

## Editorial

IT IS SIGNIFICANT that, nowadays, in times when one experiences a sort of apex of post-truth ideas or of *historical revisionism*, the two articles that open the **dossier** of this issue of **MATRIZES, Communication, history and memory: possible dialogues**, by Marialva Carlos Barbosa, and **Research and meta-research on communication in Latin America**, by Raúl Fuentes Navarro, evoke history, relating it to communication, each one in their own way. In the case of the Brazilian author, the reflection crosses the several confluences between history and communication. As a scientific discipline, History depends on communication, Barbosa says, because “documents-tracks transformed into the raw material of history” are “vestiges, showing the existence of a past in which communication acts were created and remained, as tracks or remains, as clues or materialities of the past”. However, the author’s reflection goes beyond, seeking to discuss the temporalities in communication and history, the narrative acts that both produce and the contemporary collapse of the articulation between past, present, and future, observing that historicity is governed by media action today. Regarding the Mexican researcher’s text, it defends the need for incorporating history as a dimension that is complementary and essential to statistics, in the communicative perspectives geared to meta-research and scientific evaluation. Meta-research is detailed by Fuentes, who understands it as a contemporary scientific resource; however, when recapitulating aspects of the institutionalization trajectory of communication research in Latin America and its documentary sources, he seeks to show cultural production structures and models of representation underlying the practices are rooted in a historical terrain affected by the past and by the current tensions, which is not always realized by the researchers themselves.

Then, the two texts complementing the dossier address quite contemporary issues. Thus, in **Clean perversion in consumer culture**, José Luiz Aidar Prado reflects on the transformations of the neoliberal capitalism and communicative

culture in the “perverse city” that cause us to live in a “society in which everyone internalizes the law of the market to satisfy the drives, disconnecting the subject function” whenever possible. Thus, according to the author, we need a psychoanalytic theory of drives and passions to understand the present. In **Transformative communication technologies: the accountability challenge**, Robin Mansell addresses the causes and consequences of the transformations in media and communication technologies, discussing whether the main global agents responsible for them must account for the way the digitally mediated environment is changing. The British author observes the discussion on *accountability* encompasses several moments when technologies were introduced in societies, but today, faced with the potential damages and risks posed by digital innovation – in aspects such as artificial intelligence and *big data*, for example – the discussion on the topic requires strong support from the research knowledge, particularly on communication, to be a basis for preventive public policies.

In the **Interview** of this issue, which Moisés de Lemos Martins granted Carlos Alberto de Carvalho, the readers will learn about Martins’ pioneering role in the development of communication studies in Portugal, as well as about recent initiatives developed by him, such as Museu da Lusofonia. Moreover, the interviewee did so in partnerships with Brazilian researchers and others from other Lusophone countries, from his intercultural commitment and interest.

The section **Agenda** of this issue, which is composed of ten articles, presents a rich overview on studies that Brazilian researchers have been conducting. Thus, our articles transit between the theoretical and the empirical, discussing issues that reverberate through the web, but go beyond such space. This is the case of the articles **The transmedia dynamics of fake news by the pragmatic conception of truth**, in which the researchers Geane Carvalho Alzamora and Luciana Andrade study the communication process, characterized as transmedia activism, of spreading fake news about the trial of the former President Luiz Inácio Lula da Silva, using Peirce’s theory and methods, and **Towards a genealogy of online hate: contagion, viralization and resentment**, by Maria Cristina Franco Ferraz and Ericson Saint Clair, in which the authors reflect on the phenomenon of dissemination of hate on social networks, from a philosophical perspective, evoking the concepts of contagion and resentment based on the philosophies of Tarde and Nietzsche.

In the following article of the section, **Critique and recognition: the struggle for identity in media culture**, Marcio Serelle and Ercio Sena analyze controversies related to two cultural productions – the film *Vazante* and the play *Gisberta* –, using Honneth’s theory of recognition to discuss how a new form of social struggle in the media culture, with typical forms of claims, is undertaken. Mariana Baltar and Adil Giovanni Lepri, in **Sensationalist managements: attractions**

**and YouTube videos**, shows how the spectatoriality and the aesthetics of the online videos are occasionally similar to the so-called Cinema of attractions, marked by the logic of excess and by sensationalism.

**In the garden of delights: the dilemmas of Brigitte Bardot in Rio de Janeiro**, Everardo Rocha and Lígia Lana analyze how the media reported the visit of the French actress to Brazil in 1964, seeking to understand the relationship between the phenomenon of fame and culture, also showing how such visit fostered the development of the tourism in Búzios. A recent audiovisual phenomenon is investigated by Ariane Diniz Holzbach in **They grew up so fast: Cartoon Network in connection with Jorel's Brother Brazilian cartoon**, which shows this Brazilian production, broadcast in a transnational channel, incorporates several local characteristics and simultaneously narratively explores globally recognized elements.

In the article **Filmic counter-narratives by the Guarani Mbya**, by Marcos Aurélio Felipe, the document production of a group is analyzed based on the postcolonial theory and the film studies, aiming at understanding how the indigenous filmmakers use the audiovisual records to problematize the official and stereotyped versions about their historical world. Also addressing the cinematographic universe, the article **Ethics in contemporary families: reflections on radical alterity from the film "Boyhood"**, by José Célio Freire, Caio Monteiro Silva and Marcio Acselrad, seeks to investigate ethics in contemporary families, using theories by Lévinas in an analysis of the film mentioned in its title. Finally, concluding the section **Agenda**, the article **Disfigured faces: repudiation of images within public space**, by Felix Rebolledo Palazuelos and Tania Mara Galli Fonseca, presents a series of pictures showing disfigured faces in the public space of four Latin American cities. Based on the theories by authors such as Deleuze, Bergson, Benjamin, and Barthes, he discusses these images as iconic signs, which must be seen as traces of the dynamic interaction between the pictures and the anonymous disfiguring agents.

This issue of **MATRIZES** is closed in the section **Review**, with **The critical and invisible epistemology of communication**, by Regiane Miranda de Oliveira Nakagawa, which discusses Lucrecia D'Alessio Ferrara's recent book *A Comunicação que não vemos (The Communication We Do not See)*.

We wish you all a good reading. 📖

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