, as complexity establishes countless heterogeneous, antagonistic interactions, which are part of an extremely vigorous deviant power. The contradiction that comes from this power determines an opening for questioning, investigating the unknown, and the emergence of a more complex worldview. In this emergence, the dialogue of pluralism raises the multiplication of ruptures within cultural deliberations, enabling the emergence of the new.

> Anomies, deviations, uncertainties, dissatisfactions, aspirations, and lived contradictions can combine into a kind of force capable of generating turmoil, which ever more deeply erodes the basis of established knowledge, thus determining an increasing radicalization of thought. Then, radicalized thinking attacks the foundation of theories, the axioms taken as evident, or even the hidden paradigms that govern the organization of ideas. Thus, the subjective/objective conditions arise for an eventual revolution in thought, which establishes new foundations or axioms and transforms paradigms. (MORIN, 2011, p.62-63).

It is worth highlighting a profound reorganization, on complex grounds, that changes the creative engendering. These ruptures and shocks in the creative mode give rise to deviations that lead to disruptive innovations, engendering new creative symbolic orders in the noosphere.

The complexity problem

This section aims to discuss the issue of complexity as an atmosphere that reveals the emergence of disruptive innovations in the noosphere. Effectively, complexity denotes the countless interactions fostering a blurring of creative boundaries on the verge of creative explosions. “And the more complex it is, the more its whole surpasses by far the parts and the more it becomes autonomous and unpredictable because it increasingly escapes mechanical determinisms” (HALÉVY, 2010, p.11-12). Therefore, we note it contains intrinsic factors and questions that propose a privileged conception of realizing an undoubted and revolutionary transmutation of the noosphere. The complexity problem shows the more complex something is, the more diverse it is, and the more interactions, chances, and unexpected encounters happen, that is, an atmosphere conducive to the emergence of the new. "These border zones, like cosmopolitan cities, may be described as 'intercultures,' intersections between cultures, in which the process of mixing ends in the creation of something new and distinctive" (BURKE, 2003, p.73). This perspective ratifies the need for a transmutation of the Creative Economy. Now, it seems evident the transmutation of the noosphere also entails an urgent transmutation in the modes of management and creativity of the Creative Economy itself. Therefore, one can see we are transitioning to a new world.

> Thinking about transition also corresponds to recognizing the exhaustion of paradigms unable to explain and understand the transition. In the same way, it means recognizing the political nullity of ideologies, all etiolated in conservatism or sterilized by disoriented extremism. The maturation of emerging processes will form the new, overcoming evolutionary barriers and creating the objective conditions that will allow the designing of the institutional framework of the new era (ABRANCHES, 2017, p.17).

The paradigms previously valid as guides are in decline. However, a new paradigm is still under construction. However, "we are at the limit of exhaustion, and the decision-making mechanisms still remain conservative" (ABRANCHES, 2017, p.42). Such an atmosphere causes a destabilizing effect of unpredictable movements in a way that the challenges of this reality multiply for the traditional culture industry. At this moment, we can only capture incipient trends to guide us. Still, "with open patterns and structures in flux, we can dare to guide our actions and attitudes by new ideas" (ABRANCHES, 2017, p.14). That is how this transition brings about changes with disruptive effects in the structure of the modes of production, circulation, and consumption of symbolic goods. It is worth noting the speed of penetration of new information and communication technologies brings about a behavioral change that affects the entire noosphere. It would be like a constant mutation.

> These singularities, typical of this moment of great transition, irreversibly release trapped forces and lead to ruptures. In the end, once the transition has passed its breaking point and the new order has fully established itself, the visible world loses its viable conditions, and the world that emerges is no longer a utopia or a speculation between science and fiction. At this point, expectations based on the new acquire the power to guide collective action (ABRANCHES, 2017, p.31).

There is, therefore, an estrangement between the current modes of symbolic production and the complexity of the noosphere. The more uncertainty and unpredictability increase, the more urgent these new arrangements are. The more evidence there is of an increase in the autonomy margin of individuals, the more forces of emerging structures become present. That is how deviant creativity behaves like implosive initiatives within current structures. The collaborative culture in a network society makes relatively deviant and isolated creative actions take on a disruptive potential as they spread on a global scale.

> Every day, an unprecedented and unexpected event emerges, not on the forecast map. Our predictions are linear. What we project for the future is the development of what we know and have already experienced. The change we go through is not linear, nor is the expanded continuity of what we have. It is disruptive. Chaotic. We are on the threshold of chaos, between the order that disappears and what appears as random. We are on the edge of maximum complexity (ABRANCHES, 2017, p.24-25).

It is worth noting that the complexity of contemporary times is established precisely by the intensity of interactions, the effect of which is the increase in instabilities and mutations. “As we have seen, there is an unstable, interchangeable, rotating hierarchy” (MORIN, 2003, p.123). Digital platforms and, thus, digital social networks have intensified interactions, causing the effervescent unexpected. The rhizomatic atmosphere encourages a blurring of creative boundaries, whose creative explosion is a matter of time. It is, above all, an atmosphere on the verge of disruptive innovations.

> (...) Every individual action can have an unknown potential for disruption or innovation, especially after the spread of digital networks and media. The unexpected emergence of leaders, the disproportionate effect of rebellious vanguards, and the unpredictable, disruptive impact of ideas and innovations show how the initiative of individuals and groups of individuals is important in the history of the future (ABRANCHES, 2017, p.69).

It does not seem evident that this movement creates a collective, polyphonic, and deviant dialogue. New lines of influence and cognitive processes are under development outside the conventional structural system. To this extent, when paying attention to the margins, one glimpses the unseen, the unthought, the unheard. Hence, innovations emerge in that atmosphere of improvisational games and free experiments.

However, at the end of this journey, it could be possible to glimpse something like an understanding of this complex issue in the Creative Economy. It is important to stress there are other reasons for the urgent need for this transmutation to the Creative Economy. The incorporation of these sociocultural groups, born from changes in values, miscegenation, and global mobility, requires their participation in the constitution of the noosphere of the Creative Economy. We should note that, in this sense, the noosphere itself becomes increasingly complex - complex social relationships, complex interactions, and increasingly complex creativity. "Culture is, in principle, the source that generates/ regenerates the complexity of human societies. It integrates individuals into social complexity and conditions the development of individual complexity" (MORIN, 2003, p.166). In fact, "high social complexity favors individual autonomy, limits exploitation, restricts subjugation, allows physical, mental, and spiritual autonomy, and, when there is democracy, freedom of political choices (MORIN, 2003, p.274).

In this sense, we must question to what extent the Creative Economy is also part of this contribution. "The continuous acceleration of technology is the inevitable consequence and outcome of what I call the Law of Accelerated Returns, which describes the acceleration of the pace and exponential growth of the products of an evolutionary process" (KURZWEIL, 2018, p.55). Paying attention to this atmosphere reveals "the radically new is beyond the reach of the center's consolidated vision. A broad peripheral vision allows us to cross borders and seek new paradigms. In many aspects, the future is shaped in the peripheries, not in the center" (ABRANCHES, 2017, p.308). That is how, in fact, the new creative paradigms intrinsic to the periphery of the noosphere are also fostering the radically new. In the words of APPADUARAI (1996), the new global cultural economy needs to be seen as a complex, overlapping, disjunctive order, which we must understand as multiple centers and multiple peripheries.

Disruptive innovations in the noosphere in complexity

The aim here is to connect a portion of Lotman's work *Unpredictable Workings of Culture* (2021) and how the noosphere in complexity fosters these disruptive fruits, whose reverberations force an urgent transmutation of the Creative Economy. One can establish such a relationship as Lotman states that any process that increases the number of interactions will be an unpredictable atmosphere that engenders explosions, which conceive disruptive innovations. "The criterion that allows us to define a process as explosive lies on another plane. It lies in the essential unpredictability of the event." (LOTMAN, 20021, p.209). The noosphere in complexity, therefore, is immersed in a pluralism of values, an atmosphere of open dialogic with intense exchanges, which ratify this level of unpredictability. These countless heterogeneous, antagonistic interactions behave like a deviant power of extreme vigor of instability and mutation.

Thus, complexity encourages more and more interactions, more chances, and more unexpected events. Anomies, deviations, uncertainties, and dissatisfaction generate a whirlwind and put us in a state of explosion. "Future behavior in explosive and unpredictable situations is, by definition, outside experience. It is not previous experience that sustains us here but the ability to maintain confidence in the face of the unpredictable" (LOTMAN, 20021, p.226). It is important to highlight the need for transmutation in management and creativity models due to the unpredictable nature of the noosphere in terms of complexity since previous experience succumbs to such an atmosphere. Therefore, an openness to questioning, investigation of the unknown, and the emergence of a new, more complex creative vision is necessary. Therefore, there is a corrosion in the base of established creative knowledge. The more complex it is, the more autonomous and unpredictable the creative relationships are. Such relationships foster a rupture, and the emergence of a new creative order takes place. That order does not establish itself in rigid hierarchies but in unstable, interchangeable, rotating hierarchies and asymmetrical processes.

It seems evident that asymmetric processes arising from this atmosphere reveal disruptive innovation.

> The asymmetric processes of non-equilibrium states are new and, therefore, responsible for activating 'mechanisms for the dynamic production of new ideas.' Unlike the symmetrical processes that dominate the world, asymmetrical products constitute the human domain and their need to operate and structure unexpected 'semantic rearrangements, which were perhaps impossible or prohibited at a previous stage' through art, which reveals the shift to a new level of complexity (MACHADO, 2021, p.56).

The disruptive and unpredictable impact of ideas and innovations emerges from initiatives by individuals or groups of individuals, now enhanced by digital media platforms and digital social networks. It does not seem evident that this movement creates a collective, polyphonic, deviant, and explosive dialogue. "This is linked to the fact that the explosion itself involves a sphere previously situated outside the boundaries of the given culture and to which there are no known paths." (LOTMAN, 2021, p.97).

Diametrically related to this movement, traditional cultural industries are also part of the reiterated possibilities in the already given culture in a cyclical and gradual process. "Cyclical processes that evolve gradually do not lead to unpredictable situations. Predictable situations cannot give rise to something new. That is to say that novelty is the result of essentially unpredictable situations." (LOTMAN, 2021, p.93). The transgression of its peripheral character, dilated by the interactions of digital media platforms, encourages movements of imbalance and states of instability and unpredictable uncertainty. It would, therefore, be like the rudiment of an explosion.

> The moment of explosion is not only the point at which new possibilities take shape but also the moment of creation of another reality, of displacement and reinterpretation of memory. It is necessary, however, to consider the fact that explosions in the depths of a culture can be of varying strength and can encompass different parts of the cultural space. Some will remain local events, leaving their trace in particular processes, while others will impose their language on an entire era (LOTMAN, 2021, p.97).

That is why transmuting the management models of those traditional cultural industries is important. Novelty is just in a state of momentary numbness latent to the noosphere. All of this makes clear the importance of understanding the creative mechanisms of the noosphere in complexity. It is the space of unpredictable movements, which locates both possible and impossible events until the explosion is imminent. The generation of new things, new information, new senses, and new ways of seeing the world is a permanent factor due to the atmosphere of complexity and unpredictability of the noosphere. In other words, an atmosphere of progressive displacement articulates disturbances and ruptures in a vigorous interaction.

It is necessary to note that the creative thinking in those traditional cultural industries, which form the framework of the Creative Economy, calls for urgent reform due to this noosphere in complexity. A thought depends on the complexity of how ideas are organized, in effect, in the emergence of digital rhizomatic creativity.

> Every rhizome contains lines of segmentarity according to which it is stratified, territorialized, organized, signified, attributed, etc., as well as lines of deterritorialization down which it constantly flees. There is a rupture in

> the rhizome whenever segmentary lines explode into a line of flight, but the line of flight is part of a rhizome. These lines always tie back to one another (DELEUZE; GUATTARI, 1995, p.18).

Rhizomatic, therefore, insofar as creative alterities emerge from anywhere. Digital insofar as the power of appropriation, transformation, and circulation of these creative alterities on a global scale are established. The weakening of institutionalized creativity is, thus, not surprising. Disruptive innovations in the noosphere in complexity engender a crisis in the current creative mode. The traditional culture industry still draws from analog creativity, whose creativity is Cartesian analytical, linear, conceptual, and recurrent logic. "Art of the type characterized here develops in periods of gradual and, to some extent, predictable dynamism. During this period, the demand for innovation (that is, the unpredictable) does not seem essential" (LOTMAN, 20021, p.208). That is how the complexity intrinsic to the noosphere in the Creative Economy becomes veiled.

> In relatively peaceful historical periods, when the chronological duration of a stage of development is approximately equivalent to the period of biological activity of generation, or when it exceeds it, the evolutionary movement goes unnoticed. That creates the illusion of the immutability of life. This, in turn, affects the consciousness of individuals at that time, engendering braking mechanisms. A vicious circle develops; delayed evolutionary movement generates static ideal images, which, in turn, further delay dynamic movement. However, this delay inertia also produces the exact opposite effect: the inevitability of the Explosion (LOTMAN, 2021, p.208-209).

Analyzing this more carefully, it is, in fact, the following situation: until then, traditional cultural industries lived in a period of gradual evolution, of gradual changes. Therefore, management and creativity models were (and still are) organized entirely into cycle models, gradual and repetitive. We must admit, however, that now we are immersed in explosive moments. That is, we are in a context of unpredictable processes, which we cannot treat as if in a period of gradual evolution.

The management of the Creative Economy must adjust to asymmetric processes. "Asymmetric processes generate the new and, as a consequence, it is these processes that contain the mechanism for the dynamic production of meaning" (LOTMAN, 2021, p.191). We note that this configuration is consistent with the creative processes in the noosphere in terms of complexity. "The creation of the new in reality is linked to overcoming the resistance of what was constituted by tradition. As we have seen, this requires an individual who can go beyond the boundaries of behavioral norms" (LOTMAN, 2021, p.198). Therefore, affection for traditional management and creativity models denotes an attempt to resist the inevitable and, in certain aspects, derogate from the complexity intrinsic to the noosphere. To that extent:

> A connection is established here between the concepts of new and artistic value. This situation harbors two possibilities. From the point of view of traditional art, the new, which appears as a result of an explosion, appears as 'absurd' and 'incorrect.' For contemporaries, an explosion is unpredictable, which does not imply that it means that for historians. Those who examine an explosive process from a retrospective position not only discover a certain regularity but are inclined to speak of its inevitability (LOTMAN, 2021, p.204).

By establishing possible harmonic arrangements to generate the unprecedented, the noosphere in complexity inserts itself to organize ideas in complexity. "(...) work in the noosphere, which locates itself at the highest level of the complexity scale, implies new ways of thinking, new methods, new languages, etc." (HALÉVY, 2010, p.175). It is, therefore, uninterested in the creativity of order, "which is an arbitrary constraint imposed on this diversity" (MORIN, 2011b, p.95-96), while it assumes an interest in creativity in complexity. In fact:

> Complexity generates a dense and inextricable fabric of often imperceptible interactions, which connect everything to everything and establish concrete solidarity and fraternity between everything that exists. It favors the emergence of new complexities in all crossbreeding, all possible

> harmonic arrangements, to generate the new, the unprecedented, the unheard of (HALÉVY, 2010, p.167).

It is worth noting that this noosphere in complexity is putting deviant creativities into circulation. At the same time, institutionalized creativity in traditional cultural industries increasingly establishes itself in organizational, mental, and perceptual oppression by trying to deny the complex creativity intrinsic to the noosphere. It would, thus, be clear there is a need for a constant evolution of creativity. Formulas, recipes, and methodologies previously considered undoubted successes now echo as anachronistic. It is, in fact, a matter of apprehending the complete transmutation of the noosphere, thus requiring a critical review of those creative determinisms in force until then. "What complex thinking can do is give each person a memento, a reminder, a warning: 'Do not forget that reality is changing. Do not forget that something new can emerge, and in any case, it will.'" (MORIN, 2011a, p.83). Therefore, it is understanding the processes of passage, transformation, and creative changes.

> The thickness of the evidence was destroyed, the tranquility of ignorance was shaken, the ordinary alternatives lost their absolute character as others were emerging. From this, what authority hid, ignored, and rejected comes out of the shadow, while what seemed like the pedestal of knowledge breaks. (MORIN, 2011a, p.18).

By circumscribing its core ever more intensely, we observe how the problem of complexity exactly highlights the transmutation of the noosphere from disruptive innovations derived from that unpredictable creativity and, this way, the urgency of the transmutation of the mode of organizing ideas and creative thinking in the Creative Economy.

> In the noosphere, classical linear languages will be forgotten and replaced by infinitely more powerful symbolic and metaphorical languages. We must now find that enormous mental energy needed to create new autonomous systems of symbolic thought so that they can flourish as pioneers of the noosphere to come (HALÉVY, 2010, p.203-204).

Therefore, the noosphere is part of such complexity that it is no longer enough to improve the existing creative thinking. It is a radical break from the current creative mode. "The noosphere is the place of a dynamic, permanent creative fermentation, which feeds on the raw experiences that come from the lower layers and, at the same time, on the operations of association and structuring applied to ideas themselves" (HALÉVY, 2010, p.76). The problem of complexity accentuates the need for new tools, methods, and creative concepts. Otherwise, we risk succumbing to disruptive innovations coming from the noosphere. In this sense, the noosphere inserts us in an atmosphere of displaced structures.

> A displaced structure is one whose displaced center is not replaced by another but by 'a plurality of centers of power.' Modern societies, Laclau argues, have no center, no single articulating or organizing principle, and do not develop according to the unfolding of a single 'cause' or 'law' (HALL, 2006, p16-17).

Such a scenario disarticulates the stable creative identities of the past. At the same time, it opens up the possibility of new articulations. It is a transmutation of the creative symbolic order. Therefore: "We need to face anthroposocial complexity, not dissolve or hide it" (MORIN, 2011a, p.14). It is important to highlight, in fact, that the need to transmute management and creativity modes in the Creative Economy is due precisely to the level of complexity, which is much higher than the simplistic, predictable, and repetitive world in which industrial society made us believe. "Disruptive novelty and irreducible singularity, however, are phenomena for explanation to the extent that they are explainable only in connection to the singular process by which such novelty and singularity came to be" (COLAPIETRO, 2016, p.55), that is, the dynamics of the unpredictable mechanisms of creativity intrinsic to the noosphere.

Final considerations

Undoubtedly, the challenge that arises is the extent to which traditional cultural industries, which are part of the Creative Economy framework, evolve in the face of the noosphere in complexity. In other words, how will they insert disruptive innovation into their management and creativity? In this context, uncertainty arises, an attention economy decisively emerges, competition with casual creativity is at the same time appealing, in certain aspects, to ordinary social practice, behavioral transformations brought about by new information and communication technologies, such as digital media platforms and social networks, lead us to question whether the current management and creativity methods are still relevant guides in this scenario, or one makes an urgent realization that one now is immersed in a noosphere in complexity. The noosphere requires a complex problem in that it is necessary to understand the consequences of an atmosphere like this. It encourages other theoretical explorations capable of new investigative and creative instruments. We must think of creativity now as a collaborative, hyperconnected, decentralized ecosystem, that is, digital rhizomatic creativity. The countless interactions caused in the noosphere encourage a blurring of creative boundaries, which gives rise to explosions of disruptive innovations. To be sure, the expansion of the noosphere's range through unprecedented products and formats is a matter of time. At the same time, the noosphere places the traditional culture industry, whose configuration provides the framework for the Creative Economy, in an urgent critical review of its management methods and creativity.

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Blotting, breaches and the algorithmizedself: Bianka Nicole and bodily performances on TikTok

Rasuras, brechas e visibilidade e o self algoritmizado: Bianka Nicole as performances do corpo no TikTok

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Resumo: *Este artigo apresenta a noção de rasura (AUTOR, 2021) para pensar a relação entre capturas e rupturas na gramática visual de redes sociais digitais. Nesse sentido, utilizamos o perfil da influenciadora Bianka Nicoli, de Pernambuco, como um contraexemplo para discutir a possibilidade de articulações não-normativas, especialmente as dimensões de gênero, sexualidade, classe e localidade, em ambientes digitais. Em nossa proposta qualitativa, de caráter preliminar, discutimos a questão do olhar (KAPLAN, 1983; MULVEY, 1997; COLLINS, 2002; MIRZOEFF, 1999, 2012), o exame (FOUCAULT, 1999) e a sociedade de controle (DELEUZE, 1990).*

Palavras-chave: *TikTok; Rasura; Sociedade de controle; Plataformização; Cultura visual*

Abstract: *This article presents the notion of erasure (AUTOR, 2021;2022) to think about the relationship between captures and ruptures in the visual grammar of digital social networks. For that, we use the profile of the influencer*

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Bianka Nicoli, from Pernambuco, as a counterexample to discuss the possibility of non-normative articulations in digital environments. In our qualitative proposal, we discuss the question of the look (KAPLAN, 1983; MULVEY, 1997; COLLINS, 2002; MIRZOEFF, 1999, 2012), the examination (FOUCAULT, 1999) and the society of control (DELEUZE, 1990).

Keywords: *TikTok. Blotting; Control Society; Platformization; Visual Culture*

Introduction

The centrality of digital social platforms in the different spheres of public life has reconfigured the experience of sociability (VAN DIJCK et al., 2018). In line with digitalization and, more recently, the platformization of society (VAN DIJCK et al., 2018), a growing concern with the relationship between images, affects, and governmentality marks the last three decades (FOUCAULT, [1975] 1999; ZUBOFF, 2021).

With this in mind, this article aims to propose the notion of erasure to analyze productions coming from digital social platforms, especially TikTok, which converse with political marks of rupture and restructuring of the established order. To reflect on this rupture and restructuring, we undertook a preliminary exploratory analysis between January and March 2023, seeking to visualize patterns in the bodies exposed and made visible in that social media. In this initial analysis, we established, as a starting point, the profiles with the most followers in the world and Brazil.

The first place in the global ranking belongs to Charli D'Amelio, who has 148.7 million followers (HOOTSUITE, 2023). Charli gained worldwide fame for her dance and choreography posts on the app. In second place, with more than 92.9 million followers, Bella Poarch is another reference on the platform. The influencer is famous for using humor and memes in her videos. Addison Rae occupies the third place with more than 88.8 million followers. She is known for her dances and being one of the main representatives of the teenage TikTokers collective "The HypeHouse." In fourth place, Zach King has more than 74.1 million followers. Zach became known for his magic and visual effects videos. The last on the list is Dixie D'Amelio, Charli's sister. Dixie also follows the successful formula on the platform with dance and comedy videos.

The numbers of the most popular TikTok profiles point to some significant characteristics. The first is the cultural dominance of the United States, as the country's cultural centrality permeates the choreographies, scenarios, music, and trends, besides the language, despite the political issues surrounding the application and its host country, China. It is also noteworthy that the oldest among the influencers is 26 years old, while the others are 18 (Charli), 21 (Dixie), and 22 years old (Addison), corroborating the appeal that the platform has among Generation Z.

Furthermore, in the case of the main female profiles on TikTok (Charli D'Ameli, Bela Poarch, and Dixie D'Amelio), the initial exploratory analysis points to a predominance of markedly heteronormative stereotypical feminine performances of femininity. Not infrequently, young women also make videos with their respective boyfriends, reinforcing a heteronormative imagination.

These indications are in line with the considerations of Khattab (2019), who, in an analysis of bodily performances in challenges on TikTok, observes that users of the application attribute to themselves a normative heterosexualized performance of female and male desirability, which results in the normalization of the sexualization of the female body. The author also emphasizes that traditional beauty ideals are media-driven to specifically favor impeccable facial features, complexion, hair, and figure. Furthermore, Khattab (2019) reinforces that media standards about bodies persist on that digital platform to the detriment of elders (ageism) and people with disabilities (ableism).

We also note the agreement between the evidence from our exploratory observation and Khattab's reflections when constructing the ranking of the five Brazilian profiles with the most followers. In the Brazilian ranking, we have two actresses, an illustrator, and two actors/comedians. In the Brazilian list, the first place belongs to Larissa Manoela, a famous actress in Brazilian telenovelas and cinema. Dance videos dominate Larissa's profile, which has 27.9 million followers.

Subsequently, Tirulipa, a celebrity before joining the platform, has more than 15.8 million followers and produces comic videos, some of which feature his daughter. In third place with more than 14.1 million followers, Virginia Fonseca gained fame for her dance videos on the platform. In fourth position, Yasmin ArtDrawing, with more than 13.5 million followers, is a Brazilian artist who publishes videos showing her process of creating illustrations. Finally, the comedian Lucas Rangel has more than 13.2 million followers, making videos with humorous content and challenges.

The contents of the profiles in question align with the general themes of the platform. Besides the dances and dubbing that made the app prominent, Zuo and Wang (2019) indicate the tripod "beauty, fashion and, funny" as axes of content production on TikTok. Furthermore, a recurring factor in all accounts listed is what Pereira de Sá and Polivanov (2016) describe as "expressive coherence." In other words, although relatively heterogeneous, influencer personas maintain a consistent communication pattern.

Faced with these performances of homogeneous bodies, could we think of places and personas capable of indicating a rupture or restructuring of this order? This paper seeks to answer this question by initially showing the background of our analysis: the idea that TikTok's algorithms exercise control over bodies by favoring content with a normative bias. Then, we present evidence collected from profiles with the most followers on the platform, on a global and national scale, pointing to the understanding that there are traces of intensification of control elements (DELEUZE, 1990) appropriate to a context of platformed capitalism (SRNICECK, 2016). Given this, the question arises: how should we approach expressions of self that perform as deviants relative to the standards of digital platforms?

With this in mind, we set out to think about a way to approach these fluid and algorithmic objects from a qualitative point of view. To this end, we focus on the profile of Pernambuco influencer Bianka Nicoli to discuss the possibility of non-normative articulations in digital environments. Along with this possibility, we point to a proposal that favors the resumption of the notion of blotting proposed by AUTOR (2021; 2022), based on the work of Leda Martins (2007) in conjunction with considerations by Deleuze (1990) on the society of control.

Blotting as a practice and process of inscription

In *A fina Lâmina da Palavra*, Leda Maria Martins (2007) cites the writing of black Brazilian authors as an instrument capable of operating acts of "blotting," of "discontinuity and deconstruction" (2007, p. 64), a process of symbolic and material inscription of feminine and Black sensibility in the order of national literary discourse. A previous work (AUTOR, 2021) argued for the notion of blotting as an ethical/aesthetic device adopted by Black Brazilian artists to re-elaborate a visual memory of markedly colonial traits. Continuing the elaboration of this proposal and expanding the role of blotting, we propose that the concept is both an instrument to describe processes of (re)inscription of peripheral visualities in a hegemonically Eurocentric and heteropatriarchal visual culture mediated by algorithms and the catalyst of a path to address objects that, given the quantitative logic of a network society, offer political marks of rupture and re-elaboration of the current order.

That does not mean to say that practices understood as blotting are a total rupture or a complete reconfiguration. It is thinking about inscription or overlapping tactics on current conditions. The blotting in TikTok images refers to the construction of images and performances counterintuitive to what one understands as good practices on the platform.

After all, if blotting is a process of deconstruction and discontinuity, according to Martins (2007), the concept itself can serve as an observation matrix for thinking about images in digital environments. The notion of blotting would indicate performances about oneself that carry political points and new ways of systematizing the observation and notes around these bodies.

Thus, we understand the body in a double status. That is, we observe human performance relative to the environment. "Manufacturing" a body is a quintessentially political task, as recalls Preciado (2020, p. 2). A first fundamental point in the architecture of blotting emerges; in the digital world, peripheral bodies gain space to express themselves politically and now have easier access to image production and editing resources. Furthermore, they shed light on spaces whose marks clash with the dominant media imagination.

Based on Taylor (2003), we understand the analyzed records from the overlapping between the sensibilities and corporeality of peripheral actors in light of their performances, digital materialities, and platforms. In this regard, it is worth remembering that Amaral, Soares, and Polivanov (2018) suggest thinking about the notion of performance based on a "methodological path" capable of accounting for "performative acts archived [...] within industry entertainment standards or through capture by fans" and "another that evokes an articulation of performance as memory, as group identity politics or the singularity of subjects, or in the face of visibility policies" (2018, p. 71).

The present study, then, is especially interested in the second proposition since it considers performance as an act of memory, as it discusses the use of media devices for the narration and recording of oneself and as identity politics, understanding the performative acts as devices in the process of dispute in the social imaginary.

In this regard, we understand the demand in digital networks for authentic performances (SIBILIA, 2008) and "expressive coherence" (PEREIRA DE SÁ E POLIVANOV, 2012) overlap with the traditional demands of mass media outlets for bodies suitable to the norm, although not entirely. On the other hand, the possibility of diverse and even disruptive productions relative to mass media clashes, at the same time, with the social imagination and interests of the platform itself.

To discuss this argument, we also echo the Foucauldian concept of "self-writing" (FOUCAULT, 1983). In the context of this work, we opted for the notion of self-inscription, referring to the process of building an image in the environment and frameworks of digital social platforms. If Foucault's self-writing refers to verbal expression in literary format, the inscription we refer to concerns an articulation of subjectivity in the materiality of digital environments. In the case under analysis, for example, we deal with the inclusion of a minority body in video-based social media. The inscription, therefore, points to the process of non-verbal expression, anchored in the relationship between the body and image technologies. In this sense, it is about performing as a way of thinking and manufacturing oneself. This process, in the context of work, is not dissociated from the structures of the digital platform.

Bearing this in mind and considering a context of fundamentally visual culture (MIRZOEFF, 1999), we recognize the need to observe a double movement in visual expressions displayed on digital social platforms: on the one hand, adherence to "viral" patterns as a form of participation and involvement in social dynamics and, on the other hand, in light of the case of Bianka Nicoli, we propose the notion of blotting to discuss self-inscriptions that touch on pressures for content standardization. In this case, we opted for "self-inscription" rather than "self-writing" to mark the relationship between the body and image production technologies.

The question of the gaze: platforms, captures, and blots

When reflecting on the political implications of the act of gazing, it is possible to recognize, on the one hand, the exercise of power relations and dominance over bodies (FOUCAULT, [1975] 1999; MIRZOEFF, 1999) and, on the other hand, modes of resistance and reaction to body control devices (HOOKS, 2019, MIRZOEFF, 2012). In Foucault's case, the discussion about the gaze takes place in conjunction with the issue of surveillance and control of bodies. That is an emblematic fact as it indicates an intrinsic relationship between visuality and the management of bodies.

In the feminist tradition of cinema studies, it is also worth remembering that authors such as Mulvey (1983, p. 437) highlight the role of cinema in reproducing and elaborating images from the "unconscious of patriarchal society." Kaplan (1997) adds to this construction the colonial (imperial, in the author's terms) dimension of image creation in cinema. Although this work focuses on a debate about representations of the self on digital platforms, the relationship with the perspective centered on the male and white gaze is widely present, as Khattab (2019) recognizes when pointing out that the visual structures of TikTok echo mass media imagination.

Also worth highlighting is the work of Collins (2002), who proposes the notion of controlling images to refer to a reification of the image of black women in the cultural industry. Collins' (2002) argument proves productive here because it crosses the boundary of observation about the gaze and offers a concept that allows us to think of images as materiality. In the author's work, images are constructs that reduce the subjectivity of black women to socially convenient representations in the American context.

This idea reveals a correlation between disciplinary and exam technologies and Deleuze's proposal of "control.". At this point, what is relevant is the fact that in Foucault, one can recognize not only a concern with the control of life through politics (biopolitics) but also a concern with the rationalization of control based on the sophistication of standardization technologies and methods (devices).

Advancing this debate, Deleuze (1990) proposes the notion of a society of control. In his post-scriptum on societies of control, the author suggests a shift in the mode of social control as the constant modulation of collective behaviors replaces individual discipline. In this context, power would be exercised through a "numerical" and modular logic, adapting to different spaces. The continuous modulation and adaptation of controls make the control society fluid and changeable, and individuality is constantly shaped and monitored. Although before the emergence of social networks, Deleuze's propositions seem to foresee later notions, such as surveillance capitalism (ZUBOFF, 2021) and social control through the precariousness of app work (GROHMANN, 2020).

It is no coincidence corporations replace the disciplinary logic of factories in societies of control. We consider the status of images on digital platforms in the context of a society of control. Following Deleuze's proposal, we reflect on platforms as spaces of control marked by at least five points, two of them specifically aimed at the analysis of digital environments:

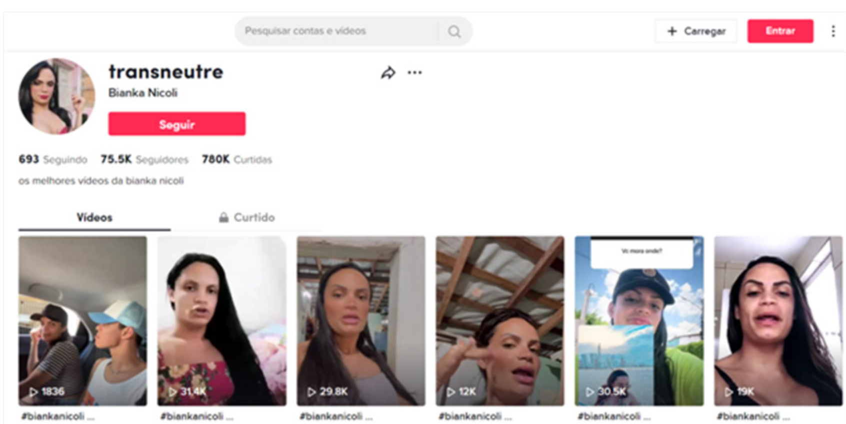
1. Spatiotemporal fluidity. The individual travels through different digital environments, leaving traces of their materiality through numerical codes (metadata).
2. Control and surveillance. In Shoshana Zuboff's terms (2021), the surveillance society, a concept preferred by the author, transforms human life into the raw material of capitalism. In this sense, although the focus of this argument is the issue of images and the gaze, we also point out that it is a question of thinking about this issue in light of the modulations required by capitalism in its current state, whatever term one attributes to it. (late, neoliberal, surveillance, etc.).
3. Atomization. The third point concerns the atomization of the individual. Following the numerical logic that would characterize societies of control, Deleuze suggests that individuals have become "numerical samples" and "market data."
4. Regulation of visibility. Thinking about the context of TikTok, it is worth remembering that an innovation the app brought is the prevalence of "relevance" of content to the detriment of affinity. This issue has two fundamental implications: a) The greater atomization of individuals, mainly from the point of view of visuality. b) Greater control by the platform over the types of content considered relevant. In other words, it is plausible to infer, in a non-conclusive way, that this difference compared to the Facebook code, for example, contributes to greater standardization of posted content. Hence this point.
5. Aesthetic standardization. A basic premise about the dynamics of production and consumption on social media platforms is that content producers adjust to the platform's metrics. It follows that quality content is the one validated by visibility. From an aesthetic point of view, a dominance of bodily performances oriented towards a static camera in indoor environments is evident on TikTok.

What draws attention is that this type of structure becomes a reference for the most diverse types of videos, from speeches by activists (from their home office desks) to makeup and self-care tutorials. On the other hand, a relevant innovation of digital platforms is the ability to give users responsibility for producing images of themselves. In this openness to the possibility of building oneself, we think about the visibility of Pernambuco influencer Bianka Nicoli.

Bianka Nicoli: from Zap queen to influencer

For the following considerations, we analyzed the videos shared on the influencer Bianka Nicoli's profile on TikTok (@transneutre). We carried out the observation between January 10th and March 10th, 2023, taking into account only content posted on the profile mentioned above (FIG. 1). The page had a total of 139 videos until the final moment of the analysis. Of these, 128 starred Nicoli herself, identified by a hashtag with her name (#Bianka Nicoli), and 11 featured other characters.

Figure 1: Bianka Nicoli's profile in March 2023



Source: TikTok reproduction (@transneutre)

Given the number of videos posted, we selected ten posts at random. Observing these posts in light of the notion of control (DELEUZE, 1990) and the debate on platformization (BUCHER, 2012; VAN DJICK et al, 2018; ZUBOFF, 2021; SRNICECK, 2016), we list five general features: 1) atomization, 2) spatiotemporal fluidity, 3) control and surveillance, 4) regulation of visibility, and 5) aesthetic standardization. In other words, we constructed these categories before the analysis, drawing from the literature review mentioned above. With this preliminary categorization, we selected 10 of the influencer's posts.

From these posts that served as the basis for the analysis, we bring some illustrations for the created categories without the intention of exhausting them and respecting space limitations. As argued throughout the theoretical discussion, these points constitute an initial basis for a qualitative proposal for digital content analysis. From there, we expected to find patterns to test and improve in future studies, besides new points for debate.

That said, we present influencer Bianka Nicoli. Born in Nazaré da Mata/PE, Nicoli has more than one million (1.4 million) followers on Instagram and more than 70 thousand on TikTok. It is also possible to find several fan accounts on Twitter, such as the Bianka Nicoli collection (@Bianka Nicoli) and the Bianka Nicoli fan club said: (@ fcbyankanicoli). These accounts, which have thousands of followers, post videos, photos, and quotes by the influencer.

More than the numbers (not very expressive), Nicoli draws attention to her trajectory and how she weaves her image in digital environments. The communicator gained prominence in 2018 when her audio recordings went viral on WhatsApp (BENTO, 2020). Her catchphrases, initially shared with friends, went beyond Nicoli's network and gained notoriety, especially among the LGBTQUIA+ public in the metropolitan region of Recife.

Success on WhatsApp earned Nicoli the reputation of "audio queen". Some of her catchphrases, such as "*Troca esse teu rosto*" ["Change that face of yours"], "*Correta*" ["Right"], "*Eu tou tão preocupada, 'vi'*? (sic) ["I'm so worried, '*vi*'?"], "*Minhas meninas*" ["My girls"], and "*Vai 'vi,' depois tu me diz*" ["Go, '*vi*,' then tell me about it"], gained the status of “sound emojis” (BENTO, 2020). Currently, Nicoli’s voice appears in digital stories along with her image. And it is the journey that takes Nicoli from author of “sound emojis” to digital influencer that interests us in this analysis.

The body and its making on social networks

We will take Nicoli’s audios as a starting point to think about the Pernambuco influencer’s trajectory from incidental success to performances on TikTok. Based on Gutmann (2020), we recognize the need to think about Nicoli’s case as an example of a networked “audiovisual.” According to the author, networked audiovisual would be the audio-verbal-visual narrative “articulated as a network through digital environments, intertwining platforms, bodies and subjects in diverse communicational expressions in a dynamic of production, circulation, and consumption in flow” (GUTMANN, 2020, p. 12).

Thus, we must consider Nicoli’s production based on the articulations and narratives formed from audio recordings sent to a restricted group of contacts to the spreading and reappropriation of these recordings by individuals who will compose their statements. In this regard, we should note that it was the “adoption” of Nicoli as a “diva” of a political group — Recife’s LGBTQIAPN+ community — that allowed the influencer’s body to unfold its presence from the audios that circulated apocryphally on WhatsApp to an influencer presence in videos on digital platforms.

As Nicoli is a trans woman from the inner Northeast, a region notoriously hostile to non-normative bodies and forms of life, her success should not be reduced (or confused) to that of a comic figure. Unlike profiles based on physical humor (gags), Nicoli produces satirical and self-reflective humor. This ability to think about one’s image is present, for example, in the aesthetic cohesion presented in the videos and speeches that combine thinking about oneself with reflecting on one’s surroundings. In other words, Nicoli emerges as a local “diva,” not as an object of curiosity. This condition is due not only to chance and joyful spontaneity, which seem to be Nicoli's characteristics. This success is due to the influencer's ability to present and produce content capable of maintaining "expressive coherence" (PEREIRA DE SÁ E POLIVANOV, 2012).

The performativity that spreads across sociotechnical networks is a way to inscribe oneself in a platformed social experience (VAN DIJCK, 2013; VAN DIJCK et al., 2019). More specifically, it is about recognizing that subjectivization processes result from the combination of three elements: 1) A social experience strongly mediated by platforms (VAN DIJCK, 2013) in which flirtations, political communities, work, and friendships are crossed by social platforms, being the visibility criteria defined by each platform's algorithms. 2) The material conditions for production, such as the use of smartphones. 3) The appropriations that users make of each network, such as, for example, the use of YouTube as an archive or WhatsApp as a political tool. In this web of relationships, we propose to think of cases such as Charli D'Amelio, BellaPoarch, and AddisonRoe as the result of a logic of control by or adaptation to the current model. Nicoli, on the other hand, would be a practice that reveals deviant modes of inscription without denying the current structures.

Thinking about the notion of blotting and the inscription of these peripheral bodies, it is especially relevant that Nicoli presents her daily life in a direct way, without the usual stylizations on digital platforms, such as the search for Instagrammable landscapes. In the videos, elements like the exposed tiles, the muddy street, and the kitchen cabinets seem like calculated blots. The camera that observes Nicoli tends to be in the influencer's hands, functioning as an extension of her body. These shaky images allow the scenery to escape at times, creating a degree of unpredictability in a controlled environment.

It is also worth noting that, unlike the notion of "performance rupture" in which Polivanov and Carrera (2019) refer to a break in expectations regarding performance, we are dealing here precisely with the construction of a mode of inscription that breaks with a broader order. In other words, the blotting does not concern the internal coherence of the influencer's actions but rather her role as a vector of minority ways of life.

Another significant feature in how Nicoli chooses to present herself is the use of the camera. Almost always moving, the camera looking at the influencer follows the action, sometimes opening margins in the image itself, showing blurred elements. However, these elements are precisely the ones that stand out when looking at the influencer's profile in contrast to viral videos on TikTok. In comparison, the contrast between static cameras and movement becomes clear, as does between centralized characters and a Nicoli blurred by camera movement, between the fixity proposed by the viral model and a proposal of performed spontaneity.

It is worth recognizing that the influencer negotiates with hegemonic performativity, incorporating and displaying recurring elements on platforms, such as humor, emphasis on body movement, and the exposure of private life. On the other hand, Nicoli's presence as a peripheral over-30 trans woman suggests gaps in hegemonic visibility.

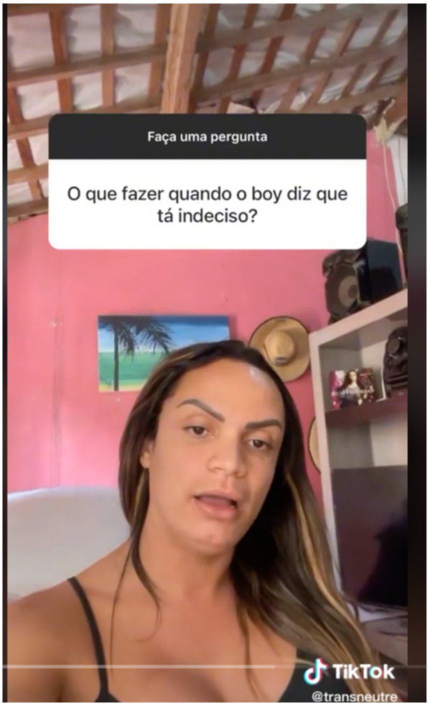
An illustrative example of Nicoli's deviant behavior relative to platform control is the video of the influencer answering a follower's question about relationships - "What to do when the boy says he is undecided?" (sic) (FIG. 2). Her reply, like in other videos, has an informal tone, a kind of spontaneous venting between people with a certain intimacy. From a visual point of view, we should highlight the camera movement that seems to follow the intensity of the speech. In the text, filled with profane terms, Nicoli reprimands the indecisive "boy" and shakes her cell phone camera with each outburst of frankness. The elements in the background are also relevant to the scene. Objects such as a straw hat, the beach landscape, and an old stereo populate a banal, peripheral, everyday setting, marked by a performance that seeks to highlight authenticity elements. In the details of the image, it is possible to see a white wire running across the roof, paint stains on the wooden frame that supports the roof, and the marks of time on the pink wall. The image escapes and breathes beyond Nicoli's body.

There is no way of knowing what is, in fact, typical of her daily life and what is meticulously placed on stage to construct images of herself and her surroundings. That is why we talk about "performance of authenticity" – not one or the other. We recall Sibilia (2015) summarizing that while performance emphasizes artifice and staging, authenticity seems to be associated with the opposite. In this sense, Nicoli plays with this dichotomy that looks, at first, mutually exclusive but has become frequent on online social networks. "Being true" is not more important than "appearing true" among the "selves" that people can create and perform daily with the help and amplification of internet applications.

Agreeing with Sibilia, we see the similitude between the performance and the "real," according to the understanding of authenticity, also sustains itself in Nicoli's ability (and of other characters like her) to "appear and show – and, in that same act, invent or perform – what they are being, strongly supported by a self-considered true and whose existence presents itself with all the legitimacy of the real." (Sibilia, 2015, p. 362-3). Still following the author, it is necessary to recognize that the border between the virtual, performed, and the real, as the everyday and mundane, becomes cloudy. More than that, in this case, this border becomes unimportant before the central question: the possibility of Nicoli existing and performing her plasticity and extravagance is what indicates the opening of new spaces of sociability and existence.

In this game searching for authentic performance, it is also important to note that the influencer uses the cell phone camera as an extension of her body in movements that, although intuitive, differ from the standard of static and centralized cameras on TikTok. Although it may seem minor, this setting option indicates an ability to open fissures in the rigid structure that presents itself as ideal on the platform. Likewise, Nicoli's periphery serves a scenographic purpose while she exposes a raw and honest everyday life through fictitious storytelling.

Figure 2 – Bianka Nicoli gives relationship advice.



Source – Reproduced from TikTok (@transneutre)

Another example is the post in which the influencer, speaking from what appears to be the sidewalk outside her house, addresses the camera and says: "Tag your friend who wants to know about everyone's life" (FIG. 2). Then, coming down from the sidewalk, she goes to a group of chickens and, shouting, provokes: "I have something to tell. Who wants to know?!". The sequence takes a dramatic turn when an out-of-frame element throws food to the chickens. Though first alarmed, the birds quickly gathered before the influencer's figure.

Figure 3: Bianka Nicoli feeds the chicken.

Source: reproduced from Tiktok @transneutre / Authors' montage

The scene presents several elements that characterize the influencer's communication, such as the landscape and everyday life in a city in the Northeast countryside and an irreverent and informal text. In this sense, Nicoli's example is interesting because it presents elements widely available in the national imagination about the periphery from the perspective of the peripheral subject in a gesture of self-fabulation.

In the video, the city, the chickens, and the character are part of a territory that thinks and shows itself. On this point, it is worth highlighting the other fundamental aspect that makes the influencer a notable figure: she is a trans body in a rural city. Despite appearing with makeup and styled hair in the video, Nicoli's appearance does not follow the unwritten rule of digital influencers or mass media. In short, the visibility of Nicoli's body in everyday situations, some of them banal, is itself an event worthy of note.

It is also worth highlighting that, although young, just over 30 years old, Nicoli's presence opens space for reflections on the predominance of increasingly new faces in the spotlight and the need to analyze in detail the conflicts between generations that occur in the center of the platforms. The issue of ageism receives attention from different perspectives (BYTHEWAY, 2001; CASTRO, 2016; GILLEARD and HIGGS, 2000; SIBILIA, 2012). However, in a recent approach, Jing Zeng and Crystal Abidin (2021) argue that, besides age discrimination, it would be necessary to understand that these manifestations occur within a context of tension between generations.

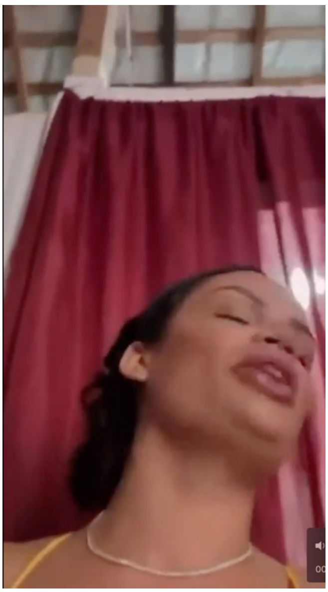
For the purposes of this paper, it is interesting to think about the conclusion proposed by Zeng and Abidin (2021) regarding the modes of political exercise on TikTok. On the topic, the authors emphasize that TikTokers act through what they describe as "lip-sync activism." According to them, this would be a mode of expression that displays a united voice responsible for telling personal stories. This is due to the affordances of the platform itself.

In this sense, the ageist statements would not be our point of interest, but rather the fact that the platform favors the modulation of statements based on this structure. A consequence of this type of organization of political discourse, for example, is the distribution of speeches into clusters, interest groups in which statements on certain topics pile up, in this case, generational tension. As Zeng and Abidin (2021) point out, the structure of the platform itself means that "personal narratives," as the authors prefer, are articulated within a common expressive mode (lip--sync activism). Extrapolating the dimension of the so-called "activism," it is worth recognizing that the same logic applies to the construction of oneself in these environments.

In contrast to the dynamics of TikTok, which proposes to insert individuals in statements based on viral waves through hashtags (such as challenges, lip-syncs, and dances), Nicoli tends to feed her network with content of a strictly personal nature. An example of this comes from an influencer's outburst when answering a question about her sex life. In the video, she reflects: "...people want to know who are the men who... who is going out with Bianka Nicoli...What do you think my life is? The state government? Is it a public school? Leave me alone [*Solta o anjo*], *vi gabiru*?".

Besides the sense of humor, we note how the post articulates expressions and ways of speaking characteristic of some regions in inner Pernambuco ("*vi*") with images that are also typical of life in these territories, such as the fabric curtain that separates the rooms of the house or the wooden frame that seems to escape the image (FIG. 4).

Figure 4 –Bianka Nicoli at home



Source: reproduced from TikTok @transneutre

Although the scenic composition in the posts seems casual, the consistency of these elements with the construction of an idea of simple everyday life draws attention. There is a mise-en-scène in the construction of the videos that indicates a style. This way of seeing and portraying herself through the environment becomes evident in the importance bestowed on the objects and spaces surrounding the character.

There is also a video in which Nicoli advises followers while drinking a glass of milk. Wearing a pink shower cap and a patterned blouse that looks like pajamas, she reflects on life while yet again casually showing the aluminum pans on the half-open kitchen cabinet. Once again, the video stresses the recording of an ordinary Brazilian rural life. Details such as the plastic tap and the shower cap on the head (FIG. 5) bring the character closer to the audience. On the other hand, it is not possible to dissociate this naturalness from the political content of the influencer's presence.

Figure 5: Bianka Nicoli in the kitchen

Source: reproduced from TikTok (@transneutre)

It is precisely this ability to transpose normative representations that we identify as blotting. The everyday image of a trans woman with a shower cap on her head in her kitchen contrasts with the "images of control" of this social group, which usually appear associated with specific spaces and activities, often related to the beauty and sexuality industries.

Final considerations

At the start of this paper, we proposed some general characteristics regarding digital social platforms in light, mostly, of the TikTok application. To propose a preliminary systematization regarding the blots and loopholes we recognized in Bianka Nicoli's inscription process on TikTok, we return to the list to highlight how the influencer contributes to opening gaps in an environment in which algorithmic logic governs discursive structures.

1. **Atomization**: Nicoli's initial success occurs in two stages. The first is the circulation of her audio recordings in her social network in Nazaré da Mata via WhatsApp. The second is the adoption of the influencer's audio recordings among LGBTQIAPN+ sociability networks beyond the influencer's hometown, especially in Recife. Nicoli's virality beyond networks stems directly from the appreciation of her style and humor by the LGBTQIAPN+ community. Nicoli is linked to the community not only because she is a trans woman but also because of her political positioning within this group. In short, Nicoli is a phenomenon based on concrete social bonds that transcend digital networks. Therefore, she is a case that challenges the recurrent atomization on platforms, especially on platforms like TikTok, whose algorithm does not privilege social relationships (social graph).
2. **Spatiotemporal fluidity**: While other influencers orbit in the void of Hollywood fantasy or their bedrooms, Nicoli circulates in Nazaré da Mata. Taking the striking style of her viral WhatsApp audio recordings to the new platform, Nicoli establishes herself as a spatially located body, marked by her accent, everyday objects, and the camera that roams the landscape of the city where she lives.
3. **Control and surveillance**: It is undeniable that any practice within a social context is subject to structural conditions that exceed the individual capacity for action. Nicoli's participation in online social networks also contributes to data exploitation and surveillance relationships.

4. **Regulation of visibility**: Returning to the previous point, Nicoli's visibility dialogues with elements external to the online platform. That implies the production of deviant content compared to TikTok's standard of success, including controversial topics and speeches about sex and other intimate subjects discussed in a conversational tone with friends. This stance contrasts with the engagement in challenges, dances, and generic humorous content that is easy to assimilate on the platform. Nicoli's content is driven by the success of her identity as an influencer, coming from a more social online network, WhatsApp, and not by the conditioning proposed by TikTok.
5. **Aesthetic standardization**: As argued, Bianka Nicoli builds a persona on TikTok. It is important to note that this persona had traces of expressive coherence before entering the platform. The choices of setting, clothing, manipulation of camera angles, and the rhythm of her speech, devoid of artificial sound effects, stand out. Her approach contrasts with the platform's many viral videos filmed indoors with a fixed camera and based on provocations indexed by hashtags.

Throughout the paper, we seek to present preliminary indicators to stimulate discussion about the processes of modulating subjectivity and bodily expressions in digital environments. By recognizing the importance of expanding the diversity of examples of non-normative practices and deepening the reflection on the characteristics of the blotting approach to these practices, these questions are configured as a research horizon for future analyses on the topic.

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