MISSED OPPORTUNITIES: challenges of adequate practical and theoretical-methodological applications of the principles of educommunication in times of urgency (after decades of neglect)

OPORTUNIDADES PERDIDAS: desafios das adequadas aplicações práticas e teórico-metodológicas dos princípios da educomunicação em tempos de urgência (após décadas de negligência)

OPORTUNIDADES PERDIDAS: desafíos de las adecuadas aplicaciones prácticas y teórico-metodológicas de los principios de la educomunicación en tiempos de urgencia (después de décadas de abandono)

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RESUMO:
This text analyzes the trajectory of attempts to apply the interrelationship between Education and Communication from the 1970s, focusing on the mutations that occurred in practices, public policies and studies in the dialogues between the two fields. In view of the recent challenges caused by the Covid-19 pandemic, what can be observed is that many of the current losses in the teaching-learning processes could have been minimized if so many opportunities were not lost.

KEYWORDS: Educommunication; Critical Reading; Media Literacy; Public Policy; Covid-19.

Introduction

Throughout the past 50 years there have been many in-depth studies – others not so much –, on the uses and effects of communication technology associated to the teaching-learning processes. On that period, researches and practices regarding education mediated by technological devices have been occurring in the sphere of theoretical speculation and empirical experiments, in most cases, when made by serious professionals, according to strict scientific and methodological standards. Epistemologies of fields such as Communication, Education, Psychology, Engineering, Philosophy and Health were demanded and interrelated in many of these studies.

However, with the "2020 pandemic"— by all matters that is what it will be called from now on, considering there will be so many more from now on, they will have to be named with shorter intervals than the old international tragedies, such as the bubonic

plague, the Spanish flu, the mad cow syndrome, Ebola, AIDS, cholera etc. –, human beings are being forced to adjust their behavior patterns much faster. Some of those behaviors, if depended on natural evolution, would have taken some decades, even considering that such speed has been magnified over the last centuries due to the use of technologies in greater scale.

This does not mean that the technological determinism vision / option has come to prevail, but that the social logics has been shifted and forced to find alternatives in the quickest way possible, and that the changes in the way of life, in a cognitive way, of the capitalist production and even of the morphological changes have been occurring in a very fastest way than Charles Darwin could have predicted.

Such inevitable possibilities already had been projected with theoretical models for cases of need for adaption such as climate change, the arrival of a meteor, or a nuclear hecatomb. All of those were thought and developed in a much more hypothetical field, with limited and lab-controlled experiments. What is happening right now, due to the Covid-19 pandemic, is a shifting fast mostly due to unpredicted behavior changes on society; and how those procedures are being developed without the necessary diligence expected from methodological scientific research. And the risks are higher than can be predict.

Since those researches are happening with the inadequate application of techniques, what can be easily observed is a series of mistakes in the public policies – and also in the sciences –, that have not prepared adequately, neither anticipated this tragedy. All the past references of epistemologists and methodologists – Galileo, Descartes, Newton, Popper, Kuhn ... - are probably shifting themselves on their graves in face of such unpredictability by part of the scientific community; understanding that very little is already expected from the political class. Mostly on a time of so much negationism and epistemicide.

As almost everything is happening with the inadequate application of trial and error techniques, what is observed is a series of mistakes in public policies - and also in the sciences -, which were not adequately prepared, and did not even anticipate this tragedy. A whole line of epistemologists and methodologists - Galileo, Descartes, Newton, Popper, Kuhn ... - must be turning in their tombs in the face of such unpredictability on the part of the scientific community; since the political class cannot really be expected. Even more so in an age of so much negationism and epistemicide.

On this specific case of the topic addressed in this special issue of the *Observatório* journal, the negationism, the prejudice and / or the lack of interest of some sector has

been so notorious over the last few decades, that is almost surprising to see many coming up with solutions of the problem to the challenge being faced about the teaching-learning process, as if none of that had been already theorized, systematized and proposed on the past years.

The possibility to develop an article that approaches Communications and Education at the same time has been presented as an opportunity to venture into a mixture of two textual genres: scientific and journalistic – proposing something that could perhaps be classified as an essay-chronicle. This seems to be the most appropriate way to narrate and analyze the experiences, frustrations and concerns lived – epistemology and empirically – on the educommunicational processes over the last 50 years or so. In fact, when referring to Communications and Education, almost all individuals on the planet can be both subjects and objects of study and analysis. In this specific case of this text: a self-analysis will be presented.

The proposal here is to take two generational steps behind on what has been treated in the last years by "Generation Z", the digital natives, as suggested by Marc Prensky (2001). In Brazil, the first generation to encounter the influence of communication technologies in the field of Education was the so-called "Generation X", which defines those born from the second half of the 1960s, coinciding with the beginning of the populist phase of Brazilian television (MATTOS, 1990). Someone who is part of the generation that was born at the same time with the arrival of the first television sets in the homes of the middle class, in parallel with the entry into formal education, is clearly subject and object of this whole phenomenon.

The "Generation X", but which could also be called "Generation TV", is the one that experienced what was analyzed by Regis Debray (1993), in *Life and Death of the Image*, as the period of the videosphere; which was explored by Wilbur Scharmm, Jack Lyle and Edwin Parker (1961), in *Television in Lives of Our Children*, as being a kind of an amorphous and passive sponge; or directly influenced by the excess of violence shown in films, series and news programs, as demonstrated in hundreds studies on the theme, notably those referring to the "mean world" indicated by the group headed by George Gerbner (1976, 1986).

Subject and object of a dialectical interrelation

Be called by "German television boy" by the friends of the older brothers, belonging to a generation still connected to the graphosphere, referring to the color of its hair and the time spent in front of the new household appliance, did not seem to have an offensive

connotation. Years later, already acting as a TV reporter, when met one of those old "executioners", it was interesting to hear from him: "I knew it was going to happen. You were an expert on television since you were a child".

In fact, being part of a generation that had television as a co-occupant of a space / time previously dedicated to school, friends, street games, church and family was often conflicted. And as with any conflict, options need to be done. In this specific case, to the discontent of the parents who saw that they would not have a priest in the family, the winner was *Vila Sésamo* [*Sesame Street*], *Sítio do Pica Pau Amarelo* [*Yellow Woodpecker Farm*], *Concertos para a Juventude* [*Youth Concerts*], *Globo Repórter* [*Globo Reporter*], the *Festivais da Canção* [*Song Festivals*], *Morte e Vida Severina* [*Death and Life Severina*] and series such *Carga Pesada* [*Heavy Load*], *Plantão de Polícia* [*Police on Duty*] e *Malu Mulher* [*Malu Woman*], among many other audience champions. As well as the diversity of content available on the internet for the current Generation Z, even if on a smaller scale, there was an enormous amount of nonsense, nastiness and trash on television; but, as today, there was the possibility of choices for quality products.

The option for distancing from the church ended up not being entirely at all. At a time when actions linked to the emancipatory ideals of Liberation Theology were bubbling up in the Basic Ecclesial Communities, especially in the early 1980s, the topic of critical reading of the media began to gain prominence. And for those who liked television, cinema and comics so much, it was a great incentive to discover that there was a methodological proposal to explore more deeply the underlying contents and intentions of those media, and even though there were possibilities for democratization of what was so concentrated in the hands so few.

It was from that time, also acting in the cineclubs movement, that the first contacts with texts by José Marques de Melo and Ismar de Oliveira Soares occurred, among others, through a collection by Paulinas Publisher that launched "*Para uma leitura crítica da televisão*" [*For a critical reading of television*], "*Para uma leitura crítica dos jornais*" [*For a critical reading of newspapers*], "*História em quadrinhos: leitura crítica*" [*Comic books: critical reading*], "*Para uma leitura crítica da publicidade*" [*For a critical reading of advertising*], "*Para uma leitura crítica da comunicação*" [*For a critical reading of communication*] and "*Como ver televisão: leitura crítica dos meios de comunicação*" [*How to watch television: critical reading of the media*].

Even a few years earlier, in 1982, in the article "*Meios de comunicação de massa e educação no Brasil: uma perspectiva crítica*" [*Mass media and education in Brazil: a critical*

perspective], Anamaria Fadul, analyzing the importance and necessity of critical reading of the media, had already prophesied that:

> At the level of formal education, we consider it urgent and indispensable to recognize this new domain of knowledge, that of the study of the mass media, introducing a new discipline that aims to "literate", for a critical and selective reading of the messages disseminated by the media, in order to overcome the opposition between the universe of the school and that of the mass media, which translates into the opposition between the easy and the difficult, the recreational and the instructive. The introduction of new media in the school is the only possible defense against the harmful effects of the media. One would learn to read them like a book and their use would allow the demystification of their language (FADUL, 1982, p. 41)

The Brazilian Society for Interdisciplinary Communication Studies (Intercom) was also highlighting the theme of the interrelation between Education and Communication, so much so that in one of its first congresses, in 1985, it promoted a Study Cycle bringing together dozens of specialists from both areas, among them the then Minister of Culture Aluísio Pimenta. The event yielded the pioneering publication "*Comunicação e Educação: caminhos cruzados*" [*Communication and Education: crossed paths*], organized by Margarida Krohling Kunsch (1986).

Such perspectives were inspiring for the option of studying Social Communication, in the expectation that another type of communication would be possible. In parallel to academic life, and also because of it, there were more opportunities to experience communicational practices with social movements, mainly with actions with community and union radio and newspapers, the continuation of cineclub activities and the production of popular documentary and fictional videos.

What was considered by economists to be the "lost decade", the 1980s represented very significant political gains for social movements. With the reopening and the end of the dictatorship, those who previously experienced and observed social problems at the door of their homes began to have the possibility to mobilize themselves in actions of education, health and popular communication. At that time, the unions, some professional entities - orders of lawyers and engineers -, universities, as well as churches and progressive parties, according to Cicilia Peruzzo (1998, p. 46), had a role as entities "animating and fermenting social movements".

Another parallel in relation to the current possibilities is the use that is being made of digital social networks by some groups linked to social movements, especially categories that historically are underrepresented in the media: women, youth, blacks, LGBTQ+, among others. All of these initiatives, even though still small in the face of large

hegemonic groups, are already presented as options for media empowerment, emancipation and even counter-disinformation.

Going back to the late 1980s, early 1990s, it was possible to observe that while all these advances were taking place in the fields of communication and social action, the field of education remained reticent to any interrelationship. Much of the studies and practices continued to treat communication technologies simply as "resources", "tools", "supports", "apparatus", in short, mere supporting artifacts, as well as an overhead projector, a speaker, a data show or a flipchart. For many, it was enough to know how to use the medium, not to explore the message as part of the process.

At that time, the use of "new" technologies were not yet trivialized, as is the case today. But there were already the contrasts faced at school when the children, who already had access to diverse knowledge from the means of communication available at home, arrived in an environment of four walls, where a person told them that the only way to knowledge would be in what would be told by her, in some texts written in a book and / or on a blackboard. Comparing to the "wonders" that were available at home, everything seemed very boring and unproductive (REBOUÇAS and FIALHO, 2000).

Some scholars in the field of Education noticed this, especially Maria Felisminda de Rezende e Fusari, with her book "*O educador e o desenho animado que a criança vê na televisão*" [*The educator and the cartoon that children see on television*], from 1985, and Heloisa Dupas Penteado, with "*A televisão na escola: conflito ou cooperação*" [*Television at school: conflict or cooperation*], of 1991. Both proposed that there was no need for the two fields to come together, as they were already one. Right in her first chapter, with the thought-provoking title "*Telespectadores e programação televisiva: práticas de recepção e de emissão a exigir conhecimento do educador*" [*Television viewers and television programming: reception and broadcasting practices requiring knowledge from the educator*], Mariazinha Fusari already launched her conception of media reading as an educational and communicational challenge:

> Learning to practice, with personal and social quality, the reception to the "media", presents itself as, among others, a challenge of an educational and communicational nature. As a social practice, consumer education in the "media" points to the need to unleash a process of interrelation between people who receive each other, with the "media" themselves and with their emitters in a society of human relations for the production of material goods and service goods like ours. (FUSARI, 1985, p. 19-20).

And, for Heloisa Penteado (1991, p. 12), "teaching is communication. Not any type of communication, but dialogical communication. Not merely reproductive, but reverberating knowledge". The fact that both came from the Faculty of Education of the University of São Paulo, they detected that many teachers avoided and refused to adapt to the new knowledge that students brought from the media, and that even rejected them. It was a mix of techno-mediaphobia, which generated an almost fundamentalist discourse against the "threats" to the "correct" formation of students.

The chance to discover that Education and Communication professionals and researchers spoke more easily than was perceived in the reality of schools and the media in Brazil, came with the participation in the 1st International Congress on Television and Education, organized by the School of Communication and Arts at the University of São Paulo, in 1993. The surprise was so great about what was being done in other countries, that it motivated a first article on the subject. With the provocative title "*Não é pecado usar a televisão para a educação*" [*It is not a sin to use television for education*] (REBOUÇAS, 1993), initial questions were raised about the lack of understanding between the fields of Education and Communication for the enhancement of technologies in favor of non-formal teaching and learning processes.

From the experiences learned about what was happening in countries like Canada, the United States, Japan, Spain, Chile and Colombia, a search for answers started from initiatives that could generate transformative actions, through interaction relationship between education and the vehicle with the greatest capillarity in Brazilian society: the television.

Armed with these inspirations, the challenge over the following years was to adapt these perspectives to the practice of daily television news, whether as a reporter, producer, editor, editor or director. The construction of the news with a mixture of the informative, interpretative and educational genres could be a possibility to offer to the public more elements to understand the events. However, it was an arduous task to be carried out in the face of pre-conceived models throughout practice and standards imposed by network heads - in this case, Bandeirantes and Globo -, which did not give any scope to that initiative. The mere suggestion of flexibility in the language, incorporating more didactic elements and narratives, with the use of graphics, tables and captions, the qualification of comments by specialists, or even the translation of the

economics, legal, political or police jargons, were treated by some editors as "fashion invention"[1].

The frustration was so great that a few years later, when the invitation to exchange the newsroom for the classroom came up, even more so in an institution that would be called the College of Education and Communication, there was not even a second's hesitation. The chance to try to change the model from the base was much more exciting than fighting the ingrained productive routines of daily television news.

College of Education and Communication, but...

Already officially inserted in the world of higher education, to work in the Journalism and Radio & TV departments, there was a certain initial disappointment when discovering that the name given to the College was not epistemologically motivated, but architectural. By chance, the new departments of the traditional Espirito Santo Business School (Faesa) would be installed on a new campus, and shared the same facilities there.

This occurred in 1995, and the Communication and Education Research Center of the University of São Paulo (NCE-USP) would only be created in the following year; and the first initiatives of undergraduate courses would only materialize in 2010, at the Federal University of Campina Grande, and in 2011, at USP.

Based on the concerns and knowledge that had already been accumulating in previous years, it was not difficult to convince the direction of the institution that that architectural awareness could become a pioneering initiative, and that the College of Education and Communication was in risk of becoming a reference in the area. Even because it was known that the debates around the project of the new Law of Directives and Bases of National Education (BRASIL, 1996), which was to be published in December 1996, already dealt with the incorporation of communication technologies as a means and an end element in educational processes.

This moment was highlighted by Ana Paula Vieira (2017), in a study about university TVs, as follows:

> Fifteen years before the pioneering course at USP, professors Edgard Rebouças and Maria Lucia da Silva started a movement of approximation between the two areas, which culminated in the event Education and Communication Week, at the end of May 1996. The event brought together regional and national experiences and thoughts around the

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[1] Fortunately, almost 20 years later, some news programs began to adore such elements in their stories, even with a few reporters subverting the standard formality of the narrative, using a more youthful and didactical language.

theme. From this initial discussion, there was a curricular change in the structure of the Faesa Social Communication department, with the inclusion of the Communication in Educational Technology course in the fourth period of the two qualifications in Communication, with a workload of 60 semester hours. In that year, the Pedagogy course had no curricular change, but according to Rebouças and Silva (1996)[2], the possibility of using Communication resources and concepts in courses of the four qualifications of the Pedagogy department was clear, such as Informatics Applied to Education, Teaching Methodology, Alternative Education, Teaching Technology, Teaching Methodology in Communication and Expression, Art in the Classroom, Literacy, among others (VIEIRA, 2017, p. 126).

The aforementioned Education and Communication Week brought together experiences not only from the academic field, but also government initiatives, as well as from state and municipal education departments (Rio de Janeiro and Vitoria), TV Escola (MEC), and TV Educativa do Espírito Santo; and business initiatives, such as TV Senac, Fundação Roberto Marinho, Vale do Rio Doce and Rede Gazeta.

However, despite the excitement of the faculty of the Social Communication department, the little involvement of colleagues in the Pedagogy department ended up influencing the institution's management's filing of the initiative. Part of the conceptual and curricular proposal process of what could have been the first undergraduate course in Education and Communication in the country is reported in the article "*A prática interdisciplinar de ensino superior em Comunicação e Educação*" [*The interdisciplinary practice of higher education in Communication and Education*] (REBOUÇAS and FIALHO, 2000).

Despite the complaint of some professors that Communication students were too noisy, for some semesters there was even an attempt to interchange the classrooms of all courses, so that there was a greater interaction between students and professors. Some subjects were even taught together for Communication and Pedagogy students. Among the responsible professors, it is possible to highlight two who brought with them those already mentioned methodologies of critical reading of the media, shared in the Ecclesial Base Communities: Paulo Soldatelli and Cicilia Peruzzo.

Media Observatory as a critical reading laboratory

The resumption of contact with the issue of critical reading and media education only occurred almost 10 years later, when the Media Observatory: human rights, policies

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[2] REBOUÇAS, Edgard; SILVA, Maria Lúcia. Por uma pedagogia da comunicação e uma comunicação pedagógica. In: Congresso Brasileiro de Ciências da Comunicação, 19, 1996, Londrina. **Anais...** Londrina: Intercom, UEL, 1996.

and systems was created at the Federal University of Pernambuco (UFPE), in 2006. With the purpose of providing academic support to the campaign "Who finances the trash TV is against the citizenship" and to meet the demands of social movements and the Public Attorney Office for reasoned reports about the disrespect for human rights in the media, right from the start, the researchers and militants understood that they should also work with critical media reading.

Among the classifications of structuring and actions of the media observatories: 1. Fiscal, 2. Think tank, 3. Laboratory, 4. Discussion forum, 5. Center for gathering and disseminating information, 6. Spaces for training and education and 7. Projects within social movements (REBOUÇAS and CUNHA, 2010, p. 88), the model adopted at UFPE followed more the principles of items 1, 2 and 3. However, when it migrated to the Federal University of Espirito Santo (Ufes), in 2009, item 6. soon also incorporated the actions. It started the critical reading workshops for members of social movements, journalists and students in 2010, and, in the following year, it registered the project ComunicaÊ - Education for Media in the Extension Dean's Office, starting its activities in public schools of Grande Vitoria, focusing on students and teachers of Elementary School, working with modules of critical reading workshops on Journalism, Advertising, Television Fiction and Digital Social Networks, in addition to a module of audiovisual writing and production[3].

In addition to the actions of ComunicaÊ in schools, critical media reading workshops were also held, with content adapted to each professional specificity, based on demands from public agencies in the Ministry of Education (MEC), the National Health Surveillance Agency (Anvisa), Federal Public Attorney Office (MPF), Espirito Santo Social and Educational Service Institute (Iases), Espirito Santo State Human Rights Department

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[3] The actions and methodologies of the ComunicaÊ project are fully described in the articles REBOUÇAS, E .; BERNARDES, F .. Leitura crítica para a mídia nas escolas: novas resistências em tempos de conservadorismo [Critical reading for the media in schools: new resistance in times of conservatism]. In: CORAÇA, M. A .; GONÇALVES, M. G. D .; REBOUÇAS, M. M .. (Org.). **Sentidos e significados de uma educação em artes visuais em tempos contraditórios** [Senses and meanings of an education in visual arts in contradictory times]. Vitória: Proex / Ufes, 2017, p. 139-149; REBOUÇAS, E .; BERNARDES, F .; RADAELLI, E. R .; CABRAL, M. M .. Educação para mídia: uma experiência piloto na Universidade Federal do Espírito Santo [Media education: a pilot experience at the Federal University of Espirito Santo]. In: SOARES, I. O .; VIANA, C .; XAVIER, J. B. (Org.). **Educomunicação e alfabetização midiática: conceitos, práticas e interlocuções** [Educommunication and media literacy: concepts, practices and interlocutions]. São Paulo: ABPEducon, 2016, p. 83-90; and REBOUÇAS, E .; BERNARDES, F.; RADAELLI, E. R.. Leitura crítica da mídia: encorajando a participação de estudantes na sociedade a partir do Projeto Comunicaê [Critical reading of the media: encouraging the participation of students in society from the Comunicaê] Project. In: MAGAMINI, E. (Org.). **Práticas educativas e interatividade em Comunicação e Educação** - Série Comunicação e Educação [Educational practices and interactivity in Communication and Education - Communication and Education Series], v. 3. Ilhéus: Editora da UESC, 2016, p. 81-94.

(SEDH-ES) and Vitória City Hall (PMV), as well as activities aimed at parents, managers and teachers at some private schools. ComunicaÊ was also selected by the Latin American Communication Researchers Association (Alaic), in 2018, as a model workshop for activity held at the Association's conference in San José, Costa Rica.

From the beginning of 2020, with the fact that workshops in schools were prevented due to the Covid-19 pandemic, the option of the ComunicaÊ coordination was to re-elaborate its actions to operate remotely on its Facebook, Twitter and Instagram channels. These are activities to combat disinformation related to the disease, tips on critical media reading and dissemination of educational and cultural events. In September, thanks to the relevance of their actions, the ComunicaÊ project and the Media Observatory Research and Action Center became founding members of the National Network to Combat Disinformation - www.rncd.org, which already brings together more than 70 initiatives in the country.

Another successful action by the Media Observatory in terms of critical reading and interrelation of communication and education was the activity of *Training Journalists to Respect and Promote Human Rights*. The project was contemplated for two years in a row - 2014 and 2015 - in public notices from the Ministry of Education and the Special Secretariat for Human Rights of the Presidency of the Republic, and had as partners the Union of Journalists of Espirito Santo and the State Council for Human Rights. The courses and seminars involved hundreds of journalists, students and human rights activists.

In the structure of the power, where "innovating seems prohibited"

With the accumulation of experience with the research and actions developed at the Media Observatory, among which a project to restructure the University TV of Pernambuco - the first educational broadcaster in the country - the invitation to assume a General Coordination of Media and Digital Content arose, at the Secretariat of Basic Education of the Ministry of Education (CGMID / SEB / MEC). It was an opportunity for the practical application of methodologies that had been debated for many years. In addition, links directly in public policies relating to the relationship between these two so important and central sectors to society.

The CGMID was responsible for TV Escola, Teacher's Portal, E-Proinfo (Collaborative Learning Environment), the International Bank for Educational Objects (Bioe), and also educational games and applications for mobile devices. It was the MEC body that took care of both content, as well as infrastructure and training for the proper use of technologies in favor of education. It was the former Secretariat of Distance Education

(SEED), but downgraded in two levels in the MEC structure. However, almost none of this was operated by public employees in the area. Almost everything had been comfortably outsourced due to no bidding through a Management Contract of around R$ 45 million per year with the Educational Communication Association Roquette Pinto (Acerp).

The work planning presented for the upper echelons, with the title "Institutionalization of the educational contents of MEC in the Brazilian media scene" had among its objectives: "To expand the access to educational contents for the population through means of communication" and "To propose policies of educommunication in the context of media content and media". The justification text highlighted the challenges to be faced:

> The MEC has a long tradition of using the media in favor of national education, however, given the constant challenges posed by the advancement of technologies, there is a risk that the teaching and learning processes will become hostages to such dynamics. In this context, political decisions have been taken by other bodies, disregarding the accumulation of MEC in this area, and leaving it out of decision processes that are hardly reversible in the short term. An example of this are the referrals regarding the use of the Education Channel in the Brazilian Digital TV System, in implementation since 2006. It is necessary for MEC to take a position on this and other themes, and, taking advantage of its vast symbolic capital in the establishment of State policies, it has the possibility of reoccupying a leading position, thus recognized by society. In this aspect, in addition to respect with other bodies, it has the necessary capillarity to expand its actions to the other federal spheres (REBOUÇAS, 2013).

In the action planning so that these objectives could materialize, there were a series of initiatives, among them the elaboration of an MEC / MComm Interministerial Ordinance for the regulation of the Education Channel provided in Decree nº 5.820 / 2006, which would put TV Escola on the broadcast channels with multiprogramming[4]. Other actions mainly involved the establishment of partnerships with other ministries, embassies, broadcasters from the Legislative and Judiciary, university TVs and educational / public TVs from the states. There was also a proposal to restructure the Educational Radio System, starting with the attempt to recover the historic Radio MEC, in Rio de Janeiro, of

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[4] The MEC / MComm Interministerial Ordinance No. 2,098 was published on May 14, 2015. In the original proposal there would be curatorial councils for each of the channels and the bands would be destined for a Basic Education Channel (in partnership with state and municipal Education Departments, a Channel University (in partnership with public and private universities), an Education and Health Channel (in partnership with Ministries, Fiocruz, Anvisa, Paho/OMS...), an Education, Technology and Innovation Channel (in partnership with Ministries, CNPq, Embrapa , INPE...) and an Interactive Channel (with priority for basic education content) .The final text only kept the bands for basic and university education.

the structure of the Brazilian Communication Company (EBC), and also to propose partnerships with the dozens of university radio stations based in federal educational institutions. Finally, thinking about the mutations that were occurring in a classic educommunicational support used in schools, there was an indication of the elaboration of a study and proposal for a future policy for digital book contents and formats, to be included in the guidelines of the National Book and Didactic Material Program (PNLD).

However, when finding in that environment positions of not so public interests and postures of place markings rooted in a culture of "don't touch it" or "this is all very bold" (typical of some government structures), in the end, there were more frustrations than achievements. Thus, the hope of trying to change entrenched outdated visions from the deliberative center of public policies, unfortunately, ended up lasting just over six months.

This lack of vision and policies for the sector, which would be explained by the inertia observed in the face of the damage from the Covid-19 pandemic in education, had been present for many years. Marcos Dantas (2005), former head of the Distance Education Secretariat (SEED / MEC), made the same frustration clear in his dismissal speech:

> I have often spoken of bureaucratic difficulties. In principle, we should consider them "bones of the trade". We must rely on them in our decisions and planning. But even bureaucracy needs to follow some routine, something very difficult when inheriting a destroyed state, an outsourced civil service, legislation and a legal structure, which the neoliberal project had enough time to adequately adapt, and obliges us to walk in the narrow gauge of the conservatism and "sameness". Innovating seems prohibited! (DANTAS, 2005, p. 7).

A similar opportunity - even on a much smaller scale - to work with the education and communication interrelationship was the possibility of acting as head of the Culture and Communication Department at the Federal University of Espirito Santo (Supecc / Ufes), between 2015 and 2017. The university's former Communication Advisory, in the last administrative reform, had gained body and became a structure that involved, in addition to the press office of the Rectory, a printed newsletter, a scientific magazine, a radio station, a cable TV channel, a sector for the creation and art of promotional material, an information portal on the internet, the official digital social networks, the University Publisher House, the movie theater Metropolis, the University Theater, the University Art Gallery and the University Choir.

As in the MEC, also on a smaller scale, some idiosyncrasies and lack of political will to understand the potential of an instance like this to expand the dissemination of the

role of the university to society, once again caused frustrations to dispute a lot of space with possibilities of advances and achievements.

Finally, the option to return to research and classroom activities, to coordinate the Media Observatory and also the Postgraduate Program in Communication and Territorialities, once again, proved to be the most correct option to maintain the path of utopia to collaborate with the transformation. The two frustrating experiences of trying to pressure changes from within the structures generated a great learning.

Final considerations

The trajectory presented in the last 50 years studying, practicing and living with so-called "formal" and / or "informal" education and communication processes served to support a critical view capable of analyzing the current phenomena, not as a surprise, but as part of a broad historical and dialectical process.

All this discourses made by opportunists in the pandemic that technologies have always been great allies, but poorly explored, is part of a strategy that was already being promoted in several countries. In Brazil, mainly due to initiatives linked to large private projects, such as Kroton, Laureate, Estacio, Unip, Afya and Anima, or institutions such as Lemann Foundation, Ayrton Senna Institute, All for Education, among others.

The policies of non-policies, of "do not touch that that takes work" or "it is better to hire a specialized company in it" is what made it possible to reach the current stage of complete inoperability of the State in one of its main obligations: providing means of access to education (CF. Art. 23, V) and education is the right of all and the duty of the State (CF. Art. 205). Such an option provided an open path for the application of the main maxim of economic liberalism: *laissez-faire*, *laissez-passer* - or, as a minister suggested, seize the occasion to break with basic rules and responsibilities to "let's pass the cattle"[5].

And, with the whole society concerned with the uncertainties of the pandemic, especially with the children not being able to go to schools, the "cattle" took the names of Google Meet and Classroom, Microsoft Teams and Skype, Facebook WhatsApp, Amazon Chime, Cisco WebEx, Zoom, Adobe Connect, Livestorm, Click Meeting and dozens of other less famous online platforms. All helpful and ready to meet the new

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[5] The complete phrase used by Ricardo Salles, Minister of the Environment in the Bolsonaro government, at a ministerial meeting on April 22, 2020 was: "We need to make an effort here while we are in this moment of tranquility in terms of press coverage, talking only about Covid, and go on passing the cattle, and changing all the rules and simplifying rules". Available at: https://g1.globo.com/politica/noticia/2020/05/22/ministro-do-meio-ambiente-defende-passar-a-boiada-e-mudar-regramento-e-simplificar-normas .ghtml.

models of "adaptive learning", "hybrid teaching", "synchronous / asynchronous classes", "e-learning", "blended learning" or any other type of distance education that the situation requires.

Why did the ministries of Education (MEC), Science, Technology, and Innovation (MCTI) and Communications (MComm) not adapt and enhance the open source Moodle system (Modular Object-Oriented Dynamic Learning Environment)? It was already being used efficiently in the Virtual Learning Environment (AVA) of many universities and federal institutes, supported by the National Teaching and Research Network (RNP), an organ created in 1989 exactly to build and manage the national internet infrastructure in the academic field. Are there really a government interests in "privatizing education through remote education platforms"? – as highlighted in the title of an interview with Professor Marcos Dantas, former secretary of Distance Education at MEC (SANTOS, 2020). Or is it simply because of the incompetence of public officials? Or, is this a clear picture of the historical neglect of (non) implemented policies for the interrelation between education and communication in the country?

Even in the face of the damage already witnessed, there are still possibilities - in the medium term - for national education to resume the tracks pointed out in the 1980s. Suggestions such as critical reading of the media, the emancipatory use of communication and education technologies and the understanding of the world through such interrelationship appears prominently in several points of the much-questioned Common National Curricular Base (BNCC), approved in December 2018.

Only two passages will be reproduced here, which have a strong relationship with what was presented throughout this essay-chronicle. The first, when it defines the general competences of Basic Education, and the other one when it deals with the progression of essential learning from Elementary School to High School.

General Competency n. 5:
Understand, use and create digital information and communication technologies in a critical, meaningful, reflective and ethical manner in the various social practices (including school ones) to communicate, access and disseminate information, produce knowledge, solve problems and exercise protagonism and authorship in life personal and collective (MEC, 2018, p. 9).

Progression of essential learning from ES to HS:
It is worth mentioning the fact that, by changing the communication flow from one to many - as in TV, radio and print media - to many to many, the possibilities arising from digital information and communication technologies (DICT) allow everyone to be potential producers, further intermingling reading and production (and

> consumption and circulation / reception) practices. It is not only possible for anyone to redistribute or comment on news, opinion articles, postings in vlogs, machinimas, AMVs and other texts, but also to write or perform and publish texts and varied statements, which enhances participation.
> In spite of the participatory and collaborative potential of DICT, the abundance of information and productions also requires that students develop skills and criteria for curation and ethical and aesthetic appreciation, considering, for example, the profusion of fake news, post-truths, cyberbullying and hate speech in the most varied instances of the internet and other media (MEC, 2018, p. 487-488).

It's all there at BNCC, it's just apply. But as long as there are sectors of Communication, Education, the political sphere and society that continue to reject the dialectical / dialogical ideals and the condition of subject / object (FREIRE, 1983) in the face of educommunicational processes, everything that has been discussed here will continue sailing the sea of speculation and frustrations. And those who enjoy tragedies will increasingly target their spaces, being carriers of the easy discourse of the "end of history", the "irreversible path", the "new school", the "new normal" and things like that. Since their main objective is their own benefit, with maximum profit and minimum effort. In other words, education as a purely profitable business. Meanwhile, the real principles of education and communication as a process of social transformation and autonomy for individuals continue to be set aside. There have been many missed opportunities.

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RESUMO:
Este texto analisa a trajetória das tentativas de aplicação da inter-relação da Educação com a Comunicação a partir dos anos 1970, focando nas mutações ocorridas nas práticas, políticas públicas e estudos nos diálogos entre os dois campos. Diante dos recentes desafios provocados pela pandemia do Covid-19, o que pode ser observado é que muitas das atuais perdas nos processos de ensino-aprendizagem poderiam ter sido minimizadas caso tantas oportunidades não fossem perdidas.

PALAVRAS-CHAVES: Educomunicação; Leitura Crítica; Educação Midiática; Políticas Públicas; Covid-19.

RESUMEN:
Este texto analiza la trayectoria de los intentos de aplicar la interrelación entre Educación y Comunicación a partir de la década de 1970, centrándose en las mutaciones ocurridas en las prácticas, las políticas públicas y los estudios en los diálogos entre los dos campos. En vista de los recientes desafíos provocados por la pandemia de Covid-19, lo que se puede observar es que muchas de las pérdidas actuales en los procesos de enseñanza-aprendizaje podrían haberse minimizado si no se hubieran perdido tantas oportunidades.

PALABRAS-CLAVES: Educomunicación; Lectura Critica; Educación en Medios; Políticas Públicas; COVID-19.