

Fattorello, participation, web communication model and public.

Quiroga, Sergio.

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**Sergio Ricardo
Quiroga**

ICAES

<https://orcid.org/0000-0003-2586-6321>

<http://sergioricardoquiroga.wix.com/srqc>

sergioricardoquiroga@gmail.com

**Fattorello, participation,
web communication
model and public**

**Fattorello, participação,
modelo de comunicação
web e público**

**Fattorello, participación,
comunicación web
y público**

ABSTRACT

This work addresses the main characteristics of the communication model proposed by Francesco Fattorello almost seventy years ago in Italy and exposes the particularities of Fattorellian thought with the culture of participation, the web communication model and the role of the public in the communication process. Furthermore, Fattorello's (1969) model is very similar today to the paradigm of Web communication.

Key words: public, culture, perception, communication, participation

RESUMO

Este trabalho aborda as principais características do modelo de comunicação proposto por Francesco Fattorello há quase setenta anos na Itália e expõe as particularidades do pensamento fattorelliano com a cultura da participação, o modelo de comunicação na web e o papel do público no processo comunicacional. Além disso, o modelo de Fattorello (1969) é muito semelhante hoje ao paradigma da comunicação na web.

Palavras-chave: público, cultura, percepção, comunicação, participação

RESUMEN

Este trabajo aborda las principales características del modelo de comunicación propuesto por Francesco Fattorello hace casi setenta años en Italia y expone las particularidades del pensamiento fattorelliano con la cultura de participación, el modelo de comunicación web y el papel del público en el proceso comunicacional. Además, el modelo de Fattorello (1969) resulta muy similar en nuestros días, al paradigma de la comunicación Web.

Palabras clave: público, cultura, percepción, comunicación, participación

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1. Introduction

This paper addresses the main characteristics of the communication model proposed by Francesco Fattorello almost seventy years ago in Italy and relates the particularities of Fattorello's thought with contributions from Latin American communication authors and with the culture of participation (JENKINS 2006). The web communication model and the role of the public as a key in the communication process are fundamental characteristics of his thinking. Furthermore, the schematic formula in which the model proposed by Fattorello (1969) is explained is very similar today to the Web communication paradigm. According to Fattorello, the phenomenon of information has neither beginning nor end. The Italian journalist's intuition predates the birth of the Web, which occurred just over thirty years ago, when physicist Tim Berners-Lee invented the World Wide Web as a useful tool for scientists in 1989.

2. Francesco Fattorello

Fattorello was born in Pordenone, in northeastern Italy, on February 22nd, 1902 (WAY, 2015). According to the author, in 1947 Fattorello established the Italian Institute of Journalism (Istituto Italiano di Pubblicità) and was also a founding member of the Italian Center

for Information Studies (Centro Italiano per gli Studi sull'Informazione) which was sponsored by UNESCO. His communication model was presented at the International Center for Higher Education in Journalism at the University of Strasbourg and then the first edition of the Introduction to the Social Information Technology was published, with several editions in a row. Fattorello was a founding member of the International Association for Media and Communication Research (IAMCR) in 1957. From 1964 to 1981 he was appointed Honorary Life Member and was also Vice-President of this organization. He died in Udine on October 3, 1985 (WAY, 2015).



From left to right Francesco Fattorello, Fernand Terrou, Khoudiakoff, Jacques Léauté y Mieczyslaw Kafel (members of the International Association for Mass Communication Research (IAMCR).

Image of IAMCR in

<https://iamcr.org/i-remember-the-founding-conference>

3. Journalist Training

Fattorello created and taught the social technique of Information Theory and tried to find for journalists and communicators a social technique that

could explain and obtain the adherence of the readers' opinion and his main objective was not to contribute to the field of research of communication and theory, but to train journalists (SEGANTI, RAGNETTI, 2012). As two of his disciples say, he was never interested in the study of effects and the objective of his studies was the individualization of the specific characteristics of the journalistic phenomenon.

Fattorello carried out much of the analysis and elaborations of it between the 1940s to the 1950s, concepts that were known in Italy and part of Europe as a "science of journalism" (FATORELLO, 2005). Francesco Fattorello had founded in 1947 the Italian Institute of Advertising, the first school in Italy for the training of journalists, which continues to spread the concepts of the Italian master of communication, a non-profit scientific-cultural institution.

Ragñeti and Seganti (2012) discuss Fattorello's work and suggest that his main objective was not to contribute to the field of communication research and theory, but to train journalists. They speculate that Fattorello may not have compared his model to other communication theories that emerged in later years, such as Katz and Lazarsfeld's (1955) "two-step model of mediated influence," the "limited effects" or minimal effect model, by Klapper (1960), and the "uses and gratifications" theory of Katz, Blumler, and Gurevitch (1974).

The authors propose that Fattorello's approach was not to challenge or refute existing communication theories. Instead, his main goal was to explore and analyze the individual characteristics of the journalistic phenomenon. By emphasizing Fattorello's intentions, Ragñeti and Seganti suggest that his work

may not have been directly engaged or integrated with the broader theoretical frameworks and debates within the field of communication research. Instead, Fattorello's approach focused on hands-on training and developing a model relevant to the journalistic context. The authors suggest that Fattorello's interests were more practical than theoretical, and he may not have sought to engage with or challenge existing communication theories.

According to the Istituto Francesco Fattorello's own website, the academic body has two work fronts: the scientist for the analysis and interpretation of the Information phenomenon; and the practical oriented to define an Information Technique as a fundamental methodological tool. For many years and to this day, the institute has been directed by Prof. Giuseppe Ragnetti with the collaboration of Dr. Francesca Romana Seganti. We can give an account of the work and effort of Prof. Ragnetti that has been immense and fruitful, making it possible for Fattorello's contributions and contributions to reach our days with great relevance.



Prof. Giuseppe Ragnetti, Prof. Sergio Quiroga,
Dra Francesca Romana Seganti (Roma, 2005)

From the contributions of Fattorello and his disciples, this work seeks to know the key elements of Fattorello's thought, his understanding and it is proposed to know, with a certain timidity, if those formulations expressed by the master of Italian communication, have relevance and aptitude to advocate its evolution.

With this idea, a path is proposed that runs through the web communication model, the culture of participation, and in accordance with Fattorello, the idea of establishing the public as a fundamental element of the process and the perception of reality as subjective. The Italian teacher affirmed that instead of accepting that conception that the companies of the media industry impose values, behaviors and patterns that served to maintain the domination of the people, as the theorists of the Frankfurt school advocated, Fattorello in the 1950's focused on audiences as active participants, as the axis of the communication process (SEGANTI AND RAGNETTI, 2012).

At the time of exposition of Fattorello's theory, his ideas failed to interest other academics and were misunderstood, since communication scholars focused on the contributions of the Frankfurt School through authors such as Adorno, Marcuse and Horkheimer, who saw in mass communication a process that determined people's behavior. Theorists of that school insisted on the power of ideologies to deceive and control those who were the least benefited from the assets of hierarchical capitalist society. Adorno came to believe that ideological indoctrination was so ingrained in modern capitalist society that changing it was practically impossible. His postulates considered that people's minds could be controlled through mechanisms such as the culture industry and the me-

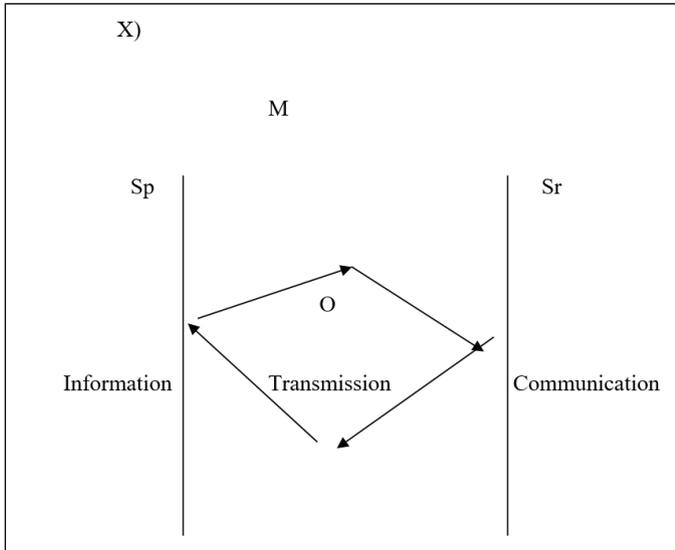
dia would have converted people without the capacity for critical judgment to be able to resist messages.

Fattorello aroused criticism and controversy from the intellectuals of his time since he thought of journalism in a broad sense, as something that transcended beyond the printed paper. For him, the phenomenon could manifest itself in multiple forms, considered in its social circulation and public repercussion, literature, art and science were no less journalism or journalistic work than pamphlets, magazines and newspapers (FATTORELLO, 1930, RUDIGER, 2019).

4. Francesco Fattorello's theory

The theory conceived by Francesco Fattorello, is opposed to different conceptions of other theories, since it refers to social subjects conceived with their own and specific individuality crossed by a multiplicity of stimuli, cultures and senses.

Diagram 1. The Fattorellian Ideographic Formula



We explain from the diagram the propositions of Francesco Fattorello:

The x) is the fact, the reason and the reason why an information relationship is established. The parenthesis exists because reality remains outside the relationship itself and supposes the subjective perception of an object. The x remains outside the parentheses. In X) only enters the vision of "reality" daughter of subjectivity.

For the information to reproduce the reality of the promoter (Fattorello calls Promoter Subject), a vision that matches that of a journalist or media outlet is preferred. The subjectivity of the other is different from my subjectivity. Information is, therefore, subjectivity.

The Sp = is the one who takes the initiative to implement the information.

The Sr = is also a subject and not a target or an issuer. The objective is to obtain the opinion of Mr. The O = is the opinion formula. The information has the opinion as objective. The convergence of opinion of the Mr and the Sp on the proposed formula of opinion is equal to sharing.

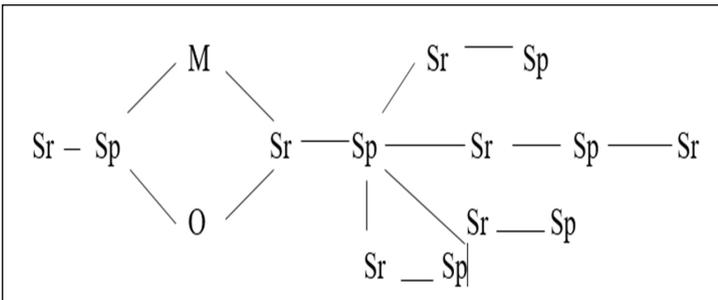
The Communication has the opinion of the receiving subject. Fattorello's model exposes the idea of seeing reality (O) so that it is shared by the receiving subject. Social subjects – exposed to multiple stimuli – will never see reality for myself but with the vision of the receiving subject. The thought of the Fattorelian school affirms that man is the fruit of a large number of historical and social stimuli and influences. Therefore, the social technique is opposed to others based on behavioral psychology and the first theories of communication that postulated an automatic and sensitive impact of the media on people.

Having the acceptance of the opinion is fundamental but it does not necessarily imply an act of acquiring that opinion, since subjectivity exists in all the people who are involved in the communication processes. Fattorello thought that the convergence of opinion between Sp and Sr was based on acculturation, that is, a good number of influences and stimuli that make man a social being. On that basis, the “O” is constructed and only then will the opinion be accepted. Therefore, the SP should see the x) as the Sr constructing the “O” over the acculturation of the M.

Acculturation generates social attitudes (predispositions, manners, mental schemes) that make people express their agreement, total or partial disagreement to adhere to a thought or opinion.

The “M” should not be thought of as a provocation with the same target. Fattorello considered Sr as a terminal because when he interacts and learns, he becomes Sp who, through another media, will transmit an “O” to another Sr making the process endless and unstoppable.

Diagram 2. The Social Dynamics of Information Relationships in the Fattorello model



In this process the “O” changes and transforms indefinitely. Fattorello imagined that neither Sp nor Sr are terminals of the information process. The same event or fact will obtain different effects in people due to personal motivations, perception, attention, interests that according to the Italian master are “authentic filters”, therefore, the “O” will never be the same as another.

5. The social technique of information

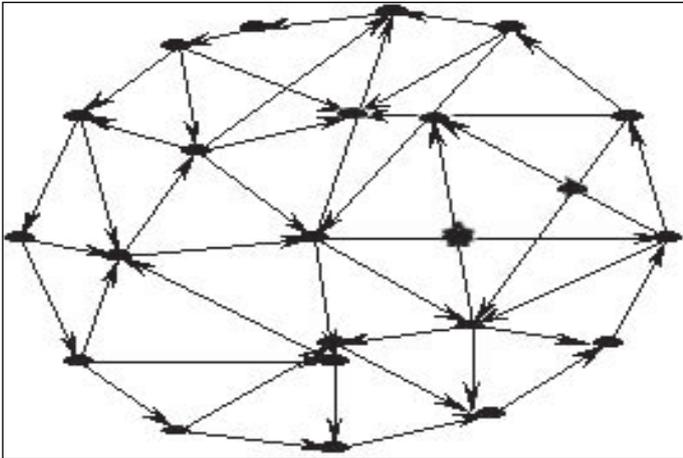
According to Fattorello (1969) there is a difference between transmission, information and communication. For the Italian academic, transmitting and informing are two allied but different processes. Seganti and Ragnetti (2012) describe it like this:

- Transmitting is a mechanical act; it is the act of passing information from a sender to a receiver.
- Informing is the act of giving something, and it is also an act of the interpretation of a reality and expresses the interpretation through a representation.
- On the other hand, communication is the act of establishing a relationship (Seganti, Ragnetti, 2012).

According to Fattorello (1969) information can be transmitted, but also information cannot be transmitted. That is, it is possible that this happens, but it may not happen, since a relationship may or may not be established between the Subject-Promoter and the Receiving Subject. There must be convergence in interpretation. Seganti and Ragnetti (2012) realize that the most important axiom of the Palo Alto School

“cannot not be communicated” is not valid for Fattorello. “One cannot not transmit signals” (Fattorello, 1969, p.16) said the Italian communicator, since the establishment of the relationship is the sine qua non condition for communication between the promoting subject and the receiving subject. It is about achieving a convergence of the proposed interpretation; that is, in the “O”, opinion formula in Italian (SEGANTI AND RAGNETTI, 2012).

Diagram 3. The Crystallographic Structure of the Information Phenomenon by Francesco Fattorello



Source: Seganti and Ragnetti (2012).

In the diagram, the points are all the people who are within the social context, the subjects that can be Promoting Subject (Sp) or Receiving Subject (Sr). The Sp takes the initiative in communication by addressing the Sr, who then intervenes as a promoter and so on. The human being is subject to a whole series of influences and stimuli, and possibly he will never be able

to eliminate all the acculturation of the other, so Fattorello did not believe in the excessive power of the mass media. Human beings do not necessarily take action by a single stimulus, since they are affected by a wide variety of them.

The first promoter subject (Sp) active agent of social communication, is the source of information, who addresses the segments of the public that interest him (Sr), through the media. All are active subjects that process data and information and shape them to be shared with various audiences, building public opinion.

6. Latin American connections with the theory of Francesco Fattorello

Keeping the differences, between conceptions, historical contexts, formations, cultural and academic heritages, in our Latin American region Luiz Ramiro Beltrão (1965) extended the idea of journalism. Luis Ramiro Beltrán opted for research, for horizontal and participatory communication.

Marques de Melo's 2002 highlights the importance of folklore as a crucial channel of collective communication. Melo argues that in countries like Brazil, where illiteracy rates can be high or educational levels limited, or in certain social and political contexts, as well as in nations with advanced cultural development, traditional media such as the press, radio, television, cinema, academic art and academic science are not the only avenues through which the masses communicate and express their opinions. Melo suggests that folklore serves as a powerful means of communication for the masses, especially in contexts where traditional media may be inaccessible or less influential. Folklore is deeply rooted in people's daily lives and reflects their

values, history, struggles and aspirations. It allows the transmission of knowledge, cultural identity and collective memory within communities. It is through folklore that people can express their thoughts, emotions and opinions, fostering a sense of belonging and solidarity. Folklore often addresses social and political issues, providing a platform for marginalized voices and alternative narratives that may not find representation in the mainstream media.

Recognizing the importance of folklore as a channel of collective communication, Melo draws attention to the richness and diversity of cultural expressions beyond formalized media structures and recognizes that in order to fully understand the communication dynamics of a society, it is crucial to consider the role of folklore in shaping public opinion, spreading ideas, and connecting communities. Overall, Melo's perspective highlights the importance of folklore as a vital and accessible form of communication, particularly in contexts where traditional media may not reach or resonate with the general population. Folklore provides a valuable lens through which we can appreciate the multifaceted nature of communication and the various ways in which people express themselves and relate to their cultural heritage.

Another possible approach with the concepts of Francesco Fattorello would be given by the contributions of Jesús Martín Barbero. The great Latin American thinker postulated that the media became important because they were for the people. Radio, television and cinema were used as media, which were used by the people, although radio was the protagonist with its style of capitalist mediations and class, gender and race contempt.

The life of the poor was somehow shaped by radio and television and what was sensitive and relevant was the game between people and media. Barbero places the focus on mediations, which as a category places studies on the media in relation to popular culture, to people, in the recognition of their ways of how they organize life and how they perceive it. Barbero thinks of the communicative processes from the culture and its character of producer of meanings. Martín Barbero (1987) emphasizes the need to change our perspective on communication processes. Rather than addressing them solely from the point of view of media disciplines or technologies, Barbero suggests that we should consider them within the context of culture and proposes moving away from the narrow focus on specific academic disciplines or technological tools. He argues that reducing communication to the study of technologies oversimplifies the complexity of the communication problem. There is more to communication than just the technical means used to convey information.

Barbero's perspective suggests that communication is deeply intertwined with culture and must be understood as a meaning-generating process. It is not simply the transmission of information or messages from a sender to a passive receiver. Rather, communication involves the active participation of both the sender and the receiver. The receiver is not only a decoder of what the sender intended, but also a producer of meaning in his own right. In the Barberian approach, culture is not static or fixed, but is constantly being shaped through communication processes. It is through these processes that meanings are created, negotiated, and shared among individuals and com-

munities. Therefore, understanding communication as a fundamental aspect of culture is crucial to understanding the dynamic nature of cultural production and interpretation.

7. New Media and Culture of Participation

The culture of participation that has emerged due to the emergence of new media and the habits of prosumers, has been exposed, among others, by Jenkins (2006). With the progressive socialization of the network of networks and the appearance of increasingly smaller devices with great connection capacity, the advancement of education in digital media has increased the interest of teachers in the use of video games as an instrument of non-traditional learning.

According to Scolari, the introduction of a new medium does not generally cause the elimination of existing media, and although one technical device may be superseded by others, "languages and meaning systems do not disappear" (SCOLARI, 2009, p. 49). Contamination of one medium with another expose's remediation processes. For Bolter and Grusin (2000), remediation consists of the "representation of a medium within another medium" (2000, p. 45) and is similar in terms of Scolari (2009) to what we call "convergence, but with another name". Bolter and Grusin's idea are fed by the widespread postulates of the Canadian researcher Marshall McLuhan, who stated that "the content of a medium is always another medium" (SCOLARI, 2009, p. 50).

According to Martin Barbero (2002), the place of culture in society is transformed when the technological mediation of communication ceases to be instrumental and begins to thicken, densify and become

structural. It is the technology that today allows new modes of perception and language, new sensibilities and writings.

We are witnessing a proliferation of new ways of telling, of new narratives. Fainholc (2004) highlights that, in the educational field, the new narratives constitute “the symbolic scaffolds that allow the construction of rich representations created by the digital language from which they start”. In other words, they make up a structure, a skeleton that ICTs provide to “favor the creation of new meanings, cultural products, diverse documents, etc. (...) allowing to link texts, of diverse content such as texts, still images and video, audio and music, animation, etc., presented in the form of documents ‘dot.doc’, jpg, rtf, etc. and that later make up CDROM and if they are found in connectivity, the Internet pages and sites, those that present and distribute this rich and enormous information capacity” (FAINHOLC, 2004, p. 7).

Kaplun (2004) classifies the construction of educational messages into three axes: the conceptual, the pedagogical and the communicational axes. The first refers to the contents, their selection and organization, the second implies an analysis of the recipients of the message, for which we propose to identify their constructive ideas and the possible conceptual conflicts to provoke and the third proposes, through some type of figure rhetoric or poetics, a concrete mode of relationship with the addressees. According to Kaplun, the pedagogical axis is the articulator of the other two, although the relationship between them is dynamic and of mutual interdependence. It is about broadening horizons and views, as Huergo maintains (2007, p. 9).

Huergo (2007) challenges the notion that education is only synonymous with schooling, instead arguing that education should be understood as a broader social process that extends beyond formal educational institutions. According to Huergo, education is the social process through which individuals and communities are formed and configured, which goes beyond the acquisition of knowledge and skills in a classroom. The author emphasizes that education is an active and continuous process that is never really complete. It is the result of both individual agency and external influences or conditioning, it is not a static product but a continuous journey of growth, learning and transformation.

8. The web paradigm and the media

In a time of multiplying screens, video games continue to reshape entertainment and society includes them in all their variety: mobile, social and casual games. Gross Salvat highlights that "in the last decade, video games have managed to occupy an important place in the lives of children and adolescents" (GROSS SALVAT, 2000, P. 1) and those electronic games are used in various groups such as young children, young people, and adults. For Gross Salvat (2000) it is not possible to speak only of digital games but of digital games with their multiple genres and formats.

Simon Egenfeldt-Nielsen examines theories to analyze games such as ludology and narratology, and explores the aesthetics of games, assesses the cultural position of video games, and considers the potential effects of violent and "serious" games. According to Jesper (1998) the "conversational adventure" is "an attempt to combine games and storytelling. This com-

ination sounds extremely attractive, and is often described as the best of both worlds, where the reader / player, deeply concentrated, can participate in a story that unfolds in new and increasingly interesting patterns" (JESPER, 1998, p .2).

The interaction with technologies becomes an interactive communication, the semiotic convergence (Scolari, 2009) with its processes of contamination and hybridization that occur at the level of consumption and production of the ecology of the media, challenges us as teachers about the use of learning experiences that are more real and closer to those new consumption habits and ways of relating that the technology and culture of our time are proposing.

Recent advances in Information and Communication Technologies (ICT) have allowed people to create content and publish in different media, generally through the Internet. They allow new forms of expression and participation in public discourse; the participatory culture not only supports individual creation but also informal relationships that unite novices with experts. This new Internet culture has been described as Web 2.0.

Our environment has been transforming and we live daily in a society where new information and communication technologies (ICT) offer various possibilities of transmission and generation of information, crossing geographical and cultural barriers, and traveling the world in times before unthinkable. The digital revolution is not over (it has only just begun) and as a consequence the media ecosystem is far from stabilizing. The increase in media and the use of ICT put the traditional media system in crisis in the context of transformation (AVOGADRO THOME & QUIROGA, 2016).

On the other hand, the new media, for Lev Manovich (2006), refer to cultural and social forms based on the use of computers, digital technology for the production, exhibition and distribution of symbolic content, web pages, digital objects, multimedia, virtual reality, video games, etc. The web appears as a metamedia, a media, which generates new forms and experiences of communication, possesses the languages of other media (text, audio, moving image) with its own characteristics (QUIROGA, 2016).

The emergence of a culture of participation (JENKINGS, 2006) exposed by the appearance of the network of networks, the proliferation of increasingly smaller connection devices and the use of social media has allowed individuals (the public) not to act only as consumers, but also as contributors or producers (prosumers). Jenkins, (2006) has examined the ways in which our lives in different settings are shaped by the experiences of people who interact with and around emerging media.

The increasing access to the Internet of different societies exposes an expansion of the participatory culture, since it allows people to work collaboratively and virtually. A culture of participation that encourages the idea of global citizenship, increased awareness of ethical and environmental issues, civic engagement, solidarity, and creative artistic expressions. As Jenkins, (2006) points out, this new culture appears in networks and communities, in new forms of multimedia creation, in collective collaboration, and in multiple channels and platforms.

On the other hand, the reading of a hypertext by audiences can increasingly provoke their participation, with the subsequent expansion of stories and narra-

tives in multiple media, which generates new practices and active behaviors of content exploration due to its multi-sequentiality in the hearings (QUIROGA, 2016).

According to the postulates of Fattorello (1969), online participatory culture exposes the role of audiences, prioritizes them in the communication process, and shows that the exchange of information is subjective, that it depends on people. With this idea, the prosumers would not transmit facts, but representations of those facts, what Fattorello defines as “opinion formulas” (FATTORELLO, 1969). In social media and digital media, those that allow interaction, in the form of comments, blog entries, links, emoticons and messages, prosumers have the possibility to transmit their ideas and opinions about facts, ideologies with some limitation or your reactions to a review that another user has posted.

According to Ragnetti and Segatto (2012), Fattorello’s model exhibits a surprising validity. Fattorello always thought that the media had a prominent role in the formation of opinions, but they are far from determining them. The formation of opinions depends in each person on a wide network of connections, where the media is only one of them, although relevant. According to Fattorello, a wide network of stimuli, including experience and knowledge derived from it, contribute to form opinions. This process of opinion making is multi-causal, and therefore, the media in a broad sense, contributes like other factors, but does not determine people’s behavior. Opinion is always provisional, ephemeral, contextual, emotional and subjective.

9. The web paradigm and the media

The web communication model is under construction, and has received contributions from Orihuela

(2002); Lehman-Wilzig and Cohen-Avigdor (2004); Jenkins (2006) and Scolari (2013) among others. Orihuela (2002) has identified ten paradigm changes that give rise to E-Communication: the user as the axis of the communicative process, content as a vector of media identity, the universalization of multimedia language, the demand for real time, the management of information abundance, the disintermediation of communication processes, the emphasis on access to systems, the various dimensions of interactivity, hypertext as a grammar of the digital world and the revaluation of knowledge over information.

Lehman-Wilzig and Cohen-Avigdor (2004) proposed a model based on the "life cycle of the media". It is a 6-stage natural life cycle model of new media evolution, comprising birth (technical invention), penetration, growth, maturity, self-defense and adaptation, convergence or obsolescence and combines various elements of previous theories and analyzes of disparate fields such as media history, marketing, technology diffusion, and convergence. This model received Scolari's attention, who simplified it and reduced it to three moments: emergence, domination, and survival / extinction, each exemplified in the emergence of the web. When a new media emerges in the media ecology experiencing new forms of production and appropriation, we are in a moment of emergency (SCOLARI, 2013). At a time when a few media manage to consolidate and impose their logic, grammar and forms of production / use on other media, we find the presence of dominant media that attract our attention is the moment of domination (SCOLARI, 2013). When the decline of an environment occurs after the emergence of new predatory species of our interest

and attention, two things can happen: the environment adapts and survives in the new ecology, not as a dominant species or enters a more or less slow process of extinction (SCOLARI, 2013).

10. Double Classification of Informational Phenomena

According to Martínez Solanas (2006), Francesco Fattorello established a double classification of informational phenomena. Fattorello (1969), cited by Martínez Solanas (2006) speaks of two types of information: timely, contingent information and non-contingent information. The first is characterized by its preference for stereotypes, its limited relevance in the present moment, and its focus on specific audiences. This type of information is often associated with advertising.

in Fattorello's thesis, timely and contingent information is designed to be delivered quickly, capturing the attention of its intended recipients within a specific time frame. He often employs stereotypes, simplifications, or generalizations to get his message across efficiently. This type of information is closely linked to the current context or moment, addressing immediate concerns or interests.

On the other hand, non-contingent information is characterized by slower processes and of a different nature. You are not bound by the constraints of time or the urgency of the present. This type of information can use different methods and approaches for its dissemination and application. Unlike timely and contingent information, non-contingent information is not necessarily directed at specific target groups or linked to immediate circumstances. Timely and contingent information is often associated with advertising,

which aims to attract the attention and interest of a specific audience within a set period. It may rely on simplified representations or stereotypes to effectively convey its message and reflects a perspective of that period, which may not fully capture the complexities and nuances of contemporary information dissemination and advertising practices.

Although both informational processes are analogous in terms of component elements and their structure, it is no less true that the way of transmitting the information and its destination are different (MARTÍNEZ SOLANAS, 2006).

Martínez Solana (2006) rescues the ideas of the Italian communicator who mentions that non-contingent information is characterized as personal communication, while contingent information is associated with mass communication. Non-contingent information is transmitted through personal relationships and human contact, while contingent information is based on technical elements for its dissemination.

This differentiation highlights the various approaches and channels used to establish a connection between the sender and the receiver in different types of information. Personal communication allows for direct interaction and a more intimate exchange of information, while mass communication, like advertising, relies on technical means to reach a larger audience. It is then that value and relevance of news or information are determined by public perception and information needs. The concept of "need for information" refers to the specific requirements or wishes of individuals or communities for information in order to stay informed and make decisions and is closely linked to the media landscape of each society. In

contexts where there is an abundance of media, audiences may have greater information needs due to the availability and accessibility of various sources. The advent of the Internet has played an important role in expanding access to world or national news, bringing a wide range of information to the public.

While global or national news may be accessible via the Internet, local news coverage may not be as readily available without local media. This suggests that local media play a crucial role in meeting the specific information needs of communities by providing news and coverage that is relevant to their immediate environment.

The news says Fattorello (1969) is the interpretation of the fact and at the same time it is a relationship between the fact and the moment in which the information is communicated to audiences. Fattorello assures that the information is subjective, since "it goes with us and with the moment in which we live. Man cannot get out of himself, his subjectivity, just as it is not possible to get out of the contingency of events" (FATTORELLO, 1969, p.71).

11. Hall and Fattorello

The reception model that developed from Hall's coding and decoding model (Hall, 1974-1980) can be combined with the social technique of Information. It is argued that the texts are polysemic and that there is no necessary correspondence between the encoded message and the one that is decoded by the public. Consequently, for Fattorello, interpretation ("O") is always subjective, varies and is unpredictable. Hall (1974-1980) considers that in any society or culture there are "maps of meaning" that are necessarily

ideological, and that serve to conform an institutionalized order to the different elements of social life. He identifies three possible forms of reception: the dominant, the negotiated position and oppositional reading. Hall developed the theory of preferred readings. There are three basic positions that audiences can adopt in face of media content, although hybrid positions abound.

- Dominant reading occurs when a viewer accepts and agrees with the dominant ideology, accepts the text as proposed.
- Negotiated reading occurs when the viewer, the reader, the public accept the ideology of the program, but recognize that it must be adapted to the context or social status.
- Oppositional reading is exposed when viewers and readers oppose everything that the media text proposes.

In general terms, Hall (1974-1980) argues that recipients are not obliged to accept “the meaning” of messages that are sent, and can resist ideological influence through oppositional readings, according to their own experience, culture or perspective. These ideas establish a relationship between this theory and Fattorellian theory is clear (SEGANTI AND RAGNETTI, 2012). Hall (1980) argues that the consumption and reception of television messages must be seen as part of a broader production process. While it may be the final stage of the process, it is a significant moment because it is where the message becomes effective and has an impact on the audience. Hall suggests that the production and reception of television messages are different but interconnected and represent

different moments within the general communicative process, which is shaped by social relations. Television message production involves the creation and dissemination of content by media professionals, while reception refers to how audiences interact with and interpret those messages.

By emphasizing the relationship between production and reception, Hall highlights the dynamic and interactive nature of the communication process. He implies that the effectiveness and meaning of television messages are not determined solely by the intentions of producers, but are also influenced by the audience's interpretations and responses. Hall challenges the notion that communication is a linear process and suggests that social relations and interactions between producers and consumers play a crucial role in shaping the overall communication process.

In his famous text *Decoding and Encoding* Stuart Hall (1980) proposed, among other innovative contributions, that (television) texts are polysemic, they do not have an automatic, unique and linear meaning, but that they are texts that have a certain amplitude that cause a different reading in different people. Hall postulated that there was a necessary correlation between people's social situation and the meanings that could be generated from media texts.

According to Hall, Fattorello argued that to understand the role of the media, one must discover how different individuals respond to the same messages differently. Like Hall, Fattorello promoted a social theory of subjectivity, since only experience contributes to form opinions. Based on this premise, the media do not directly affect people's behavior, since this behavior is determined by the various experiences and

psychosocial conditioning that contribute to building our mental scheme and personality.

In the field of Latin American communication tradition, it is interesting to mention an approach of this European theory with expressions from our region. In this sense, we can mention that for Ramiro Beltrão (1965), one of the great channels of collective communication is folklore in a broad sense and the idea of Martin Barbero (1987) who thought that through mediations, communication processes were producers from culture.

Francesco Fattorello's theory, expressed in the "Social Information Technology" developed in the 1950s, has been presented as a relevant communication model for today's democratic societies. The work of the Italian journalist is relatively unknown internationally, particularly in the Anglo-Saxon academy, due to the dominance of the theories of the Frankfurt School produced during the time Fattorello's theory was developed.

Fattorello's theory continues to challenge the prevailing notion at the time that mass communication determined people's behaviors and imposed values and patterns that maintained dominance. Instead, Fattorello emphasized the audience's active participation and thinking skills, as the focal point of the communication process. This perspective positioned audiences as active participants rather than passive recipients of media messages. His model, expressed in a schematic formula, has similarities with the current paradigm of web communication. Comparing Fattorello's model with dominant mass communication models, including historical and contemporary para-

digms, his ideas continue to be debated in the field of media and communication studies of meanings.

Fattorello drew a difference between “opinion” and “knowledge”. By formalizing this classification, he sought to understand why he believed that the media could not determine people’s behavior. Fattorello’s theory did not claim and never investigated media effects. The behavior of people is due to multiple influences and interactions, in which the media is one of them. Fattorello, carried out a scientific analysis that, developed in the following years, began to constitute a basis for the “science of journalism”. In examining the information media through the centuries, he came to the conclusion that the history of journalism was, above all, the history of public opinion and its various manifestations.

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