

# Classroom Activities

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Is Communication/Education a pre-existing space? As Paulo Freire says, we live in the world and with the world. And what world is this? It is the one that is brought to the horizon of our perception, to the universe of our knowledge. After all, we cannot “see” all events, in all places. It is necessary that “someone” relates them to us. The world that is brought to us, that we know and from which we reflect, is a world that reaches us EDITED, that is, it is redesigned in a journey that passes through hundreds, sometimes thousands of filters until it “appears” on the radio, on television, in the newspaper. Or in the neighbor’s speech and in the students’ conversations (Baccega, 1994, p. 7-14).

## 1. INTRODUCTION

In this edition, we will reflect on Educommunication as a space to be constructed from the perspective of Baccega (1994) and as a world that is brought to our perception; a world that arrives edited and redesigned on a path that passes through hundreds, and sometimes thousands, of filters until it “appears” on radio, television, and in newspapers—adding the Internet and social media.

The starting point is the articles in this edition, and we begin with the article “It’s João Gomes and Vittar!”: curriculum and performativity in Queer Northeastern Brazil,” by Alcidesio Oliveira da Silva Junior and Sandro Faccin Bortolazzo (2025), which is based on Foucault’s Discourse Analysis and the concept of Cultural Curriculum, and how gender and sexuality are performed and regulated on the Instagram and YouTube platforms. According to the authors, the results of the analysis reveal tensions between normative discourses

and manifestations of acceptance of diversity, showing digital platforms as curricular territories and producers of subjectivities and knowledge.

Discourse Analysis is also present in the article “‘Adolescence’: the dimension of media and digital education,” by Ana Erthal and José Brito (2025), which highlights Interdiscursive Narrative Cores that illustrate how the digital environment shapes relationships, subjectivities, and school experiences related to digital culture. The authors cite Baccega (1994, p. 120): “discourse is not strictly just this or that. One can say that it is predominantly something, but not that it has only one aspect. Hence the struggle for the constitution of meanings.” In the authors’ interpretation, the subject is questioned, oppressed, and liberated by discourse, which is capable of shaping behaviors; they advocate for the urgency of digital public policies and Educational Literacy Practices focused on access, critical participation, and media production on digital platforms.

The article “Educational processes in community broadcasting practices: potential environments for meaning-making from a heteroglossia perspective,” by Flavia Eloisa and Caimi Ricardo Cocco (2025), considers that media constitute mediators through which subjects relate to, understand, and give meaning to their surroundings, where meanings are constructed and reconstructed, narratives are negotiated, and disputes over the interpretation of the world are waged. The central question for the authors is: under what conditions do Community Broadcasting experiences constitute environments for meaning production from a heteroglossic perspective?

We conclude with the interpretative essay *Education for democracy in the social media century*, by Ryan T. Knowles, Steven Camicia and Lorissa Nelson (2025), in which the authors examine how critical media literacy can reveal hidden power structures and support education for democracy.

The activities in this edition are organized around the following themes:

- How gender and sexuality are performed and regulated on Instagram and YouTube platforms;
- The role of media and digital literacy in adolescents;
- Critical media literacy can reveal hidden power structures and support education for democracy.
- Educational processes in Community Broadcasting practices.

## **2. FIRST ACTIVITY**

### **2.1 How gender and sexuality are performed and regulated on the Instagram and YouTube platforms**

The article “‘It’s João Gomes and Vittar!’: curriculum and performativity in Queer Northeastern Brazil,” by Alcidesio Oliveira da Silva Junior and Sandro Faccin Bortolazzo (2025), seeks to understand the articulations and knowledge about the Northeastern man, the modes of gender production, and sexuality, using comments from followers on a post from singer João Gomes’ Instagram

account and on the music video of his song with Pablo Vittar published on YouTube. The target audience for this activity includes Communication and Education professionals, and high school students.

1. We begin by suggesting that you watch the music video for João Gomes' song featuring Pablo Vittar, available on YouTube, and leave your comments;

2. The student should compare their comment with the comments available on YouTube and Instagram. To support this activity, we suggest reading the sections *FIRST BEATS* and *Feel the blast! Analytical notes* from the article. From this, verify that the authors consider that the comments from internet users point to movements of acceptance, discomfort, and/or aversion towards the duet; they argue that a Cultural Curriculum extends with its lines of learning on social platforms and networks, constructing other knowledge and displacing or reiterating stereotypes;

3. For group work by both undergraduate and high school students, we suggest reading the items *Representations of the Northeastern man in dispute* and *The presence of Pablo Vittar and drag performance as a rupture*, with the aim of revisiting the figure of the Northeasterner in classic literature (Graciliano Ramos and/or Guimarães Rosa) and cordel literature;

4. Compare your considerations with those of the authors in the section *Moral tensions and the markers of gender, sexuality, and regionality* and write whether you agree or disagree;

5. Read and analyze the conclusions in the section *Time for the last dance...* We have selected the two conclusions as a point of discussion:

- "The analysis of the "Vira Lata" case highlights how digital platforms and social networks operate as Cultural Curricula that produce and regulate knowledge;

- "When analyzing the comments, we identified, on the one hand, the emergence of discourses that activate traditional values [...] to reject the presence of a *drag queen* in the field of Northeastern Brazilian music; on the other hand, discourses that affirm the diversity and power of queer expressions as a legitimate part of popular culture."

### 3. SECOND ACTIVITY

#### 3.1 *The dimension of media and digital education in adolescents*

The activity is based on the article: "Adolescence': the dimension of media and digital education," by Ana Erthal and José Brito (2025). The article analyzes the series *Adolescence* (Netflix, (2025) from the perspective of media and information literacy, exploring the discourse and sociocultural dynamics experienced by hyper-connected adolescents. The series, in the authors' analysis, addresses themes such as: the experience of sexuality; the mediation of digital uses; the dangers of cyberbullying; the toxicities of the school environment; the pressure

for performance; the taboo of the masculinist movement; the romanticization of fatherhood and motherhood; and the dangers of victimization and toxic sentimentalism.

We organized this activity for education professionals—teachers, coordinators, and high school students, as well as their parents or guardians. We propose the following didactic sequence:

1. Read the introduction of the article, preferably at the school's pedagogical meeting and also at the parents' meeting, highlighting the most impactful points for your school. We have selected some: the experience of sexuality, the dangers of cyberbullying, the cell phone as an extension of the body, memory, and life of adolescents, among others. After this reading, point out how the school team can contribute to pedagogically addressing these points with their students;

2. Check who watched the series and ask them to act out and describe the scenes related to the role of the school. For those who did not watch it, we suggest reading the episode descriptions in item 2 "*The Adolescence series*," recording their opinion on each episode;

3. Item 3.1 of the article deals with the *Dominant discourse*, which in the series refers to the sexism and misogyny disseminated on social media in specific codes—such as ideologies that motivate crime—and the presence of Emojis that are not merely representations of behavioral states or reactions to text, audio, and video messages;

4. In item 3.2 "*Interdiscourse*," the authors present criticisms of the educational system which, in their analysis, reflect a consolidated, compulsory, bureaucratic, limiting structure, slow to keep up with the changes brought about by technology and insufficiently able to debate what happens in schools and outside of them. Based on this item, do you, as an educator, agree?

5. Read the conclusions, highlighting the following point: the analysis developed on the series *Adolescence* shows the need to promote media literacy as a fundamental axis of contemporary debate; the narrative shows adolescents and adults affected by incomprehensible digital codes, revealing how the absence of media literacy amplifies psychic, social, and institutional vulnerabilities.

## 4. THIRD ACTIVITY

### 4.1 Critical media literacy can reveal hidden power structures and support education.

Media literacy and its significance for social media has been the subject of reflection in editions of this journal. The article for this activity presents the perspective of how critical media literacy can reveal hidden power structures and support education for democracy. This issue is analyzed in the article *Education for democracy in the social media century* by Ryan T. Knowles, Steven Camicia, and Lorissa Nelson (2025).

The target audience for this activity is social media and education professionals, as well as high school students. We present the following teaching sequence:

1. Suggest reading the *Introduction* and selecting the most significant ideas. We have selected some to be discussed in a group:

- a. “Technological innovations are advancing at breakneck speed, bringing with them a level of social connectivity like we’ve never seen before.”
- b. “Students need to develop opinions, share those opinions with others, and have opportunities to disagree with their peers and teachers.”
- c. “The meteoric growth in the use of social media platforms such as Instagram, YouTube, Facebook, TikTok, Twitter, and Snapchat has opened a powerful channel for disseminating a flood of political messages to young people without discussions about power imbalances – without acknowledging biases.”

2. Summarize the group’s considerations by asking them to compare them with situations from their daily lives, taking as a reference the current moment of political polarization;

3. The *Media and information literacy* section of the article raises the question: “As digital citizenship, critical media literacy, and online civic education appear more frequently on the educational radar, it may be tempting for educators to ignore the real gap in access to technology for many of our students.” Discuss this issue with reference to the situation of young people in your city and record the main ideas;

4. Compare the ideas from the previous item with the considerations in the item *Participation/Engagement*, which, in summary, presents the idea that young people today are political actors and that social media can be an effective space for them to develop their civic participation, and that not all online civic engagement is the same;

5. Discuss as a group the critique of dominant power structures addressed in the *Critical Resistance* section:

- Recognizing that media platforms are not neutral spaces for users to participate in political discussions;
- Platforms are products designed for profit;
- The information being disseminated should be questioned, as fake news—while not new—has the potential to be amplified on these platforms; and
- How can teachers help their students evaluate these platforms and the accuracy of the information disseminated?

In the article, the authors provide guidance to help students evaluate sources. Who are all the people who possibly made choices that helped create this text?

- a. How was this text constructed, disseminated, and accessed?
- b. How could this text be understood differently?

- c. What values, viewpoints, and ideologies are represented or absent in this text, or influenced by this medium?
- d. Why was this text created and/or shared?
- e. Who does this text benefit and/or harm?

6. Read the conclusions and note that the role of media as an easily accessible resource is emphasized, providing a robust platform for engagement and debate on citizenship in today's world.

## 5. FOURTH ACTIVITY

### 5.1 Educational processes in Community Broadcasting practices

The revival of an old medium—radio broadcasting—and what does it have to do with the digital world? To reflect on this question, we have the article “Educational processes in community broadcasting practices: potential environments for meaning-making from a heteroglossia perspective,” by Flavia Eloisa and Caimi Ricardo Cocco (2025). The authors present the Community Broadcasting (RadCom) as a field of struggle. The central question is: under what conditions do RadCom experiences constitute environments of meaning production from a heteroglossic perspective? We organized the activity for Communication and Education professionals and high school students, with the following didactic sequence:

1. Reading, preferably in groups, of the item *The presence of radio*, noting the genealogy of radio, its language and the daily reality of the medium, as described by Vigil (2003, p. 397);

2. Summarize the notes and discuss the creation of community radio stations in Brazil;

3. Returning to the problem raised in the article: “assuming that the Mass Media constitute a field of negotiation, production, and circulation of discourses, under what conditions can the experiences of Community Broadcasting—situated in cultural and socio-historical contexts—compose environments for the production of meaning from the perspective of Heteroglossia?”

- a. To define what Heteroglossia means for the authors;
- b. Analyze the summary table of the radio stations observed in the fieldwork and the authors' conclusion: “The fieldwork summary reveals that both radio stations originated from collective projects that sought to meet local demands and interests, establishing themselves as alternatives to hegemonic media.”

4. In the section “*Contributions of research to the field of education*”, note the meaning that the authors give to the following themes:

- a. Closeness to what involves people's lives;
- b. Communicative experiences that encourage voices to echo and resonate;
- c. A space of mobilizing tensions (contradictions) and dissenting viewpoints and voices;
- d. Potential to transgress discursive standardization and conventional communication logics;
- e. A political-ideological choice for marginalized, peripheral, and unofficial (inaudible) discourses;
- f. The creation of scenarios for confrontation and processes of resistance.

5. In the “*Final considerations*” section: review the authors’ considerations regarding the investigated problem; to do this, revisit the problem.

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