

The Matterlart's strand as critical communicational thinking

A Vertente Mattelart como pensamento comunicacional crítico

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THE CONSTITUTION OF the communication sciences field in Latin America has Armand and Michèle Mattelart as strategic protagonists, a couple of thinkers and researchers of European origin who took on the radical challenge of undergoing an intellectual, existential, political, and structural deconstruction, by transforming and becoming literate as Latin American beings and adopting our America as the crucial biosphere of their existence and investigative production. This existential, political, and scientific partnership has shaped a strong history and knowledge domain since the early 1960s. Nevertheless – and especially, from an epistemological point of view – the Latin American immersion of the Mattelart couple allowed them to confront, mix, deconstruct, reformulate, and learn from Indo-Afro-Mestizo-American knowledge and wisdom. Unlike the thousands of experts and intellectuals who take advantage of our America to profit as reproducers of logocentrism and Eurocentric ethnocentrism, the Mattelart couple arrived to learn, work, fight, exist, and love the socio-cultural, educational, investigative, and constitutive processes of critical communicational thinking on the continent.

At the beginning of the third decade of the 21st century, with its long and fruitful journey, Armand (8/1/1936) and Michèle (22/9/1941), we organized this special edition of **MATRIZES** as a contribution to the knowledge, study, and debate on this important critical strand in communication sciences. A central premise that is worth pointing out is that we are referring to the critical emancipatory thinking in communication. In this perspective, Michèle and Armand Mattelart, as well as other colleagues who established partnerships

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with them, have contributed in the historical epistemological perspective to knowledge, reflection, reconstruction, and rearticulation of theories, trajectories, and strategies in communication in a remarkable way. In fact, their systematic, careful, open, transdisciplinary, and trans-methodological critical work has favored the training processes of researchers, thinkers, and communication professionals in a consistent, broad, and revitalizing way.

In the critical and epistemological¹ dimension, it is worth mentioning the work *Pensar sobre los Medios: Comunicación y Crítica Social* (Mattelart & Mattelart, 1986/2004²), in which Michèle and Armand deeply analyze the problem of transdisciplinarity, of the erudite theoretical crossroads, and metaphorical temptations present in speculative theoretical practices.

In these arguments, the authors show the consequential epistemological deficiency in a large number of discourses on communication. They also questioned the predominant theoretical paradigms in the international context, such as the widely disseminated theory of information, and theoretical problems about post-linearity, power negotiation, the return of the subject, and the procedures of consumption. In the interrelationships between media culture and intellectuals, they argued about the challenges of popular pleasure as a revelation, and the negative/affirmative culture and heavy/light dichotomies. They also addressed the questioning of the supposed decline of the macro/subjects: State, cultural industries, and the cosmo-biology of *homo deregulatus*. To complete their questioning, they argued about the crisis of paradigms, the survival of the dialectic, and the reunion of the popular, in the conservative context of the fall of Eastern European socialism and the heyday of neoliberalism,

Armand and Michèle Mattelart produced a book of pedagogical organizational synthesis, to approach critical knowledge in the field of communication: *Theories of Communication: A Short Introduction* (1995/1999³), a text that offers teachers, students, professionals, and researchers relevant articulation and guidance on *communication theories*; which constitutes an illuminating analytical dialectical epistemological view.

The work defines a different structure from the functionalist structural manuals and brings together theories in seven axes: 1) the social organism (the configuration of the capitalist world as the real basis of mediatization);

¹ This does not constitute a tautology, given that there are conservative, formal, and reducing epistemologies; it is also important to recognize the plural character of *epistemologies*, especially autochthonous/non-hegemonic ones.

² First published in French by Éditions La Découverte, in 1986; then in Spanish by Fundesco, in 1987; and, in Brazil, by Loyola, in 2004.

³ First edition, La Découverte, Paris, 1995; Spanish edition by Paidós Ibérica, Barcelona, 1996. Portuguese edition, Campo das Letras, 1997. First edition in Brazil, Loyola, São Paulo, 1999.

2) the New World empiricisms (the relevance of the Chicago School; the later hegemony of Mass Communication Research); 3) information theory (Shannon's linear technical version; the social cybernetic counterpoint [Wiener; Palo Alto]); 4) the cultural industry, ideology, and power (Frankfurt; structuralism; cultural studies); 5) political economy (cultural dependency; cultural industries); 6) the return to everyday life (ethnomethodologies, actor/system, communicative action, the linguistic turn, the ethnography of audiences, uses and gratuities, the consumer/user, feminist cultural studies); and, finally, 7) the influence of communication (the figure of the network, diffusionism, cognitive sciences, the hybrid planet, and new hierarchies of knowledge). Hence, the Mattelart condensed and articulated strategic theoretical problems for thinking in communication, through enlightening, organizing, and interrelational exhibitions, which have contributed decisively, since 1995, to the critical scholastic qualification within this field.

The problem of the historical constitution of production conditions and *mediatized* social systems and models have been systematically investigated and reformulated for more than five decades by the Mattelart approach. Among the dozens of relevant books in this field, we highlight, initially, the book *Multinationals and Communication Systems*, (Mattelart, 1976⁴). This book was the result of research and field studies that allowed the knowledge, description, and systematization of the components of electronic warfare, the media processes of multinationalization, the diffusion of space technologies, the new mediatized pedagogies (tele-education), the changes in the press and in cinema, the crucial process of marketing politics, and the transfigurations of imperial symbols.

In the historical epistemological line, the Mattelart strand generated the work *Communication-World History of Ideas and Strategies* (Mattelart, 1991/1994), which further developed the research and represented a dialectical leap in epistemological and theoretical terms, by organizing a deep and refreshing understanding of the communicational dimension in the world-system. The work is organized into three main parts: I) War (five chapters); II) Progress (three chapters); and III) Culture (three chapters), to reflect upon and problematize communication. These titles, which at first glance appear to be quite generic, become more concrete and gain the strength of reality through the established components of analysis. In the first part, the issue of technical communication networks, the era of crowds, the management of large society, the ideological shock, and the school of cunning are addressed. In these discussions, a valuable set of information, arguments and, powers are combined, which show the association of media and communication strategies in a strong interrelation with geopolitical,

⁴ Originally published by Éditions Anthropos, Paris, 1976.

military, and economic actions. In the second part, the progress paradigm is discussed and questioned, and transdisciplinary analyses are combined to address the progress problem/object in its political and sociological diversity. Communication emerges as a complex “global village,” “global city,” or the “brain of the planet,” interrelating myths, businesses, powers, societies, and subversive universalisms. The systemic capacity to generate illusions of change and rising hopes, based on tele-education and the marketing of life expectations, is also shown. Finally, the work discusses the flow of information and international communication that guaranteed the concentration of media powers, through discourses of liberalization, democratization, and technologization. The third part addresses the culture category, highlighting the socio-political needs of its existence and the changes in the participation of the State and media systems in cultural configurations. The predominance of geoeconomics in the construction of a global culture (management modes, standardizations, offers, and exclusions) is emphasized as crucial. Finally, they argue about the strategic participation of mediations and miscegenations in the offensive of cultures. In this chapter, expectations of change and communicational transformation, which are renewing for world-communication, are presented.

The research *The Invention of Communication* (Mattelart, 1994/1996⁵) presents a detailed historical reconstruction of the processes of establishing media systems in the world. The work is organized into four parts: 1) The Society of Flows; 2) Utopias of the Universal Bond; 3) Geopolitical Space; and 4) The Measure of the Individual. The first part presents the techno-philosophical aspects that allowed the establishment of a technical reason with universalist pretensions and that, at the same time, guided strategists, engineers, and government officials in the construction of the systems necessary for the expansion of capital. The statistical reason, the technical reason, and the new communication and transport technologies that have enabled the construction of railway networks, telegraphs, machine tools, and infrastructural bases for the mass media are also questioned. It presents a combination of the proposals of Adam Smith's political economy, the contributions of French positivism (Comte), and British positivism (Spencer). They include the decisive influence of Darwinian evolutionism, theories and drawings on the social division of mental work by Babbage and Wakefield, and the consequent generalization of the theory of progress. The second part discusses the cult of the network. It shows how, in the 18th and 19th centuries, the construction of spiritual and material networks was a central axis of the transformation of the world (industrial networks, Suez Canal,

⁵ Work originally published by La Decouvert, Paris.

railways, and advertisements, as a legacy of *Saint-Simonism*). The second chapter of this part is “The temple of industry,” which shows the systemic construction of industries and the consequent transformation of social formations, cultures, media, enunciation modes, and social spatialities and temporalities. The third chapter addresses the communitarian city, which discusses proposals for the construction of alternatives for society in opposition to the overwhelming logic of capital. For this analysis, anarchists, socialists, and utopian communists are invited, as well as anti-utopians. In the fourth chapter, the hierarchization of the world is addressed through a strong argument about the establishment of new arrangements of world power. The fifth chapter, on symbolic propagation, presents important arguments about the interrelationships between religious institutions and the new media modes of symbolic production. It shows how both *positivism* and ecclesiastical discourses and powers intervened in the constitution of media systems. The last chapter of the third part, “Strategic thought,” argues about the strong links between technical theories, geopolitical, informational, and communicational theories, and the establishment of the world-system of political, economic, and symbolic power. Finally, the fourth part of the book, when discussing “The Measure of the Individual,” analyzes the portrayal of the crowds, bringing together the group of theorists who preceded and founded the first theories about the social processes of media transformation. It also addresses the human motor, which shows how technoscientific knowledge was placed at the service of the organization of material and symbolic production to increase efficiency and productivity for the benefit of big capital. The final chapter, “The market of target groups,” discusses the first advertising networks and the birth of marketing; popular genres of communication, such as the serial. It questions the attack on laziness and party cultures, conceived in the positivist perspective as negative expressions for the culture of accumulation, competence, profit, and efficiency.

Along the same line of historical reconstruction of the process of constituting the world-communication system, we have the research *History of the Planetary Utopia: From the Prophetic City to Global Society* (Mattelart, 1999/2002b), first published in Paris in 1999. This historical investigation presents, at first, how the Christian bond expanded European logocentrism and contributed to the establishment of colonialism and the capitalist systemic complex in America. The second part depicts the Cosmopolis, with its components of a perpetual peace system, universal reason, a positivist spirit, and its invasion of the world. Pre-scientific socialist humanities are also addressed, and then it reflects on the network, the technique, and the new sense of the world that the existence of utopias and realities of symbolic cultural expansion represented. It also reports

the planetary function of the cinematograph and the egalitarian networks in the neotechnical era. New networks of interrelationships in the world and interdependencies are proposed, and it questions the strategy of Americanizing the world. The book concludes the arguments about Cosmopolis with the United States of the world in times of war, where the strategies, the logic, the complexes, and the war culture reign as a basic necessity for the systemic functioning. The research is complemented by a section that addresses Technopolis, which begins with an epistemological critique of the unusual and logocentric claim of European culture and universal science. It addresses the contradictions and the deaf dialogue between the Europe of Enlightenment and the (diverse and powerful) multicultural America. The international conditioning of the American modernity model is portrayed with its organizational, technical, and symbolic strength, which denies the value and existence of socio-cultural alternatives. It discusses the construction of a Manichean and schizophrenic planet that generated psychological warfare and the maximalist ideological confrontations between Nazis, fascists, Stalinists, and imperialists. It describes, analyzes, and interprets the managerial revolution that set the course for the information society, and the claim for a global city under the principles of marketer religiosity and international militaristic geopolitics. It presents 'think globally' strategies and local actions. Finally, it formulates a critique of the millenarian discourse of the global democratic marketplace, which reduces life, cultures, and social formations to a controlled global market.

The historical research of the Mattelart strand also generated the publication of *The Information Society: An Introduction* (Mattelart, 2001/2002a⁶). This work discusses the cult of numbers, one of the preponderant aspects of conservative, functional, and positivist investigative logics. It also questions the constitution of the scientific industry, the framing of science in business standards, and the prefiguration of the network society. The geopolitical and scientific implications of the emergence of computing machines and the profound changes in the logistics of thought are highlighted. The strand addresses, analyzes, criticizes and reflects on the implications of this profound transformation of the world, generated by free inventions and industrialized technoscience. It argues about post-industrial scenarios, in particular the geopolitical grid of the global era, and questions the metamorphoses of public policies and the consequences of the establishment of models of neoliberal deregulation of States. It also criticizes the imperial pretension of a unipolar world, the illusion of capitalism

⁶ First published in Paris, in 2001, by Editions La Découverte; in Brazil, by Loyola, São Paulo, 2002.

without friction, and presents the historical power of what it conceives as an archipelago of resistance.

The problem of the globalization of communication⁷ is addressed in the same epistemological line as the books published in the 90s, which constitutes an important historical set on the constitution, establishment, functioning, penetration, and the philosophical, geopolitical, and economic sense of the complex communication-world. It is interesting to note that, already in the early 80s, Armand Mattelart and Héctor Schmucler (1983) addressed the problem they defined as *América Latina en la Encrucijada Telemática*. There, they formulated a deep and systematic critique of the consensus privatization process, the new neoliberal economic rules, and the transnational strategies of computerization of the world. They also discussed the computerized institutionalization of States that, in this new configuration, would be distinguished for being unbalanced, masked, spied on, and integrated into economic, political, and military dependence.

The historical question of the systemic processes of computerization and world communication was completed with the work *Um Mundo Vigilado*⁸ (Mattelart, 2007/2009), which structures historical, political, and archaeological arguments about the constitution of 21st century computerized and mediatized societies. The first part shows that disciplining or managing how the management of contemporary societies has a history of institutionalizing disciplinary and surveillance systems combined with advertising, publicity, and information production systems to manage consensus and consumption. The authors analyze the confluence of “scientific” designs in biology, medicine, physics, statistics, geopolitics, and political economy to institute disciplinarization and management of the “masses.” In the second part, they focus on hegemonizing/pacifying the problematization of the achievements of the industrial/informational/military complex as a system of systems that have managed to establish a hegemonic world power. In this line, they announce the historical processes of Algiers, Chile, Iraq, and the strategies of military control in Latin America. In the third part, ensuring/[un]assuring exposes the systemic configuration established in the 21st century, in which a new interior order is produced by the action of surveillance machines (cameras in urban public spaces; generalized espionage systems (Prints, Echelon, etc.), which produce information and digital files of the population as a whole;

⁷ *La Mondialisation de la Communication*, Paris, Presses Universitaires de France, 1996; the Spanish edition is by Paidós Ibérica, Barcelona, 1998; and the Brazilian version changed the title to *A Globalização da Comunicação*, published by Edusc, São Paulo, 2000.

⁸ Originally published in French in 2007, by the Découverte, under the title *La Globalisation de la Surveillance: Aux Origens de l’Odre Sécuritaire*.

they invent and operate devices for observation, registration, and citizenship control through applications installed on micro and nanocomputers. They highlight the combination of macro-political-military strategies, such as the USA Patriot Act, which has allowed internationalization of torture, kidnapping citizens from all continents, breaking international legal norms, designing the extremely efficient lawfare (war advocacy), that has fragmented projects, countries, and societies. It is interesting to note the historical coincidence of editorial “censorship” or, in marketing terms, “no interest in publishing,” in Brazil, of this important investigation; as well as the work of *De Orwell al Cibercontrol*⁹, by Mattelart and Vitalis (2014/2015), which continues the issues of control, surveillance, workforce management, time, widespread espionage, and computer coups d'état (with singular continuity in the second decade of the 21st century in Latin America); the commercial exploitation of personal data; security fever; invisible and mobile cybercontrol. They are strategic studies and systematizations of information, crucial for the knowledge of the citizens of the world that, unfortunately, not even in a good part of the academic community in communication are studied and worked in depth.

The theoretical and epistemological contributions of the Mattelart strand to issues related to the culture have been uniquely valuable. That is how, already in the 1960-1970s, they researched and discussed the genres and media strategies of wide penetration. The strand was a pioneer in Latin America in assuming as noble objects/problems of scientific investigation the comics (Dorfman & Mattelart, 1972), the photonovels, the soap operas (Mattelart & Mattelart, 1987/1989), the radio and television series, and the journalistic information (Mattelart & Mattelart, 1976). The critical epistemological stance on the Latin American and world reality caused the cultural category to work in terms of cultural (Mattelart & Mattelart, 1977) and geopolitical fronts (Mattelart & Mattelart, 1993), media criticism (Mattelart, Delcourt, & Mattelart, 1987), diversities (Mattelart & Piemme, 1981; Mattelart, 2005), cultural studies (Mattelart & Neveu, 1981), publicity (Mattelart, 1990/1991¹⁰), and technology (Mattelart & Stourdze, 1984).

Michèle Mattelart has been a strategic articulator of the communicational themes worked on by the strand, both in *Pensar as Mídias* (Mattelart & Mattelart, 1986/2004) and in *Theories of Communication: A Short Introduction* (Mattelart & Mattelart, 1995/1999). Her epistemological participation strengthens and expands the understanding of our field of knowledge and work. Research

⁹ Original publication in French: *Le Profilage des Populations*. Editions La Découverte, 2014.

¹⁰ Original publication in French: *La Découverte*, 1990.

on photonovels and soap operas was enriched by sensitivities, reflections, views, and deep visualizations. In the political dimension, the work of Michèle *Comunicación e Ideológicas de la Seguridad* (1978) shows the critical clarity of her thinking regarding the hegemonic powers in force in Latin America and the world. In his vast and valuable production, Michèle Mattelart has researched gender issues related to the prevailing cultural structures and configurations. In the following order, she has two representative works: *La Cultura de la Oposición Feminina* (Mattelart, 1977) and *Mujeres e Industrias Culturales* (Mattelart, 1982). Before that, already in the late 1960s, in her first study, *La Mujer Chilena en la Nueva Sociedad* (Mattelart & Mattelart, 1968), she showed her critical theoretical strength by analyzing the American birth control model, which used female media symbols to influence the behavior of Latin American women, a criticism of the enlightening and powerful *diffusionist* model. In these works, Michèle Mattelart criticizes the role of women in patriarchal societies of oppression, with her keen eye on everyday life as a crucial social temporality, and on media strategies (photo-novels, women's magazines, soap operas, serials, programs on women) as concrete programming that reproduces the schemes, habits, naturalizations, and powers of the female oppression systems.

Michèle Mattelart has constructed transdisciplinary, critical-dialectical, and transmethodological arguments, which combine crucial historical views on women's struggle for emancipation and liberation. To this end, she has articulated class, media, territorial, economic-political, gender, transnational powers, and alternatives for resistance and change aspects, in a profound interrelation with the integral transformation of the world.

The Mattelart strand has been nourished by valuable partnerships and collaborations through the organization of collectives, centers, magazines, consultancies, and international missions which have made fruitful epistemological, theoretical, and methodological work possible and had significant participation in Latin American and worldwide historical processes. Solidary cooperation with countries in a situation of marginalization, attack, blockade, poverty, and the need to strengthen their conditions of educational, communicative, political, and cultural production are exemplary.

The awards, recognitions, honorary doctorates, professor emeritus, etc., at the international level, partly express the power of this aspect, which has provided a fruitful set of research, theories, and epistemological views necessary for the further strengthening of the field of knowledge in communication and, mainly, for the essential transformation of the world in an ecological, dignified, fair, and libertarian perspective.

THE DOSSIER

We opened the edition with a quote from our honorees. This is an unprecedented interview in Portuguese and English that we now publish, at the direct suggestion of the Mattelart couple. It was a historic meeting between Mario Kaplún (1923-1998), Michèle and Armand Mattelart, on the occasion of the *Colóquio na Escola Internacional de Cinema e Televisão de San Antonio de los Baños, Cuba*. The interview was published by the journal *Dia-Logos de la Comunicación*, n. 21, in July 1988. In this interview, there is a tone of reaffirmation of principles and values and the reevaluation of a trajectory of scientific production and social engagement. It is precious to read Michèle's speech about her understanding of what communication is, made long before the diffusion of reception studies as we know it today, as well as the internet and the presence of social networks:

It would put first the need to understand communication as a process of interaction, in which the sender and receiver no longer occupy two opposite poles in a vertical line; this new interest in knowing and analyzing the moment of reception; in short, a new way of seeing the receiver, recognizing him as a subject. (Kaplún, 1988, p. 2)

The researcher explains the complexity of the communication process, confirming its scope and contribution to understanding contemporary society.

Still in this interview, to address stereotypes or stigmas created by a work's blurred and out-of-context reading, it is worth highlighting what Armand himself says about the book he wrote with Dorfman, *Para Leer al Pato Donald* (1972):

In the Chilean case, our investigations started with the newspaper El Mercurio, with soap operas, with idol magazines, which were eminently local products, with no explicit presence of American content. Thus, the object of the investigations, our first concerns, were directly focused on the national space. I think it is appropriate to highlight this, because, over the years, one can sometimes fall into a distorted appreciation; and when someone sells more than half a million copies of a particular book, one assumes that this book marks the beginning of his journey. And it wasn't like that, it was just a milestone in that trajectory. (Kaplún, 1988, p. 3)

Thus, the Mattelart couple tells about the academic career and the passage in Latin America that marked them forever. It is with this "tone" of speech from both that we want to convey to our readers the contributions of the researchers who answered the call for this Dossier about the Mattelart Strand.

The first two articles highlight the trajectory of the intellectual Michèle Mattelart. In *Pioneer: the contributions of Michèle Mattelart to the communication field*, by Yamila Heram and Santiago Gándara, it is proposed to characterize Michèle's journey, especially in the period of her first works in Chile, between 1963-1973. The authors highlight Michèle's pioneering spirit in the intellectual world when the rule was quite different.

In *Michèle Mattelart and the open veins of communication and gender in Latin America*, Ana Carolina D. Escosteguy adopts the historical and documentary analytical method to, from a gender perspective, "to present the first steps of Michèle's intellectual itinerary, highlighting his interests in issues of women and means" and to "emphasize the revision of premises and the transition to the recognition of the role of audiences in the communication process." It is worthwhile understanding the pioneering spirit of Michèle Mattelart in the production of knowledge about the communication sciences.

In *To read the Mattelartian library*, Raúl Fuentes Navarro reflects on the influence of Mattelart in Latin America. Intellectuals have cited works even after fifty years of academic activity. Fuentes' study is based on documentary and bibliographic research that allows the survey of the number of citations in French, Spanish, English, and Portuguese.

Mariano Zarowsky, in the article *For a critique of culture and communication: an approach to the world-communication perspective of Armand Mattelart*, discusses the notion of communication-world proposed by Mattelart in the late 1980s and consolidated in the trilogy *La Communication-Monde* (1992), *L'Invention de la Communication* (1994) and *Histoire de l'Utopie Planétaire* (1999)¹¹. Mattelart's theoretical framework was composed of elements of geopolitics, highlighting in them the central role of communication.

In the paper *Surveillance capitalism: the Mattelart line of thought and its criticism towards mediatic processes*, Andres Kalikoske goes back to the Mattelart work to demonstrate their contribution to critical communicational thinking in Latin America, whose analyzes help to shed light on how surveillance and control take place through the logic of citizen data collection.

In the same direction, Pedro Aguiar's paper *A political economy of international communications: Armand Mattelart's contribution to the world-system analysis of the media*, highlights the understanding of symmetries and asymmetries with "Immanuel Wallerstein's theoretical-methodological proposition on *world-systems analysis*." Sonia Aguiar, in the paper *Transnationalized communication and*

¹¹ The three works have versions translated into Portuguese: *Comunicação-mundo: História das ideias e das estratégias* (Vozes, 1994), *A invenção da comunicação* (Instituto Piaget, 1996) and *História da utopia planetária* (Sulina, 2002).

culture: Armand and Tristan Mattelart legacy for the geographies of communication, discusses the intellectual approaches and distances between father and son, in the geopolitical understanding of the cultural domain. The transnational and global relations of the communication companies are analyzed by Jiani Bonin, in *Aportes da Obra De Orwell al Cibercontrol para Entender o Cibercontrole*, emphasizing the Mattelart concept in the configuration of the terms surveillance and control as structural aspects of capitalism.

In *Dialectical musicalities: transmethodology for an acoustic science*, Felipe Gue Martini creatively appropriates Mattelart's thinking and transmethodology, in the sense of Alberto Efendy Maldonado, to support his research. In the paper *To read Mattelart/Dorfman, 50 years later: but... what about the comics?*, Ricardo Jorge de Lucena Lucas invites us to revisit Mattelart's critical thinking to reflect on comic books as an object of study that to a certain extent is often overlooked. Finally, in the review *Introduction to Argentine communicational thinking*, Otávio Daros presents the Mattelart influences in the work of pioneering communication theorists in Argentina. We are referring to the book *Pensadoras de la Comunicación Argentina: Margarita Graziano, Aníbal Ford y Héctor Schmucler*, published in 2020, authored by Mastrini, Rodríguez and Zarowski.

The contributions brought by the authors we publish here show the strength of Mattelart's critical thinking, whose intellectual production remains alive, so that new generations of researchers in the field of Communication Sciences may develop. We would like to thank those who answered the call for this dossier and the referees – mentioned below, among the referees in the year 2020 of **MATRIZes** – who contributed with us to bring this edition to readers. ■

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