

Educommunicative dialogism in journalistic educational ecosystems

Antonia Alves Pereira

Faculty member at the State University of Mato Grosso, teaching in the Journalism program and the Graduate Program in Teaching in Intercultural Indigenous Contexts. Ph.D. in Communication from the State University of Rio de Janeiro and Master's in Communication Sciences from the University of São Paulo.

E-mail: antoniaalves@unemat.br. ORCID: <https://orcid.org/0000-0002-6437-0874>

Abstract: The article discusses educommunicative ecosystems through the dialogical-citizen dimension and the concept of pronouncing the world, drawing on the notions of journalistic formative ecosystems and educommunicative dialogism in journalism education, based on the fields of Educommunication and Communication Geographies. The theoretical-methodological framework articulates Freirean pedagogies, the pedagogy of journalism, and journalism as a form of cultural emancipation, in dialogue with the ideas of Paulo Freire, Jesús Martín-Barbero, and Milton Santos. The results indicate that the courses foster educational territories grounded in pedagogical-communicational practices and dialogical extension.

Keywords: journalism courses; educommunication, educational territories, educommunicative dialogism, emancipation.

Resumo: O artigo discute os ecossistemas educomunicativos pela dimensão dialógico-cidadã e pronúncia do mundo, por meio dos conceitos de ecossistemas formativos jornalísticos e dialogia educomunicativa no ensino de jornalismo a partir da Educomunicação e Geografias da Comunicação. O referencial teórico-metodológico articula as pedagogias freirianas, a pedagogia do jornalismo e o jornalismo como emancipação cultural ao pensamento de Paulo Freire, Jesus Martín-Barbero e Milton Santos. Os resultados demonstraram que os cursos possibilitam territórios educativos com práticas pedagógico-comunicacionais e extensão dialógica.

Palavras-chave: cursos de jornalismo, educomunicação, territórios educativos, dialogia educomunicativa, emancipação.

1. JOURNALISM PROGRAMS AS ENGINES OF EDUCATIONAL TERRITORIES

As a transdisciplinary endeavor, Educommunication and the Geographies of Communication¹ can provide a solid foundation for shaping the formative

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1 MOREIRA, Sonia Virgínia. **Geografias da comunicação, uma disciplina.** 40^o Congresso Brasileiro de Ciências da Comunicação. Curitiba, 4–9 set. 2017.

2 SANTOS, Milton. O retorno do território. In: OSAL: Observatório Social de América Latina. **Territorio y movimientos sociales**. Buenos Aires: CLACSO, 2005. a. 6, n. 16. p. 255-261.

3 SANTOS, Milton et al. **O papel ativo da Geografia: um manifesto**. Encontro Nacional de Geógrafos. Florianópolis, 2000. p. 12

4 SANTOS, 2005, p. 255.

5 BRASIL. **Resolução CNE/CES nº 7, de 18 de dezembro de 2018**. Establishes Guidelines for Extension in Brazilian Higher Education and regulates the provisions of Goal 12.7 of Law No. 13,005/2014, which approves the National Education Plan - PNE 2014-2024. Brasília: Diário Oficial da União, 2018.

6 ORGANIZAÇÃO DAS NAÇÕES UNIDAS. **Objetivos de Desenvolvimento Sustentável**. Genebra: ONU, 2015. Available at: <https://brasil.un.org/pt-br/sdgs>. Accessed in: 6 Jan. 2025.

7 CABRAL, Raquel; GHRE, Thiago (org.). **Guia Agenda 2030: integrando ODS, educação e sociedade**. São Paulo: Lucas Fúrio Melara; Raquel Cabral, 2020.

8 BRASIL. **Resolução CNE/CES nº 1/2013, aprovado em 27 de setembro de 2013**. Approves the National Curriculum Guidelines for the Undergraduate Journalism Program. Brasília: Diário Oficial da União, 2013.

9 FREIRE, Paulo. **Pedagogia do oprimido**. São Paulo: Paz & Terra, 2018a. p. 108.

10 MARTÍN-BARBERO, Jesus. **A comunicação na educação**. Translation: Maria Immacolata Vassalo Lopes e Dafne Melo. São Paulo: Contexto, 2014. p. 142.

ecosystem of journalism education through the concept of educommunicative dialogue. These concepts were developed after identifying the insertion of journalism programs within the so-called *used territory*², a notion that refers to the ways in which both hegemonic and subaltern actors make use of geographical space, each interpreting it differently. While the former view it as a resource to secure their interests, the latter perceive it as a shelter from which to recreate strategies that ensure their survival³. Driven by economic interests, technical objects that should facilitate the virtual flow of human actions may, paradoxically, contribute to the configuration of vulnerable territories⁴—emerging as “cries of the territory,” a revolutionary act of exercising power and resistance through counterflows that challenge hegemonic informational and communicational flows.

These territories can benefit from university extension initiatives⁵, particularly through the actions of undergraduate programs, to address social dilemmas aligned with the 2030 Agenda and its 17 Sustainable Development Goals (SDGs)⁶, as well as three additional goals currently under implementation in Brazil⁷. Such initiatives aim to give visibility to individuals marginalized by dominant territorial uses. Since not all places provide access to the goods and services of the urban fabric, these individuals often await interventions that will enable them to exercise a *pronunciation of the world*—a form of social emancipation and collective empowerment. This approach is also recommended by the National Curriculum Guidelines for Journalism Programs⁸ as a means to contribute to local and regional development.

In a complementary manner, the territorial and communicational interrelations that permeate the thought of Milton Santos, Paulo Freire, and Jesús Martín-Barbero are reflected in what they respectively call the *used territory*, the *pronunciation of the world*, and the *educating city*. For Freire⁹, the condition for existing in a pronounced world arises from the problematization of pronouncing subjects, which in turn leads to new forms of pronouncing. As a strategic space for the convergence and interaction of communicational ecosystems, Martín-Barbero¹⁰ conceives the educating city through project-maps, policies, and intercultural educational initiatives. These authors collectively argue for the emergence of educational territories in the areas where journalism programs are embedded—territories immersed in a shifting contemporary sensorium that, in turn, demands the use of mediations to comprehend the complex relations among communication, education, culture, and politics, enabling new forms of pronouncing regarding the right to the city and to citizenship.

This conceptual framework was applied to journalism programs across the country¹¹ through an investigation that revealed the existence of an explicit dialogical-civic dimension in some programs and a latent one in others. The analysis of course syllabi and the perspectives of program coordinators contributed to this assessment, which sought to situate everyday practice within Freirean praxis, the pedagogy of journalism¹², and journalism as a tool for social emancipation¹³.

Grounded in the Educommunication framework, which emerged as a “passport to citizenship” and led Latin American countries toward a critical stance with political and contestatory engagement¹⁴, this paradigm has been understood as an epistemology of the South¹⁵ due to its commitment to social, communicational, and cultural emancipation. It enabled a re-examination of Communication and Journalism practices embedded within the logic of modernity/coloniality through a theoretical-practical, political, and epistemological movement of resistance that reclaims denied forms of knowledge. This movement is known as the “decolonial turn,” a term coined by Nelson Maldonado-Torres in 2005¹⁶, and associated with the Modernity/Coloniality/Decoloniality (MCD) group, which adopts the term *decolonial* to both understand and act within a world marked by the persistence of global coloniality across various levels of personal and collective life¹⁷. Although this is also the preferred terminology of this study, we employ the term *descolonial* in the expression “(multi)territorial *descolonial* turn,”¹⁸ following the spelling proposed by Haesbaert. This perspective investigates the relations of knowledge and power that traverse territories, multiple territorialities, and the flows between them, resulting in a multiterritoriality of practices, forms of *r-existence*, and struggles of culturally and territorially subaltern groups, thereby requiring a perspective “from below.” Despite criticisms linking this term to the historical process of decolonization, Haesbaert¹⁹ argues that both aim to combat the coloniality entrenched in societies, and that their main distinction lies in political debate rather than in a substantive conceptual divergence. Given the lack of consensus, he considers it an “unwinnable debate.”

Within this situational panorama, the map of contemporary mutations²⁰ was applied to training spaces, framing them as a *journalistic formative ecosystem*, herein defined as:

a collaborative educommunicative space designed to foster pedagogical-communicational practices in journalism education, grounded in ethics, active listening, respect for diverse knowledges, and the lived experience of interculturality from an emancipatory perspective, engaging dialogical subjects in intervention actions within the educational territory²¹.

This concept originated from that of the *communicative ecosystem*, used in the educommunication paradigm to describe the communicational environment of dialogic interaction spaces that bring together social actors around the decentralization of voices, horizontal relationships, social dialogue, and the guarantee of access to technological and media resources—resources that must be available to all for the exercise of citizenship.

In the context of training environments, such a space tends to expand when its communicative environment is nurtured with care, fostering exchanges, active listening, and interventionist practices that broaden the collective, participatory, and dialogic spaces of individuals in training, as well as their interactions with local actors. Through cooperative engagement, dialogical subjects act toward the *pronunciation of the world* and collective commitment, aiming to improve the

11 PEREIRA, Antonia Alves. **Formação em jornalismo**: um estudo de projetos pedagógicos e práticas comunicacionais em diferentes regiões brasileiras. 2023. 315 f. Thesis (Communication Program) – Universidade do Estado do Rio de Janeiro, Rio de Janeiro, 2023.

12 MEDITSCH, Eduardo; KRONBAUER, Janaïne; BEZERRA, Juliana Freire. (org.). **Pedagogia do jornalismo**: desafios, experiências e inovações. Florianópolis: Insular, 2020.

13 OLIVEIRA, Dennis de. **Jornalismo e emancipação**: uma prática jornalística baseada em Paulo Freire. Curitiba: Appris, 2017.

14 MARQUES DE MELO, José. **Comunicação**: teoria e política. São Paulo: Summus, 1985. p. 11.

15 ROSA, Rosane. Epistemologias do Sul: desafios teórico-metodológicos da educação. **Comunicação & Educação**, São Paulo, v. 2, n. 25, p. 20-30, 2020. <https://doi.org/10.11606/issn.2316-9125.v25i2p20-30>

16 MIGNOLO, Walter. **Desobediência epistêmica**: retórica de la modernidad, lógica de la colonialidad y gramática de la descolonialidad. Argentina: Ediciones del Signo, 2010.

17 BALLESTRIN, Luciana. América Latina e o giro decolonial. **Revista Brasileira de Ciência Política**, Brasília, n. 11. p. 89-117, 2013. p. 90.

18 HAESBAERT, Rogério. **Território e descolonialidade**: sobre o giro (multi) territorial/de(s)colonial na América Latina. Ciudad Autónoma de Buenos Aires: Clacso; Niterói: PPGG-UFF, 2021. p. 139-142; 155.

19 *Ibid.*, p. 94.

dialogic climate and the exercise of citizenship through shared communication management. To this end, we developed the concept of educommunicative dialogy, which elevates the environment of the formative space, defined as:

a sensitive experience that enhances the relationships among dialogical subjects within the journalistic formative ecosystem is cultivated through pedagogical-communicational practices driven by social justice, collaborative production, the exercise of citizenship within the educational territory, and the development of educommunicative competencies in journalism as a means of cultural emancipation, which underpin the formative itineraries²².

The concepts of *journalistic formative ecosystem* and *educommunicative dialogy* are fundamental for journalism education. While educommunicative dialogy enhances the graduate's competencies for active engagement in the social context, the journalistic formative ecosystem expands in accordance with the possibilities generated by such dialogy. For its implementation, pedagogical-communicational practices must be developed through communicational strategies that intensify the relationships of knowing–power–doing–coexisting within training processes²³, with intervention programs designed in collaboration with the respective intervention areas. These programs, in turn, are aligned with the SDGs and the thematic axes of university extension: education; culture; communication; labor; environment; health; human rights and justice; technology and production.

For an interventionist dialogical-citizen practice, cultural synthesis²⁴—a key element of Freirean dialogical action and the antithesis of cultural invasion—ensures that university extension does not disregard local knowledge while fostering participation, collaboration, and the protagonism of those involved. This goal will be achieved through a resistance agenda that examines the communicational phenomenon with a focus on processes, practices, and cultural experiences, rather than exclusively on journalism, media, and technology²⁵. In this sense, education may be understood as “a form of intervention in the world,”²⁶ shaping active, creative, and dialogical citizens willing to challenge and transform unjust and unequal social realities.

In addition to the introduction and the open-ended considerations, the article is structured into four sections. The first discusses pedagogical-communicational practices in interaction with Freirean, emergent, and journalism pedagogies, which align with the dialogical-citizen dimension. The second addresses the educommunicative indicators of the formative pathway within the sociocultural context. The third presents the educommunicative itineraries and the knowledge pathways as a dialogical and citizen process aimed at strengthening formative spaces. Finally, the article justifies the choice of the term *itineraries*.

2. PEDAGOGICAL-COMMUNICATIONAL PRACTICES

Among the intervention areas of Educommunication is the pedagogy of communication, which focuses on the daily dynamics of didactics to anticipate

20 RINCÓN, Omar; MARTÍN-BARBERO, Jesús. Mapa Insome 2017: ensayos sobre el sensorium contemporáneo, un mapa para investigar la mutación cultural. In: JACKS, Nilda; SCHMITZ, Daniela; WOTRI-CH, Laura (org.). **Un nuevo mapa para investigar la mutación cultural**: diálogo con la propuesta de Jesús Martín-Barbero. Ed. Omar Rincón. Translation: Fabríca Reginato. Quito: Ediciones Ciespal, 2019. p. 17-23.

21 PEREIRA, Antonia Alves. **Formação em jornalismo**: um estudo de projetos pedagógicos e práticas comunicacionais em diferentes regiões brasileiras. 2023. 315 f. Thesis (Communication Program) – Universidade do Estado do Rio de Janeiro, Rio de Janeiro, 2023. p. 98.

22 *Ibid.*, p. 77.

23 *Ibid.*, p. 209.

24 FREIRE, 2018a, p. 245-253.

25 RINCÓN, Omar. **Mutações bastardas da comunicação. MATRIZES**, São Paulo, v. 12, n. 1, p. 65-78, 2018. <https://doi.org/10.11606/issn.1982-8160.v12i1p65-78>

26 FREIRE, Paulo. **Pedagogia da Autonomia**: saberes necessários à prática educativa. Rio de Janeiro; São Paulo: Editora Paz & Terra, 2018b, p. 96.

the multiplication of educational agents' actions through projects, as noted by Soares²⁷. Its inspiration stems from Penteado's²⁸ conception, who views it as a methodology of school communication linked to human communicational capacity, the lived experience of didactics, and educational practice within a communicational process mediated by technologies. These technologies enable the exercise of transformative power in school education, serving as a foundation for the full exercise of citizenship.

Given its demarcation within the teaching–learning process, Mello²⁹ problematized this didactic approach and proposed its redefinition as pedagogical-communicational practices with communicational strategies that support the development of competencies in dialogue, mutual listening, organization and expression of thought, communicative management and its application, collaboration and sharing, decision-making, problem-solving, and evaluation/self-evaluation. This proposal should be operationalized through educommunicative indicators, including: dialogical actions—mutual listening, collective thinking, acknowledgment of differing perspectives, sharing and reflection on ideas, and the generation of new ideas; shared communication management—communicative action, appropriation and management of communication languages, and critical media literacy; participation and protagonism at different levels—planning, implementation, evaluation, facilitation, full and autonomous collaboration, and decision-making; as well as new teacher–student relationships, grounded in educommunicative competencies developed throughout the formative trajectory: dialogue (thinking and constructing collectively), mutual listening, organization and expression of thought (reflection), collaboration, sharing (experiences and ideas), shared communication management, use of information and communication technologies, collective decision-making, joint problem-solving, and evaluation (peer and self-assessment).

These indicators were subsequently redefined to incorporate elements of dialogical action (unity, collaboration, organization, and cultural synthesis)³⁰ and the mediations of the map of contemporary mutations (identities, narratives, citizenships, and networks)³¹, culminating in the cartography for journalistic formative ecosystems (Figure 1). This framework is examined to assess journalist training in interaction with vulnerable territories, referred to by Santos as the *used territory* and *solidarity in action*, representing, respectively, spaces of all (*banal*) and hegemonic actors³².

27 SOARES, Ismar de Oliveira. **Educomunicação**: o conceito, a aplicação, o profissional. São Paulo: Paulina, 2011, p. 48.

28 PENTEADO, Heloísa Dupas (org.). **Pedagogia da comunicação**: teorias e práticas. São Paulo: Cortez, 2001, p. 14.

29 MELLO, Luci Ferraz. **Educomunicação e as práticas pedagógico-comunicacionais da avaliação formativa no ensino básico**. 2016. 374 p. Thesis (Communication Sciences Program) – Universidade de São Paulo, São Paulo, 2016, p. 86; 134; 138.

30 FREIRE, 2018a, p. 226-255.

31 RINCÓN; MARTÍN-BARBERO, 2019, p. 17-23.

32 SANTOS, Milton. **A natureza do espaço**: espaço e tempo: razão e emoção. 4th ed. (Coleção Milton Santos; 1). São Paulo: Edusp, 2020, p. 270.

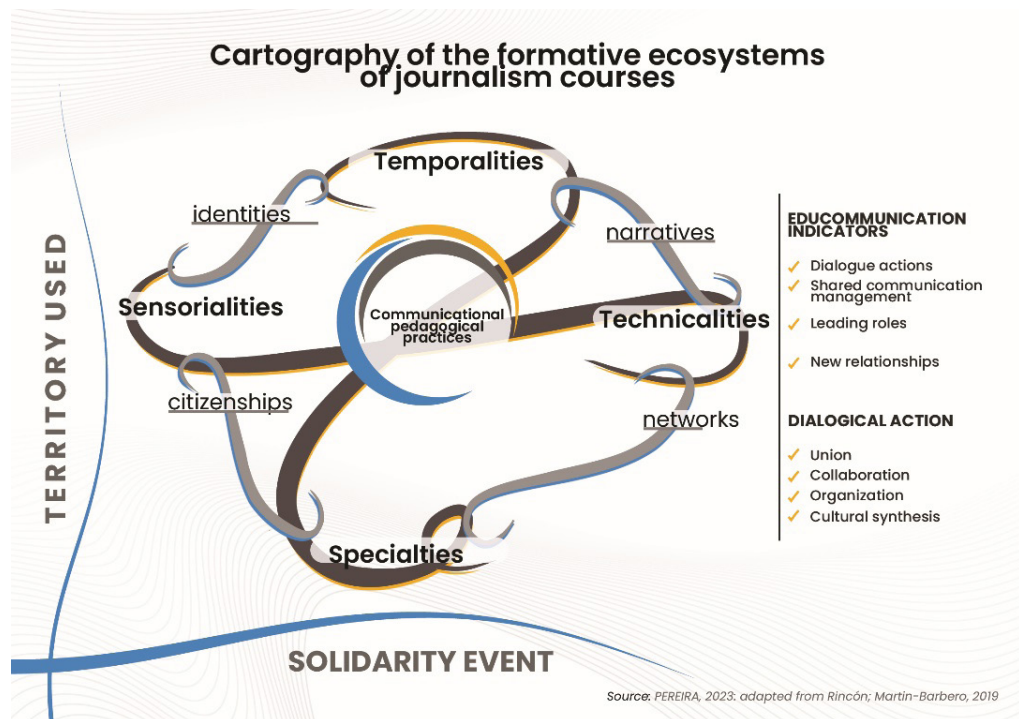


Figure 1: Barberian cartography applied to formative ecosystems.

Source: adapted from Pereira³³.

This situational panorama indicates that there is space for emergent pedagogies that awaken trainees, guided by teachers and coordinators, around a formative praxis made visible through the exercise of citizenship and democratic, dialogical, and participatory communication³⁴, articulated with extensionist practice as an intervention. This proposal, integrating theory and practice within the formative trajectory, sensitizes graduates to the “cries of the territory,” providing conditions for journalism pedagogy to strengthen, as demonstrated by the experience of the first instructors.

Established in the 1940s as a Journalism program, the course lost its autonomy between 1969 and 2013, becoming merely a specialization within Social Communication, until the new National Curriculum Guidelines reinstated Journalism as an independent course. During these five decades, its praxis was constrained by a curriculum focused on training polyvalent communicators. Among the pioneers, Danton Jobim and Luiz Beltrão integrated theory and practice within a framework that emphasized the learning environment in addition to content. This legacy continued with José Marques de Melo and Eduardo Meditsch, who were students of Beltrão and Marques de Melo, respectively.

In Jobim’s pedagogical proposal, journalism education constituted a dialogical space for experiencing an interdisciplinary and integrated curriculum within the school (as a center of experimentation), refining market techniques, articulating theory and practice, and promoting a balance between culture

33 PEREIRA, *op. cit.*, p. 99.

34 ROSA, 2020, p. 22.

and technique through teacher mediation. This enabled students and professionals to become curious scholars of knowledge repositories and pathways to be explored³⁵. His teaching approach emphasized the careful selection of instructional methods and lesson planning to prevent failure, while maintaining attention to the students' satisfaction, fostering learning through creative and structured activities with didactic language. This practice resonates with the principles of communicative ecosystems, which nurture the health of the learning environment and the relationships among participants, as all are committed to collective well-being.

Beltrão's pedagogy, characterized by educational and communicational practice, systematized the professional formation of journalists and teachers in alignment with market demands, combining instruction with moral, ethical, humanistic, and practical education for the common good. Embedded in social, economic, political, and cultural contexts, the didactic-pedagogical plans moved from theoretical perspectives to the application of knowledge in the newsroom laboratory³⁶. Beltrão argued that democratic institutions support free, vigorous, and respected journalism, as well as professional practice grounded in social responsibility and freedom—principles aligned with Freirean and educommunicative assumptions.

Marques de Melo's view of education as a practice of freedom³⁷ was evident in his didactic-pedagogical actions as a form of resistance to the military dictatorship and the imposition of the Minimum Curriculum on Social Communication courses, as well as in his work in communication pedagogy. He contended that meaningful change would be achieved not through curricular imposition but through university research and pedagogical and professional practices open to social dynamics, fostering political and cultural transformation³⁸. Similarly, Meditsch³⁹, in his dedication to journalism pedagogy, maintained that journalistic activity functions as both a discipline and professional practice, shaping critical, competent, and creative professionals capable of transforming reality in accordance with Freirean ideals.

From the outset of the pioneers, the pedagogy of journalism and Educommunication conceive subjects through dialogue and citizenship. According to Pinheiro⁴⁰, these two perspectives cooperate in education amid technological transformations, enabling journalists to navigate the paths of citizenship guided by ethical codes in professional practice and by values that envision a plural, democratic, and egalitarian society. This formative process is aimed at cultivating critical citizens, and its consolidation occurs through dialogue and participatory management of processes and resources, fostering a more balanced distribution of knowledge–power relations between teachers and students.

In journalism programs, the principles of reciprocity and everyday listening (hearing, observing, and feeling) reflect what Freire and Guimarães⁴¹ highlighted

35 JOBIM, Danton. **Pedagogia del periodismo: metodos de ensenanza orientados para la prensa escrita**. Quito: Ciespal, 1964, p. 3-6; 55.

36 BELTRÃO, Luiz. **Iniciação à filosofia do jornalismo**. Rio de Janeiro: Agir, 1960.

37 FREIRE, Paulo. **Educação como prática da liberdade**. São Paulo: Paz & Terra, 2019.

38 MARQUES DE MELO, José. Poder, Universidade e Escolas de Comunicação. In: MARQUES DE MELO, José; FADUAL, Ana Maria; SILVA, Carlos Eduardo Lins da. (org.). **Ideologia e poder no ensino da Comunicação**. São Paulo: Intercom; Cortez & Moraes, 1979. p. 39.

39 MEDITSCH, Eduardo. **Pedagogia do jornalismo: desafios, experiências e inovações**. Florianópolis: Insular, 2020op. cit.

40 PINHEIRO, Rose Mara. O desafio do ensino do Jornalismo frente às mídias móveis. In: PINHEIRO, Elton Bruno; VARÃO, Rafiza; BARCELLOS, Zanei (org.). **Práticas e tensionamentos contemporâneos no ensino de jornalismo**. Brasília: Universidade de Brasília, Faculdade de Comunicação, 2018, p. 119-126.

regarding communication media as technical and political instruments serving particular interests, neither inherently good nor bad. Education oriented toward a more just society creates conditions for the democratization of communication through communicative dialogue, encouraging individuals to reconsider the shared experience of the common in encounters with interlocutory subjects moving toward inquiry, curiosity, and incompleteness within dialogical processes that engage unfinished subjects⁴².

At its core, the pedagogy of journalism incorporates the Freirean trajectory of knowledge, also present in the educommunicative paradigm, enabling the emergence of acts of *r-existence* for the *pronunciation of the world*. Responsible for the health of the formative space, shared communication management, mediated by an educommunicator, facilitates dialogue, dialogical relationships, and protagonist participation, enhancing the pedagogical-dialogical-collaborative climate. This mediator employs communicational strategies to ensure that interactions are dialogical, horizontal, and sensitive to the confrontation and interplay of diverse knowledges and interests within the multiterritorial environment of the ecosystems.

For journalism's civic and educommunicative practice as cultural emancipation, subjects perform the *pronunciation of the world* through both counter-hegemonic and hegemonic media. Their formative praxis is sustained by sensitivity in relating to others and by the force of *r-existence* for transforming the world, permeated by the dialogical-citizen dimension. This educational practice is lived with attentiveness—to see, hear, listen, feel, and recognize gaps and fissures—enabling the confrontation, reaffirmation, and transformation of the colonial matrix of power-knowledge⁴³, and allowing the transversal engagement with themes related to human rights, environmental education, inclusion, and ethnic-racial and gender issues.

3. EDUCOMMUNICATIVE AND FREIREAN INDICATORS

For the existence of citizenship, the courage to resist and to advocate—while respecting culture and the pursuit of freedom—requires rules of coexistence that social beings accept to expand the processes of living, belonging to a group, and communicating within it, in the context of access to goods and services managed through territorial uses and governance. This perspective aligns with Freirean principles of collaborative action and critical dialogue, nurtured by the struggle for liberation and the willingness to risk a word in encounter with another, toward something possible. Within the emerging educational territory, courses strengthen their relationships with the community, elevating local subjects to co-authors of their productions as well as sources of knowledge.

These systemic approaches, in contexts of participation, reflective exchanges, and knowledge construction, enhance educommunicative competencies in journalistic practice as cultural emancipation and dialogical extension. To

41 FREIRE, Paulo; GUIMARÃES, Sergio. **Partir da infância**: diálogos sobre Educação. Rio de Janeiro: Paz e Terra, 2013. p. 22.

42 FREIRE, Paulo. **Extensão ou comunicação?** Translation: Rosisca Darcy de Oliveira. 7th ed. Rio de Janeiro: Paz e Terra, 1983; p. 38-45.

43 WALSH, Catherine. **Agrietar la Uni-versidad**: Reflexiones interculturales y decoloniales por/para la vida. Querétaro/México: Universidad Pedagógica Nacional, 2023. p. 156.

maximize formative spaces, we propose itineraries, knowledge pathways, and intervention programs. Each program engages two areas of educommunication, driven by the transversal nature of pedagogical-communicational practices (supported by communication as an extension theme). These areas are: mediating action—education for communication and epistemological reflection; reflective praxis—communication management and technological mediation; protagonism—communicative expression and media production; and holistic experience—communication with the transcendent and total ecology, the latter still under study.

Figure 2 illustrates this articulation, highlighting the transversal dimension of SDG 17 (partnerships and means of implementation) as the driving force for mobilizing each itinerary: SDG 4 underpins the inclusive education itinerary; SDG 16 guides the social justice itinerary; and SDG 11 supports the socio-environmental educommunication itinerary. This framework is adaptable to any context in which the 2030 Agenda is implemented.

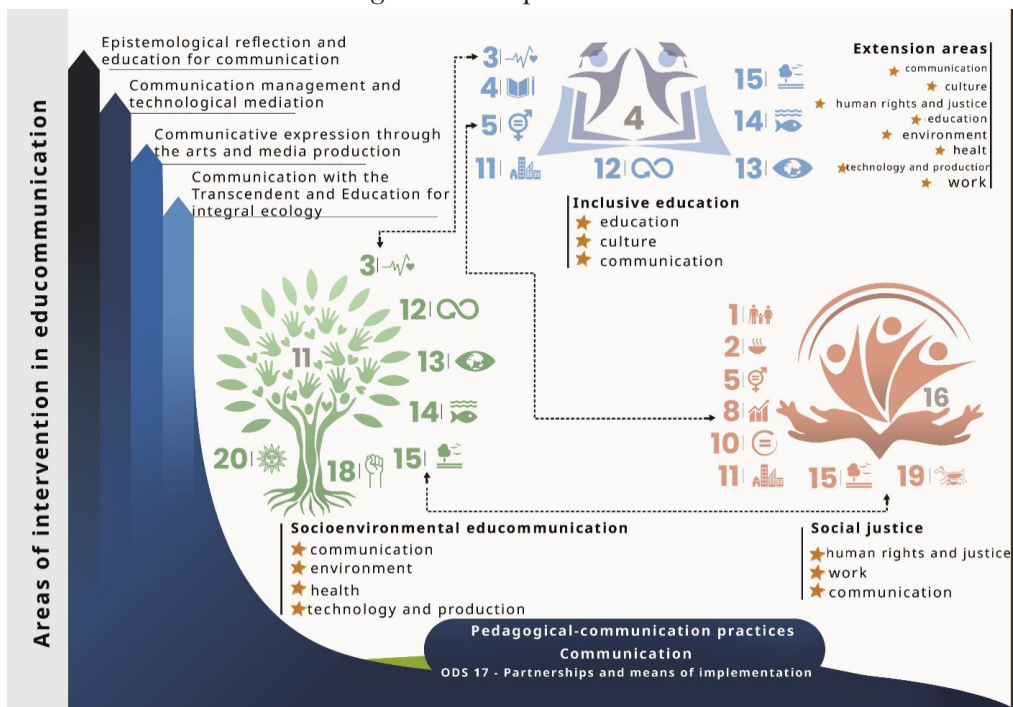


Figure 2: Educommunicative itineraries for formative spaces.

Source: adapted from Pereira⁴⁴.

Within the ground of the *used territory* in journalism programs, the SDGs are operationalized through communicational strategies embedded in the formative programs (mediating action, formative praxis, protagonism, and holistic experience) to foster a dialogical pedagogical climate, journalism pedagogy, and holistic-transcendental solidarity. This is manifested in respect for diverse

44 Pereira, op. cit.

beliefs, care for the cosmos, and communicational relationships sustained as knowledge–power–practice–coexistence within the educommunicative dialogy of formative ecosystems.

Within the inclusive education itinerary, actions originate from quality education (SDG 4) and mobilize nine additional goals to strengthen care for life—health and well-being (SDG 3) and life on land and in water (SDGs 14 and 15)—as well as human responsibility regarding sustainable consumption and production (SDG 12), climate action (SDG 13), and gender and racial equality (SDGs 5 and 18), all in support of sustainable cities and communities (SDG 11) through practices that value art and culture (SDG 19). This pathway is developed through communication, education, and culture, the thematic pillars of extension.

Advancing these concerns (SDGs 3, 12, 13, 14, 15), the socio-environmental educommunication itinerary, based on SDG 11, envisions sustainable cities and communities as communicative ecosystems radiating art and culture (SDG 19) and practices for climate justice, inclusive of indigenous peoples and traditional communities (SDG 20). The extension themes mobilized in this itinerary include communication, environment, health, and technology and production.

Starting from SDG 16 (peace, justice, and strong institutions), the social justice itinerary is grounded in extensionist actions related to human and labor rights, as well as communication, reflecting a commitment to eradicating poverty and hunger (SDGs 1 and 2), reducing inequalities (SDG 10), promoting gender and racial equality (SDGs 5 and 18), ensuring decent work and economic growth (SDG 8), and caring for the planet in pursuit of urban and climate sustainability (SDGs 11 and 12).

These itineraries contribute to breaking colonialist logics—conquest, divide-and-rule, manipulation, and cultural invasion⁴⁵—while enhancing dialogical actions (unity, collaboration, organization, and cultural synthesis) and reinforcing the requirements for teaching and mediating knowledge in the *Pedagogy of Autonomy*⁴⁶. From formative ecosystems to extension sites, both trainees and participants in the programs feed into a formative praxis aimed at interventionist, liberating, humanistic, and dialogical education.

4. CARTOGRAPHY OF EDUCOMMUNICATIVE INDICATORS

As previously discussed, dialogical action engages subjects in their daily interactions and can be visualized through Barberian cartography, which moves along mediation axes manifesting in space-time flows (temporalities/spatialities) and technosensory dimensions (technicalities/sensorialities). From the confluence of these axes emerge mediations of identities, narratives, citizenships, and networks, which, when integrated with educommunicative indicators, inform the design of authentic and dialogical formative ecosystem programs. Since these indicators are not innate, they require careful cultivation

45 Freire, 2018a, p. 185-226.

46 *Id.*, 2018b.

within the dialogical-citizen triad of actions: dialogue–identities–unity, shared communication management–narratives–collaboration, and protagonist participation–citizenship–organization and relationships–networks–cultural synthesis. Doctoral research revealed that these indicators⁴⁷ manifest in multiple forms, reflecting the complexity and diversity of formative and extensionist practices.

The indicator of “dialogue–identities–unity actions” is manifested in the relationships among course actors, both internally and in interactions with the community. It emerges through peer dialogue, social dialogue, interdisciplinary exchange, problematization, and intercultural communication, while also encompassing methodology, commitment, expression, and the learning environment. In the “shared communication management–narratives–collaboration” indicator, forms of interaction reveal an interdisciplinary practice that integrates the formative curriculum with teaching, research, and extension, employing formative, interdisciplinary, methodological, pedagogical, and educommunicative-collaborative strategies. The “protagonist participation–citizenships–organization” indicator reflects topics and actions oriented toward plurality, diversity, and citizenship, engaging all participants as protagonists with critical-reflective and collaborative attitudes. The “new relationships–networks–cultural synthesis” indicator highlights the dialogical-citizen dimension as transversal to both the formative and extensionist processes. This is evident in courses focused on local and environmental journalism, integrating cultural, human rights, and emancipatory perspectives, demonstrating that new relationships arise from attitudes, mediations, diversity, knowledge exchange, and a sense of belonging.

It is important to note that not all courses are conducted in a fully dialogical manner, even when the syllabus allows for it. The contribution of an educommunicator—a mediator with educommunicative competencies—is essential within the formative journalism ecosystem to create opportunities for dialogue, even when only gaps or openings for listening and engagement are present. Many courses are already in this process, seeking to implement Paulo Freire’s principles of dialogical processes and social emancipation in their activities.

As a formative ecosystem, the internal environment of journalism courses is embedded in communication flows that can be open, decentralized, or interdiscursive. Within this context, it is possible to enhance communicational density and the resilience of these spaces⁴⁸ by incorporating participatory actions that foster plural and diverse exchanges in daily practice. Such initiatives amplify voices and help reduce inequalities through a sensitive approach to the demands of the encounter space, stimulating dialogical and emancipatory practices. This space simultaneously constitutes the realm of Freirean praxis and the pedagogy of journalism, serving as the foundation for emancipatory and educommunicative journalistic practice.

47 Pereira, *op. cit.*, p. 132.

48 PASTI, André. **Mídia, território e comunicação ascendente**: políticas e disputas para a democratização da comunicação na Argentina. 2018. 305 f. Thesis (Doctorate in Geography). Universidade de São Paulo, São Paulo, 2018, p. 161.

5. WHY EDUCOMMUNICATIVE ITINERARIES?

The term *itinerary* denotes a path to be traversed within a formative trajectory, structured with didactic, methodological, and edumunicative elements to render the curriculum flexible, interdisciplinary, and open. Such an approach can transform spaces and processes by accounting for the rhythms, choices, and possibilities of students, while valuing the human dimension and fostering journalistic education oriented toward social justice. Accordingly, we propose itineraries implemented through dialogical, inclusive, critical, and civic strategies to accompany the transformations occurring in education, supporting individualized learning trajectories and diverse pathways of knowledge acquisition.

In their design, actions must be planned, evaluated, and systematized from a dialogical perspective, as highlighted by Padilha⁴⁹, Romão⁵⁰, and Jara⁵¹, while also recognizing that dialogue is not a straightforward process, given the differing opinions that emerge within networks of social interaction—assumptions that must be addressed and negotiated⁵². The didactic-pedagogical trajectory, aligned with edumunicative principles, underpins a methodological practice that is itself dialogical, participatory, and mobilizing of communication for civic engagement⁵³, fostering the construction of relationships among individuals, the planet, and society, while promoting and defending human rights⁵⁴.

The *knowledge–power–action–coexistence* dimension of these itineraries enables participants to question “why did this happen and not that?”⁵⁵, while recovering lived experiences to communicate them and generate new ones. Interventionist programs open pathways for reflection on pedagogical trajectories that are sensitive to social dilemmas in vulnerable territories. As collective work, the formative trail fosters collaboration by connecting people, topics, agendas, outputs, and perspectives, thereby enabling more inclusive and autonomous learning and contributing to a society that is more equitable, inclusive, and sustainable. The dialogical-civic dimension of this emancipatory practice disseminates high-quality, publicly relevant information, reaching local populations through, for, and with journalistic production.

6. UNFINISHED CONSIDERATIONS

The itineraries presented have been documented in specific publications. As an innovative concept, these itineraries constitute a transformative praxis for actions in vulnerable territories, to be initiated by the activities of journalism courses within the contexts of their insertion, aiming to address social dilemmas and contribute to social transformation. In the dissertation that originated this proposal, some courses were observed engaging in media production and edumunicative practices within schools, labor unions, and community associations, indicating a belief that dialogical and civic initiatives are essential elements for transforming the surrounding communities. Among these, courses

49 PADILHA, Paulo Roberto. **Planejamento dialógico: como construir o projeto político-pedagógico da escola**. 9. ed. São Paulo: Cortez, 2017.

50 ROMÃO, José Eustáquio. **Avaliação dialógica: desafios e perspectivas**. 9th ed. São Paulo: Cortez, 2011.

51 JARA, Oscar. H. **Para sistematizar experiências**. Translation: Maria Viana Resende. v. 2. Brasília: MMA, 2006. p. 11-17.

52 BOHM, David. **Diálogo: comunicação e redes de convivência**. (edited by NICHOL, Lee). Translation: Humberto Manotti. São Paulo: Palas Athenas, 2005, p. 83-95.

53 SOARES, *op. cit.*, p. 84-94.

54 ASSOCIAÇÃO BRASILEIRA DE PESQUISADORES E PROFISSIONAIS EM EDUCOMUNICAÇÃO. **Trilha de Saberes da Revista Casa Comum passa a integrar site da ABPEducom**. São Paulo: ABPEducom, 2023.

55 JARA, *op. cit.*, p. 11-17.

from institutions that implemented multiple actions stand out: State University of Bahia, Federal University of Uberlândia, Salesian University Center of São Paulo, Federal University of Goiás, and Higher Education in Advertising and Marketing. Media production, as an educommunication intervention area, when developed within a media outlet by a graduate with this profile, can foster an understanding of the dialogical-civic dimension necessary for the emergence of educational territories.

Through the application of these itineraries, uncertainties can be infused with a sense of hope, presenting a horizon for a dialogical-civic experience as an expression of the *pronunciation of the world*, which aligns with the SDGs to advance a just, equitable, supportive, sustainable, and communicative society. It is within the gaps and fissures of inequality that actors perceive opportunities to act with a perspective of hope and trust toward social and climate justice. In this way, emancipatory journalism materializes without the fear of transgressing what has conventionally been called “journalistic neutrality,” allowing the expression of diverse viewpoints while reinforcing an initial stance grounded in ethical and authentic commitment.

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