

DIVERSITY AND EQUITY IN JOURNALISM'S EDITORIAL GOVERNANCE: inclusion as credibility


DIVERSIDADE E EQUIDADE NA GOVERNANÇA EDITORIAL DO JORNALISMO: a inclusão como credibilidade

DIVERSIDAD Y EQUIDAD EN EL GOBERNANZA EDITORIAL DEL PERIODISMO: inclusión como credibilidad

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ABSTRACT:

We draw a structural parallel between historical and ideological roots of colonialism, based on the Social Sciences, and their resulting manifestation in discourses and modes of existence, with the journalism being one of those manifested forms. From this context, we propose a new construct, a more inclusive and less verticalized enunciative *locus*, thus resulting in media dialogues with society, an existing-with, avoiding stereotyped monologism.

KEYWORDS: Inclusion; Media discourse; Blackness; Colonialism; Diversity.

Introduction

As social beings, depending on relationships and communications, it strangely still does not seem obvious to us our visceral mutual dependence. It starts to seem clear when we realize the tremendous difficulty in dealing with what we call *the otherness* (*the different*). The source of intolerance of all kind is not another one: it is precisely this. Diana Luz Pessoa de Barros, an experienced Semiotics professor in Brazil, observes that there is a crystallized concept that moves societies which still apathetic watching constant eruptions: "Under this view, homosexuals should not be tolerated because they harm the 'ideal Brazilian family', black people could not be tolerated because that would prevent an alleged whitening of our society" (BARROS, in press).

This difficulty in perceive *the Other*, or, even worse, just perceiving her / him as Other is part of a structural context in which we are a small part of its manifestation. As a matter of fact, our representations of the world are contaminated by this *primordial sin*, which we will delimit and discuss about, especially concerning the approach of professors Jessé Souza (2020), from Brazil; the Peruvian Aníbal Quijano (1978) and Gayatri Chakravorty Spivak ([1985] 2010), from India.

Media is just a slice of a much bigger conjuncture. As any symbolic process, it must be seen under this perspective. It cannot be treated as an autochthonous and discrete organism, neither homogeneous. To do so would be to incur the same mistake of not perceiving ourselves as part of the issue to be discussed and still blame others on any dramatic turn of the fate.

The question arises long before the media itself and has motivations that are tightly close to human ontological differences, taking them only as a founding rhetorical myth for a greater project that will subsume social, symbolic, economic instances and deals, precisely, with relations of domination and segmentation that were established and need to be maintained according to hegemonic thinking rooted in ethnocentric ideals. It is a cultural project that was built and that all of us, consciously or unconsciously, have become co-participants of.

The discourse is what supports this maintenance. Barthes ([1978] 1989) captured this sphere of mediation in order to categorize the world – by simplifying it, for sure. "The French semiologist considers the fact that, if, on the one hand, the language is assertive and has a role of verification, on the other, when using signs, it only exists if they are recognized, insofar as they are repeated, creating stereotypes" (MOREIRA, 2019,

p. 221)¹: “As soon as I announce [...] I am both master and slave” (BARTHES, [1978] 1989, p. 15). Therefore, there is undoubtedly the co-participation, a kind of feedback (the very idea of discursive construction, since an utterance is the interface that touches the enunciator and its *presupposed enunciatee*²). We are, therefore, part of the problem that we will tackle in this study, either by participation or by omission.

The most intriguing is that we have not had yet the capacity to understand otherness as a *sine qua non* condition of existence. There is a lot of evidence. Regarding natural languages, the basic concept for understanding their functioning is the idea of difference (SAUSSURE [1916] 2006). We do not assume the corollary of naming something by its intrinsic characteristics, as it would be bequeathing to the object its transcendental existence. Each sign of the language will then be something that the other is not. Its conceptual construction takes place only through relationships. It is how we conceive language, which gives order to the world.

In a Zilberbergian analogy (2004), we could say that the *mixture* is euphoric, not just concerning genetics, but in regard of cultural issues, ideological ones, etc. - properly the notion of equality (which presupposes a tensive adjustment between two opposite sides). *Triage*, in turn, would, thus, be seen as the seed of extremism and intolerance.

With regard to these themes, and this is a significant point for what we are going to do next, it urges to introduce in the discussion some important considerations of an intellectual of absolute upheaval, despite a moral or ethical judgment that always arises on concerning his life and work, from a supposed later adherence to a devastating totalitarian regime. We take it, here, from a principle that protects us from any passionate attack. It could be none other than linguistic-discursive. The enunciation, once established, ceases to be the domain of the enunciator, gains independence; even before that, it is co-participative, due to the existence of an intersubjectivity: a presumed enunciatee. The writer’s work is worth it in its own. It instantly becomes separated from author biographical issues. That said, let us go straight to Heidegger’s ideas about

¹ Almost all quotes in this essay were translated from Portuguese by us (loose translation). For original versions, please go to the references – bibliography.

² The use of this expression could sound like a pleonasm for Semiotics, but we chose to keep it that way, as a strategy for reiterating its meaning. It is worth explaining to those less familiar with French-based Semiotics that the most general idea is that of an “implicit recipient of the enunciation”. However, still according to the authors, it is important to note that the statement can only be constructed from a concomitance of positions (enunciator and enunciatee). A text is always directed at someone and written to a target audience. A technical manual of mechanics, e.g., was not made thinking of the reader who does not know or is not interested in this area. It is in this way that the enunciatee constructs the discourse together with the enunciator: “the enunciatee is not only the recipient of communication, but also the subject producing the discourse, since ‘reading’ is an act of language (an act of signifying) in the same way than the production of the discourse itself. The term ‘subject of enunciation’, often used as a synonym for enunciator, actually covers both actual positions of enunciator and enunciatee” (GREIMAS; COURTÉS, [1979] 1983, p. 150).

otherness. We use the German author to reiterate our position we draw in the first lines of this article:

[...] the pre-sence is in itself essentially being-with. [...] The being-with determines existentially the pre-sence even when another one is not actually perceived. Even being-alone of the pre-sence is being-with in the world. Only in a being-with and for a being-with can the other be missing (HEIDEGGER, [1927] 2005, p. 172).

Heidegger says, in another work, that "the more the man takes himself exclusively, as a subject, as a measure for the mankind, the more he is wrong in the measures". (HEIDEGGER, [1967] 2008, p. 207-208). This process of self-centered subjectivation manifests itself in social instances, including the media:

In the use of public transport, in the use of media and news (newspaper), each one is with the other. This coexistence completely dissolves the pre-sence itself (*Dasein*) in the way of being of the "others" and this in such a way that *the others disappear even more in their possibility of differentiation and expression*. The impersonal (*das Man*) develops its own dictatorship in this lack of surprise and impossibility of verification. Thus, *we have fun and entertain ourselves as we see and judge impersonally; we also withdraw from the "great crowds" as one impersonally withdraws; we find "revolting" what impersonally is considered revolting*. The impersonal, which is not determined, but that everyone is although not as a sum, prescribes the way of being in everyday life (HEIDEGGER, [1927] 2005, p. 179, emphasis added).

Jessé Souza (2020) observes this erasure of the subject as the main invisible weapon of the neocolonialist project, especially focusing on what he calls *American informal imperialism* (p. 59). The neocolonial grammar would have developed, first, with Walter Lippmann ([1922] 2015), who considered the masses cognitively inferior, needing an *enlightened* elite to guide them. That is how he, in advising Woodrow Wilson, achieved what the American government so longed for: making a peaceful people willing to participate in the First World War. However, who was inspired by Lippmann, exponentially raising the values that justified the valences with a focus on effective results, was Edward Bernays ([1923] 2015; [1947] 1969), who built an invisible domination structure: *The Engineering of Consent*. An advertising man and later an American government official, Bernays used insights, such as Liddel Hart's "Indirect Approach Strategy" ([1929; 1941; 1954] 1967), to, as did Lippmann, convince citizens supporting causes that, in principle, did not benefit them, but rather elites. It is a symbolic form of domination in which the concession predominates and works as in the well-known quote "despite x ..., y". The strategists were so subtle and ingenious that the dominated people

do not even understand that they are often battling themselves. Several authors will develop ideas in this regard. Among them, we can highlight Lind (1989), in his defense of the *Fourth-generation Warfare*; Mann (1992) and his *Chaos Theory and Strategic Thought*; Korybko (2018) on *Hybrid Wars*. In common, there is the ideal of soft power, the diplomacy of intelligence; the idea of a semiotic *causing-to-do*. To urge the people to act in a way that is expected, even if, in some cases, creating factoids, such as, for example, the American notion that Latin America is fragile and needs to be guided by the hands, making it their backyard. In this sense, especially after the Second World War, the successful productive neoliberal American model has been widely spread. The countries of the Global South and not only them, even affluent countries, now have to import this factory model of efficiency and, thus, become even more strongly dependent on the USA, on its technology, on its productive way of living (that models existence as a whole), especially, the *Modernization Theory* (PARSONS *et al.*, 1965).

There is a feeling of domination by fear, by the recognition of inferiority that has been forced on nations. This occurs on several levels, both in macro referential universes and in subjective instances. The project is a domination by affection, by passions and, as we said, it involves society as a whole. It does not make sense to segregate sectors, since there is a conjunctural structure, even if we intend to understand our most domestic issues. They are part of a greater instance.

In order to understand how this neocolonial project was set up, we need to take steps back and look for its root. Jessé Souza helps us with that. He does so by unveiling philosophical and moral syntaxes that have been modulated and enhanced, with the *Other* as a victim and, at the same time, an important part in propelling this great abstraction of the contingency of individual freedom. The most intriguing is that by becoming a slave to capital, the woman, or the man, under this umbrella, becomes free and self-determined according to this approach. However, the elite is the main beneficiary of such a message.

Jessé points out that racism is the core issue of this whole discussion, not what he calls *racial racism* (2020, p. 18) – probably the most tonic form of its manifestation –, but a *primordial racism*, which gives rise to it and others, such as the act of segmentation and prejudice regarding everyone and everything that goes beyond the hegemonic stereotype. Starting from ontological differences between people, religion would have, according to the author, reiterated dysphorically the *otherness*. Sin, then, was related to the body. Purity, in turn, in the order of the spirit. From the Enlightenment, with the rise

of Science, it inherited from religion such crystallizations. Hegemony remains ethnocentric. The cultured man is elevated, belongs to the instance of abstraction of thought, intelligence, having, thus, the prerogative of creating modes of existence to be followed. And yes, in this case, it is still the man, not the woman to have a role. Men and, now, also women less educated are linked to physically exhausting work, physical strength, the body metaphorically figured in the skin, especially the black one. This reveals a thought inherited from the slavery tradition. Note that the actors and thematic roles vary little, symbolic relations change only epidermically to reiterate old habits. Thus, hegemonic music is classical, passing, over time to other variations. The popular is socially sanctioned as of lower quality. With this constant modalization, which remains, today there is still prejudice against hip hop, funk, Brazilian *sertanejo* or *brega* style. In other fields: the hegemonic view despises religions or contemplative knowledge of African, indigenous, Arabic, etc. The hegemonic science is more interested in the so-called *high studies*, in the *fine arts* and much less in popular and oral cultures.

Gayatri Chakravorty Spivak ([1985] 2010) noticed that the white man, with his vision of ethnocentric dominance, even when wants to study the different, inserts the *Other* into a context from his privileged point of view. Thus, it creates the status of a subject that is epistemically different from the hegemonic, the *Other* subject, which is not recognized by the subject that is described. The Indian professor plunges into a dense question about the possibility that the *subaltern* ([1985] 2010) could have her / his own voice, instead of remaining that *Other* person, who would need someone to speak for her / him. This disregard for practices, knowledge and even identities in the face of otherness was called *epistemicide* by Boaventura de Sousa Santos (1996), a term later discussed by other researchers, such as Sueli Carneiro (2005) and Djamilia Ribeiro (2017).

The axiology of antinarrativity

In Semiotics, we have at the narrative level the instance of action in an utterance. Regarding what we have just described, we can see that there is the foreshadowing of a narrative that is repeated, changing only the *actants*³ and the situations. They can be

³ Greimas and Courtés define in their Dictionary of Semiotics ([1979] 1983, p. 12) that the term actant (created by the linguist Lucien Tesnière) is used to designate the one who "performs or suffers the act". The option for the term has a methodological criterion: to make a distinction to the term "actor", which presupposes discursive investments. The actant, before the actor or character, must be understood within the scope of the narrative level in the Generative Schema, which, in turn, is the method of unveiling structures of meanings, from the most abstract (fundamental level), to the more

defined as disjunctive utterances (GREIMAS, [1983] 2014, p. 40). The subjects remain in need of something, in the absence, incomplete, fail to achieve conjunction with their object-value. Thus, there is no narrative curve, there is no event (ZILBERBERG, [2006] 2011), fracture (GREIMAS, [1987] 2017) or accident (LANDOWSKI, [2006] 2014)⁴. It is almost a moment of extensive atony. At the discursive level, these actors will be figurative and thematized as peripheral boys who entered the world of crime; suburban girls who had to choose between studying and working as nannies in family homes, where they will, probably, be victims of harassment and rape; the poor or black who will have to steal to survive; homosexuals who will always be portrayed in a caricatured way: male, effeminate and / or funny (court jesters), or who dress or dream of being a woman; females, in general, dressing like men, masculinized. As we said earlier, the reduction points to (eternal) stereotypes; the handicapped, seen as incapable, even though they have only a different pace regarding progress in motor and cognitive learnings.

The sender is usually a manipulator by provocation that suggests that the receiver is not able to stand out intellectually, at work, in social life. This subject is being modalized dysphorically and engenders a nuisance, a *non-belonging to the world*, until cholera is reached (GREIMAS, [1983] 2014)⁵. There is a previous judgment, contaminated by crystallized knowledge and practices. The potentiation of *primordial racism* (SOUZA, 2020, p. 18), in some cases, is achieved through frustration (concession). In others, through transgression and, in very few, through euphoric realization. These are restatements of the *marginality* observed by Quijano (1978, p. 38). According to the author, the concept emerges as an allusion to geographical location, especially after migrations forced by the Second War and which ended up creating, with the urbanization of cities, the suburbs. These beings on the margins, by extension, did not have access to basic services, many times, and the term advanced to designate the subject excluded from the processes of social participation.

concrete (discursive level). The actant is, therefore, "the syntactic unit, of a properly formal character, prior to any semantic and / or ideological investment". The authors also say that the concept "advantageously replaces, especially literary semiotics, the term character, and, also, '*dramatis personae*' (V. Propp), since it covers not only human beings, but also animals, objects and concepts. In addition, the term character is ambiguous because it also corresponds, in part, to the concept of actor (in which it is possible to perform a syncretism of actants) defined as a figure and / or an empty place where both syntax and semantic forms are invested" (p.13).

⁴ We are aware of the fact that the concepts are not exactly synonymous and that each author makes peculiar interpretations for the construction of their models, but the terms have something nuclear in common: dealing with the unexpected, the breaking of expectations or the improbabilities that affect the subjects in a tonic way; precisely, the moments of rising that "colors" the utterance.

⁵ Greimas ([1983] 2014, p. 233) talked about this complex passion, considering gradients in affective modalities invested in the subject of state (the passionate state - subject who feels). The stages of the cholera: a) expectation, followed by b) its breakdown, which generates c) frustration, a subsequent will to d) revenge and, finally, e) a choleric passionate state.

The maintenance of social positions is based on a supposed culture or tradition and is reproduced on TV: blacks act in subordinate roles in soap operas. Women cannot show their bodies, they are judged if they become pregnant when they are teenagers, unlike boys (yes, they are seen as boys and not as men capable of procreating). It is a complex system of reiterations that discourages the economic, intellectual, and social mobility of the dominated classes. It is a *causing-to-be* a marginal. In journalism, it is not different. In the case of television, regarding the three largest Brazilian TV stations (in audience on the open broadcast signal)⁶, and considering only anchors for national television news bulletins (thematic role fetishized by the majority: the conductor of the news), there are only three black women. We are talking about thousands of employees of these companies. Among those same channels, there are none who are or declare publicly to be homosexual. This brings us to Fraser (2019) who questions the reduction of equity to supposed meritocracy criteria. Only a few representatives of diversity could ascend for "merit". In other words, it is something cosmetic, giving a face of progress to an old and dusty conservative system.

Regarding the interviewees, we also see this hegemonic repetition of stereotypes and a little more: the conductor of the interview being the master of knowledge (who has credibility, with whom a fiduciary contract is signed, figurativized as the *owner* of the microphone, who holds it and decides when the interviewee can speak... when he doesn't speak for her / him). Such figurativization was only broken with the advent of the new coronavirus, due to the safety distance suggested by the World Health Organization (WHO). Only for that the hegemonic figure of the reporter does not continue to reign, preventing the subaltern from speaking as she / he intended.

If it is possible to perceive these signs and relations in a context of greater appeal to the visual, with greater sanction and social reach, it is to be imagined how potentially more delicate they become in instances where there is no exposure, such as that of newspapers.

The journalistic subject as enunciator and character: a discussion on equity

⁶ According to data from *Kantar Ibope Media*, in the greater São Paulo Region, in the period from 03/30/2020 to 05/04/2020, from a survey by *INSTAR*. These are the most popular programs in the Region, every day, from 6:00 am to 5:59 am the following day. Universes: 7,499 households and 20,331 individuals. An audience point corresponds to 1% of these respective universes. See: <https://www.kantaribopemedia.com/top-5-gsp-audiencia-de-tv-30-03-2020-05-04-2020/>

*Letra Preta, os negros na imprensa brasileira*⁷, an essay-report by journalist Yasmin Santos (2019), published in the October 2019 edition of *piauí* magazine, is representative of a contemporary affirmative resistance movement pointing to the need for Brazilian journalism to have a greater diversity of voices, contemplating historically marginalized groups. Yasmin speaks of her position as a reporter for the prestigious magazine, but, mainly, from her trajectory as a suburb's resident, who conquered her enunciative position as a journalist, the result of an intense struggle revealing *primordial racism*, manifested in *racial racism* (SOUZA, 2020) in Brazilian society.

Born and raised in the neighborhood of *Paciência*, on the West side of Rio de Janeiro, Yasmin was one of the few black students at the Federal Rural University of Rio de Janeiro (UFRRJ) and the Federal University of Rio de Janeiro (UFRJ), where she earned her journalism bachelor's degree. She started working for *piauí* as an intern and held a unique position as a black woman in the newsroom. The theme of the essay is this daily life of a publication recognized for progressive guidelines and for the valorization of journalistic work, but which lacked diversity and representativeness in its staff.

It has been thirteen years now of good stories about Brazil told mostly by white people. And today, the magazine's edition is concentrated in the hands of middle-aged men. The proposal for diverse texts and unconventional guidelines was not, after all, so innovative (SANTOS, 2019, [online]).

What can be noticed in *piauí* is a historical trend that crosses Brazilian journalism. Yasmin uses data from an old survey carried out by *Imprensa* magazine, published in 2001, which interviewed 5,000 people across the country and found that only 1.6% of newsrooms, at the time, had black bosses. The theme was further developed in her undergraduate thesis at UFRJ, in which she interviewed 47 black professionals in the Brazilian press. Yasmin also says that she woke up to the importance of this kind of discussion in academia, especially when she attended to an elective course on African intellectuals taught by Giovana Xavier, the only black professor she had at the university.

Yasmin's testimonial draws attention to some aspects that we would like to highlight, and which concern the need for Brazilian journalism to seek other points of view - alternatives to the predominant editorial conducts of white middle-aged men. The first is the relationship between what can be defined as the *legitimacy of the enunciator's standpoint*⁸, which supports what Yasmin was concerned about. Black people, women,

⁷ Loose translation: Black letter, the black in the Brazilian press.

⁸ A loose translation for *Lugar de fala*.

homosexuals, *subaltern* people can talk about their struggles from a different standpoint a than white person, born and raised in an affluent family, e.g., would do when reporting their needs. As we will see, it is not a speech ban, but a matter of how to insert yourself in the enunciative field, regarding your privileges or restrictions. The second, closely related to the first, concerns the reflexive nature of Yasmin's work, a kind of meta-reporting in which she places herself, at the same time, as the subject of the enunciation and character of her narrative. These two aspects give rise to a reflection on the relationship between journalistic routines and the growing demand for a greater plurality of voices in the search for dialogical and participatory journalism (CARVALHO; BELDA, 2017).

Yasmin's approach is inseparable from the discussion on the *legitimacy of the enunciator's standpoint* (RIBEIRO, 2017), whose meaning suggests a double interpretation that has led to a certain rhetorical shift and ends up relativizing the potential for resistance that the subject brings. The *legitimacy of the enunciator's standpoint* is, therefore, associated both with the legitimizing element of those who are *authorized* to speak on a certain subject, and with the *prohibition* of those who cannot speak because they do not have the experience of the subject in question. If the first point, that of the legitimacy associated with the experience, constitutes the driving force of the circulation of this statement, the second is sometimes used as a strategy to empty the discussion for a greater plurality and representativeness of voices in Brazilian society, especially, in this case, regarding the predominant configurations in the journalistic field. In this argumentative line, the idea of interdiction is reinforced to empty the relationship between *legitimacy of the enunciator's standpoint* and social *locus*.

One of the most recurring mistakes that we notice is the confusion between *legitimacy of the standpoint* and representativeness. A black transvestite may not feel represented by a white *cis* man, but this white *cis* man can theorize about the reality of trans and transvestite people from the place he occupies. We believe that there can be no such lack of responsibility for the subject of power. The black transvestite speaks from her social location, as does the *cis* white man. If there are few black transvestites in spaces of privilege, it is legitimate that there is a struggle so that, in fact, they can have choices in a society that confines them in a certain place, so the fight for representation is fair, despite its limits. However, speaking from places is also breaking with this logic that only subalterns speak of their locations, making those inserted in the hegemonic norm even think. In other words, it is increasingly necessary that *cis* white men study whiteness, *cisgenerity*, masculine [...] Thus, we understand that all people have *places* in the enunciation,

because we are talking about social location. And, from that, it is possible to debate and critically reflect on the most varied themes present in society. The key is that individuals belonging to the privileged social group in terms of social *locus* are able to see the hierarchies produced from that place and how that place directly impacts the constitution of the ones of subaltern groups. (RIBEIRO, 2017, p. 83-84, 86).

The discussion around the idea of a *legitimacy of the enunciator's standpoint* takes up something of Socratic *parresia*, as studied by Foucault ([1983-1984] 2011). "In the dimension proposed by Foucault in his interpretation of Socratic ethical veridiction, we would have something like 'I speak of what I live, of what I know' and the skills and knowledge are under constant self-examination" (CARVALHO, 2018, p. 88). The Socratic method consisted, above all, of the relationship between *logos* and ways of living. When the speaker's life conforms to the discourse, there is the Socratic ethical veridiction. "It is necessary to subject life to a touchstone to separate exactly what is good from what is not good in what is done, in what is seen, in being, in the way of living" (FOUCAULT, [1983-1984] 2011, p. 127).

On the one hand, it is necessary to strengthen the critical point of view that makes the white, straight journalism's editors recognize themselves as such and do not intend to consider their conduct as universal, which is quite different from interdiction. Publishers and editors, says Yasmin, often fall back on arguments about the broader social context to justify the lack of diversity in newsrooms - universities form few black journalists. They also promote top-down frameworks that restrict the field of professionals. "Reducing black journalists to what I call blackness sectorists or *Wikiblack* [in reference to *Wikipedia*] is equivalent to silencing them". (SANTOS, 2019 [online], emphasis added).

The opening for plurality of historically marginalized sectors constituted one of the main axes of survival for journalism itself. Yasmin (2019) mentions, in her report, the American publication *Teen Vogue*, aimed at teenagers, which, since 2016, has been headed by a black publisher responsible for changing the editorial project of the magazine, dealing with social and political issues. The result was a doubling of the previous audience, culminating today in the reach of 7.9 million people.

Rogério Cristofolletti (2019) identifies a political crisis in journalism related to editorial governance in times of connected society, something not always observed in practice. The author indicates numerous possibilities of arrangements for a social

governance of journalism, in order to make it more open, horizontal, plural, and inviting to society, breaking with the old format in which:

Reporters and editors relate to sources and collaborators and decide what can be reported, what relevance it will have on the news and how it will be packaged and distributed. Generally, the parameter of decision-making is quite reduced to the newsroom or to the top management of vehicles (CRISTOFOLETTI, 2019, p. 86).

The new possibilities of political management in journalism make use of possible creative spaces, such as social network. For that, we would like to point another example. Journalist Flávia Oliveira, also a black woman, is an economic commentator for *Globo News*, a columnist for *O Globo* and for *Rádio CBN*, spaces where she shares the bench with what is predominant in the Brazilian press: white, straight, middle and upper classes representatives. The new forms of information production and circulation, however, make it possible to create other spaces that avoid stereotypes.

Flávia produces with her daughter, also a young journalist like Yasmin, the podcast *Angu de Grilo*, a kind of phrasal expression used by Flávia's mother, with a sense of mixture. The voice that is heard there is different from that of the journalist's activities at *Grupo Globo*, seeking to go beyond economic aspects, social data or discussions about racism in Brazilian society, which the journalist represents in mainstream media forums, echoing something of the stereotype pointed out by Yasmin in her analysis. The homely atmosphere and the homage to ancestors make *Angu de Grilo* a space for affirming community ties, for female and racial empowerment, due to one simple matter: the mother and daughter are the coordinators of the domestic editorial.

In some of her comments, Oliveira pointed out that until recently she was the only black columnist for *O Globo* newspaper. As much as she wanted to write about shoes, fashion or any other topic that might interest her, she felt compelled to comment on the constant cases of racism that continued to print on the press pages. This limitation is also a type of silencing (SANTOS, 2019, [online]).

The possibility of a home-made podcast makes it possible for Flávia to talk about broad topics from her point of view, not being limited to editorial guidelines that reinforce stereotypes and limit the expression of black subjects. The *legitimacy of the enunciator's standpoint*, as we see here, reinforces social representativeness. More than the important occupation of spaces on television newsstands, what is at stake is the democratization of decision-making power over agendas and guidelines. This is a path of no return and it becomes imperative to sustain the journalistic credibility. Transparency becomes a symbolic value for journalism, showing the contemporaneity of

Socratic *parresia*, a certain alignment between what is lived and what is spoken. In this sense, an effort is needed so that the black population would not be seen just as character described by well-intentioned individuals who want to change the current situation. It is also necessary to take a leading role in decision-making so that not only issues related to racism would be the subject of discussions by black journalists, but the very worldview and experience of those who came from the peripheries will be included in a balanced debate, regardless the theme.

Expanding the discussion, there are several variants of *primordial racism*, as noted by Souza (2020), among them the prejudice against homosexuals. In the case of transgender people, we can say that they precisely fit the definition of Quijano (1978), of *subjects at the margin*. They are often considered as perverts, transgressors, caricatures by those who have no empathy. For some, it is the exact definition of stereotypes, and therefore, one could think they should be content to perform functions like those of sex workers. The *Other* subject, however, when she / he becomes aware of her / his potential to perform a non-stereotyped thematic role and, having an environment that allows her / him to do so, shows that the hate speech is unsustainable. It happened in Argentina, where Diana Zurco became, at the age of 40, the first transsexual to present a news program in the country. It is not about playing a humorous or entertaining role, as we see in Brazilian programs. We are talking about assuming a social position that breaks paradigms and vain conservatism.

Figure 1: Diana Zurco, at *Televisión Pública*, from Argentina



Source: Twitter. Available at: https://twitter.com/tv_publica. [Accessed 18 Apr. 2020].

Conclusion

More than pointing out flaws and inconsistencies in journalistic discourse and practice, from the perspective of language studies, the authors – journalists with professional experience in this field and researchers on themes related to theories of texts – proposed a systemic structural debate on historical social inheritances, leaving reflections on the need for a new construction of the position of the enunciators.

The value of journalistic objectivity, as well as the belief in its neutrality, is monological, while the value of multiparciality suggests a plurality of perspectives based on tolerance and empathy, even if committed to the rigor of information. Achieve polyphonic and polysemic flow is something that can be possible considering, on the one hand, information as a joint and participative construction and, on the other, refining the perception of the different wills and relationships that drive discourses (CARVALHO; BELDA, 2017, p. 240 and 241).

What is proposed is in line with Latour's (2020) reflections on the COVID-19 pandemic regarding our daily practices. For him, we should not, when going back to our

activities, return to perform them in the same way as before, but seek a new systematic, more horizontal, less predatorially hierarchical. This effort should be an everyone's commitment.

Just as Yasmin makes it clear in his text and Djamilá Ribeiro (2017) defends in her book, it is not a prescriptivism, nor an enunciative interdiction, but reflections on effective diversity. It is necessary a new *episteme* to be risen and, as it could not be otherwise, it is something structural, it does not end in a discussion about the media role. It is about the need for synergy, involving the whole of society, whether coming from the media or not. A common effort that does not see the media as a cause, but one of the manifestations of the problem (amplifying it enormously, but still not playing a causal performance).

We can and must change this *episteme* and, finally, incorporate the *Other* into the *self*, giving birth to the *self-subject*. In this direction, the media can also use its capillarity aiming at the common well-being. Thus, social instances, including mediation, such as journalism, would lead new practices, more inclusive and that would give voice to the *diverse people* that we all are.

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RESUMO:

Fazemos um paralelo estrutural entre raízes históricas e ideológicas de colonialismos, a partir das Ciências Sociais, e sua manifestação resultante nos discursos e nos modos de existência, sendo o jornalismo uma dessas formas manifestadas. A partir desse contexto, propomos um novo construto, um *locus* enunciativo mais inclusivo e menos verticalizado, resultando, assim, em diálogos midiáticos com a sociedade, um existir-com, evitando o monologismo estereotipado.

PALAVRAS-CHAVE: Inclusão; Discurso midiático; Negritude; Colonialismo; Diversidade.

RESUMEN:

Trazamos un paralelismo estructural entre las raíces históricas e ideológicas del colonialismo, basadas en las Ciencias Sociales, y su manifestación resultante en discursos y modos de existencia, siendo el periodismo una de esas formas manifestadas. Desde este contexto, proponemos una nueva construcción, un *locus* enunciativo más inclusivo y menos verticalizado, lo que da como resultado diálogos mediáticos con la sociedad, una existir-con, evitando el monologismo estereotipado.

PALABRAS CLAVE: Inclusión; Discurso mediático; Negritud; Colonialismo; Diversidad.

