What is mediactivism?[1]

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Abstract

The title of this paper signals an answer that we aim to find here — or at least deepen an important debate that is not only academic. Therefore, our objective is to present a conceptual proposal for the term "mediactivism" and reflect on its perspectives linked to social mobilization actions, whether they are organized movements or not. For this purpose, we performed a bibliographic review in order to delimit such a term and demonstrate its approximations and distances with other concepts. We also problematized the formation of the binomial "media and activism", analyzing what activism is and how it uses media to achieve its objectives. We close with brief considerations, after the conceptual proposal, leaving the field of theory and approaching the importance of practice in the defense of social rights.

Keywords: Mediactivism; Social Mobilization; Activism; Conceptual proposal; Internet.

Why should we talk about mediactivism?

As a consequence of greater consolidation and democratization of Internet access, the profusion of new communication and information technologies and, mainly, the emergence of online social networks, there is a new reality that can be used by all sorts of social movements. This reality is the possibility of articulating and carrying out large-scale protests organized and ignited by the digital network, as well as the use of digital media for many activist purposes. Several people, some even articulating groups for the same purposes, are now transmitting, for example, constantly and live, the dynamics of social mobilization events and street protests.

In this context, the term mediactivism[2], seen as a neologism, started to be used and circulate in common sense and in a recurring way. Many researchers affirmed it was a new idea, brought up with contemporary technologies. Despite giving credit to the development of Communication, we must do as Umberto Eco (1994) warned us: not so much to the integrated sea, as it may be an

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[1] It is important to mention that this article brings advances and new reflections from previous paper also published by Braighi and Câmara (2018) in Portuguese, in Brazil.

[2] In Portuguese, we call it "*midiativismo*". Since it is a neologism, we have not found, in academic literature and in practice, a word that contemplated the concept presented here. This terminology is the closest we could find, then, to represent an idea that we rely on throughout this and other works. Throughout this paper, we will address other variations of terms.

exaggeration to accept certain fallacies that are published, such as the claim that new information and communication technologies have only lately forged concepts like the one mentioned earlier - or to the land of the apocalyptic, who deny their contributions to social actions.

In this sense, a question arises — or returns — which we (still) seek answer(s) to: what is mediactivism? This is the question we aim to answer to — or at least deepen the debate — by daring to present a conceptual proposal. At first glance, one can think of a simple fusion of the words "media" and "activism". But how to substantiate such a definition?

If we look for this terminology even in the academic environment, we will find several meanings that, although very close, lead us to contradictions and leave us facing the question about the width of the line that divides mediactivism from other concepts — such as free media, radical media, guerrilla media or simply alternative media, among many others. It seems interesting, therefore, to distinguish, at the outset, what mediactivism cannot be — as we do in the following sections.

Dealing with the lack of a clear definition, other recent studies have also focused on the search for a better defined concept of mediactivism. Eusebio (2016), for example, presents, in summary, an idea that helps us to reach this goal. For him, it "[...] is the theory of activism that uses media and communication technologies for social and political movements" (online), even emphasizing the importance and use of the Internet in this consolidation of practice. In this sense, we also want to use excerpts like this, presenting other possible readings to those interested in the topic, with which we agree and reaffirm what mediactivism can also be (helping us, further, in the delimitation we seek).

Carroll and Hackett (2016) understand that, due to the plurality of causes and identities claimed in activist actions that use media, a clear definition of what mediactivism is still uncertain, even though they consider it as a system of action, distinguishing its role in the emerging social formation[3]. Nevertheless, we will deal with this in a parallel way, related to the claimed/defended motto — worrying, perhaps, more with the ideological/encouraging conception of/to the subject who protests and uses media with determined purposes.

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[3] In this perspective, Sartoretto (2016), for example, believes that mediactivism was born from the need to represent the plurality of groups and classes that exist in today's society, being, therefore, a space for "discussion and exchange of information" (Sartoretto, 2016, p. 120). We have reservations about the use of the term "representation", which does not seem to be much of a mediactivist perspective. We also do not understand that it is only related to the "current" (present) society; however, we reaffirm that our intention is not to omit fronts, but to put them into discussion. Even so, our proposal here is not to deal with origins or characteristics such as those addressed, but to focus on aspects related to the logic of praxis, agreeing with Sartoretto (2016) regarding the aspect of inciting critical work from mediactivism.

It is worth mentioning that we are based on a broader horizon. Authors like Maciel (2012) relate mediactivism to capitalist production and as a form of resistance to the system imposed on our society. We consider, on this same track, that such practice runs through social experience, and we also assume "[...] the need to understand its formation process and its forms of production and media appropriation" (Maciel, 2012, p. 41). Nevertheless, our mission in this paper will be more related to the appreciation of the practice, seeking a theoretical-practical outline that makes possible, if not a definition, a provocation to the debate that allows us to move forward in this direction, based on different inferences that we will present from now on. With these considerations in mind, in order to finally present the desired conceptualization, we will propose a more closed meaning for the term mediactivism, problematizing both what activism is and how it uses media (and not the other way around).

What mediactivism cannot be...

At first, let's discuss the construction of "mediatic activism". This expression does not refer to a concept, but it would be a substantive (almost adjective) construction that can designate a set of social actions that uses media (whether physical or vehicular) to carry out activism[4]. Mediactivism is different for us.

Free media, radical media and community media for us are forms of mediatic activism, but they are not mediactivism. We can give as an example some texts by Cicilia Peruzzo (2012; 2015). She presents a relativization when approaching community communication (community media), considering that the self-representation behavior of members of the community, when using the tools (the material media) and when looking for space in the media, constitutes a form of mediatic activism[5].

We also don't consider mediactivism to be the same as alternative media. The first has the gene of the second and could therefore be classified as "a type of" (and not "the") alternative media. In our opinion, the second, metaphorically, is an umbrella concept (or tree top), encompassing all others, with their various specificities. We rely on several observations for this point of view, such as Rendeiro (2003) and Chris Atton (2002).

Carroll and Hackett (2016), for example, consider mediactivism as a type of alternative media, listing as possible causes for this classification the low cost of production and the independence of major economic interests. We agree that these indicators comply with the alternative perspective, but mediactivism is

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[4] In Portuguese: Ativismo Midiático

[5] In other words: the author does not use the term mediactivism, but it is common to see researchers citing the fragments in which Peruzzo deals with mediatic activism to define a concept that is not related to ours.

more than that. In other words, even though it is in (vertical) line with the concept of alternative media, it keeps idiosyncrasies that are beyond the matrix.

With recent information technologies, alternative media has been made in new ways, has gained original formats and spaces, becoming more and more inserted in the Internet, thus occupying cyberspace. In this sense, even though we find traces of alternative media in what we seek to conceptualize here, we cannot lose ourselves in indexes and restrict ourselves to this concept already so well worked by other researchers, conditioning mediactivism.

Within the alternative perspective, for us, there would be other fronts, such as free media, which, in turn, could not be confused with mediactivism. We understand that the primary commitment of free media is a targeted social activism. Although society benefits from its advances, its essence and its respective problems are the focus on a main struggle around the democratization of communication itself. So there is a specificity; there is a focus and a clear struggle, which contrasts with the generic character of mediactivism as a practice — which can relate to any cause (Braighi, 2016).

Another front quite confused with mediactivism is radical media. For Downing (2001), there is a very wide variety of alternative media that undertake actions in the sense previously presented. However, when members of a given media vehicle take an attitude that goes to the heart of the issues they aspire to defend, when they launch forces in the face of oppression, when there is a confrontation with the construction of political meaning (in the broadest conception of the term), there is the true demonstration of what it would be like to be radical. Thus, at first sight, there would seem to be a much clearer approach between this terminology and mediactivism.

However, the concept seems too broad (since it does not end in the few lines that we highlighted earlier) covering with little accuracy what (type of) media is addressed. Likewise, this radicalism, in our opinion, could only be effectively exercised by those who are directly affected by the problems for which the causes are sought. Perhaps this is the justification for the special place that social movements take in the work of Downing (2001) — differently, we emphasize, from mediactivism, which can also be exercised by someone who supports a cause and not necessarily supports an articulated movement.

These are probably the terminologies with the most fragile barriers, with tenuous relationships that are exposed when conceptualizing citizen initiatives that use media in the defense of various social causes. Cyberspace is perhaps the basic responsible for the advent of controversies. In fact, it is very common to see attempts to condition certain phenomena (mainly those that gain relevance due to their propagation on the Web), given their specificities, with variations of the terminologies listed above, adding prefixes and suffixes in many neologisms. It is necessary, therefore, to be a careful reader, sparingly observing what is precisely said in each case studied. We do not advocate a kind of purism of mediactivism, but only the study of conceptual separations that allow us to go

deeper and better in the face of future events, without reinventing the theory for each new event.

Mediactivism, therefore, is not cybernetic activism, as it is not guerrilla media[6], nor is it related to other expressions that could only increase the spectrum of terms. We agree that the term is under construction, or mutation, in the face of technological advances, but the boundaries with other fronts, even if they are tiny and imperceptible to practical eyes, cannot be allowed to be tampered with.

What is said about mediactivism that we agree with…

It is important to present some concepts that guide our way around the concept that we aim to present. From the start, let us ponder Huesca's considerations about mediactivism, indicating that such action is produced by "[…] radio, television, and other media practices that aim to effect social change and that generally engage in some sort of structural analysis concerned with power and the reconstitution of society into more egalitarian arrangements" (Huesca, 2008 apud Hug, 2012, p. 275); we take this path too.

The Italian researcher Alice Mattoni (2013) chooses this same path, but distinguishes activism in media from that which occurs about media and what happens through media. "Activism in media" is evident when using information technologies as a space for creating content to promote change. In addition, it is about changes in media representation, serving as a dissemination of the views of those who were silenced by mainstream media. This author considers the counterculture movement as an example of this form of activism, since it seeks to question and combat the dominant culture, currently driven by new technologies, which facilitate such a process. Founded in Canada in 1989, the Adbusters Media Foundation is an example of activism in media, as it maintains a magazine and defines itself as a space of resistance against the consumer culture in which the world is inserted.

"Activism about media" can be considered the social movement that aims at the political reform of media itself. In addition, media can be a means of connection among these movements, with effective participation in these processes, and providing information, content and infrastructure. Mattoni mentions the Wikipedia website as an example, as it allows the production of public online content, in which Internet users can create and edit information according to their interest in the subject.

"Activism through media", which interests us most and dialogues best with the type of mediactivism we aim to work on, would be a mobilization process that refers to the way that each activist uses media differently to achieve their goals and serve the respective movements (whether or not the activist is a member of the movement) with actions that go beyond digital social networks and reach

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[6] On the subject, see Braighi, Emediato and Antunes (2016).

the streets. The author highlights the advantages that new information technologies have brought to this registration and content production, mainly because of smartphones and access to the Internet and digital social networks, regardless of location, which leads internet users to practice mediactivism — even if they don't consider themselves as activists.

Even so, we are concerned with symbiosis. For us, on the one hand, mediation without activism is a simple media record, which contradicts part of the idea presented in the previous paragraph. On the other hand, direct action without the medium artifact is only activism. It is at the intersection of the two fronts, and as much simultaneously as possible, that mediactivism would occur. But how can this synchrony occur?

We agree with Huesca (2008 apud Hug, 2012) that radio and television can carry out this process, allowing mediactivism to be fully exercised, aiming to promote social changes through its wide dissemination. However, such vehicles do not allow a more effective participation in the content production, collaboratively and committed, given the cost of its concession and maintenance.

The Internet, by contrast, is important in the greater dissemination and simultaneity of information transmission, besides opening space for subjects previously silenced due to the difficulty of finding space in traditional means of communication. It is evident that the way of producing and carrying out communication has also changed, reaching new means and products. As a result, these changes have changed the way of consuming information and its practical experience, expanding the production of content for those who use it. In this context, the Web seems to be the bulwark of a new communicational and activist process, since it popularized and facilitated the practice of mediactivism (and even what is conjectured to be and is attested as mediactivism) due to its practicality and immediacy, establishing itself as the most democratic way of doing it.[7]

Meikle (2002 apud HUG, 2012) believes that mediactivism encompasses these other intermediate forms of media appropriation, formerly considered incomplete and temporary. More recently, this author addressed Internet activism based on Berners-Lee's concept of "intercreativity". In short, the term goes beyond the concept of interaction of interlocutors, since Internet users are able to create content among themselves, performing new tasks and solving problems.

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[7] Of course, we do not despise the human factor. In other words, the internet is what humans make of it. In this context, it has been used both as a democratic tool and by extremist and reactionary groups, for example, who have used it for different purposes. Our goal here is to demonstrate the mobilizing power that the internet has facilitated, from the possibility of use, by people, to promote content and coverage aimed at social change. This is at the heart of activism and, in this context, also of mediactivism.

Thus, Meikle (2010) uses this concept to analyze activism on the Internet from four aspects: texts, tactics, strategies and networks. Texts are reinterpretations or subversions of existing content; tactics address electronic civil disobedience, which may culminate in new forms of protest; strategies are based on alternative media, centered on the participating subject; networks refer to the Internet itself and the connections it allows to make in forums, interactions and campaigns, creating a new media model.

We agree, therefore, that mediactivism[8] could be a concept that appropriates "intercreativity", encompassing the previously reported forms of activism on the media, culminating in what the author believes mediactivism aims at: social change based on these descriptions, relationships and interactions[9].

How should mediactivism be defined?

As explained in the previous section, the concept of alternative media is not enough to characterize mediactivism. One way would be to dismember the quasi-binomial, presenting instead where we look at what activism is and the role of media for it.

Professor Tim Jordan is our main reference on activism. In a seminal work (Jordan, 2002), this author shows that the term designates the set of actions with the purpose of changing the established social reality. These are undertaken by subjects who, together, sharing feelings about a particular public situation, make efforts in a common direction. With solidary logic as a reference (which gives meaning to the approach), they aim to change the usual ways in which their lives are lived.

So these subjects are called activists as they are willing to work for the change that generates a certain common welfare, a cause. The motto "[…] comes to life when people recognize in each other the will and desire to change the routines of life" (Jordan, 2002, p. 12-13). It is important to note that Jordan, so far, does not address minority social groups, or relevant causes (when essential rights are taken away, for example); any activism, from any subject, would fit there – as long as it has the purpose of, we reinforce, a benefit to the community, aiming, above all, social equity. The position we share on activism here, then, does not apply to groups/people who act in favor of causes that restrict common rights,

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[8] It is important to note that Meikle, at this time, does not use the term mediactivism, but activism on the Internet. However, Hug addresses the term referring to Meikle with regard to the purpose of mediactivism.

[9] We reinforce the notion that the burden of democracy is the participation of even those who use it for non-democratic purposes. Thus, we remember that the Internet is a plural space. In this sense, we need to mention that this public sphere also allows militants (who, conceptually, for us, should not be called activists) reactionaries and/or extremists, for example, to organize and articulate their actions through the web and in the web environment.

but rather to those who seek political-social change in the society in which these movements and people are inserted.

However, the term "activism" has a symbolic weight. It would be in the midst of the strength of other terms, such as "revolutionary", on one hand, and the constant exercise of a "militant", on the other. It is also different from the term "radical". It does, however, aim at a direct action (which is an important concept in activism which will be presented on the next pages); it is an action that has an impact on the "other". What usually comes to mind is the notably presence on the streets, but can include other approaches through features that activists hold (Assis, 2006).

In summary, we could see in the research by Érico Assis (2006, p. 14) that "[…] the activist is an engaged agent, driven by his / her ideology to concrete practices — of physical or creative strength — that aim to challenge mentalities and practices of the socio-political-economic system, building a revolution [even if] in small steps ". The author brings new and interesting perspectives: the notion of promoting an ideological background, which demonstrates a particular and personal involvement, of a non-ephemeral interest; the idea of practices that are not necessarily physical[10], but also creative; and the mentality challenge front, in the problematization that aims to generate critical analysis and change of conceptions, beyond the clash.

Thus, we conjecture that addressing mediactivism means considering that the use of technical-media devices serve the purposes of militancy in order to enhance them in different ways[11]. With a popularization of the Internet, open to all people, it allows a series of actions to be articulated, in a constant participation that results in the taking of mediation management of oneself. This means that today any of us is a potential information mediator, which does not make us an activist and, therefore, neither a mediactivist.

With the advent of new communication and information technologies, new models of social interaction become equally important fields, guiding practices of subjects in society. Even so, media(s) (vehicles and devices) are seen as accessories of other fields that apparently govern the dynamics of modern life. Therefore, it is necessary to ask what how we use new media and how they influence our common practices. We live a process of mediatization of our reality, which impels us to see it and to think about it in other ways (Fausto-Neto, 2008).

What would be the particularities for activism? Militancy, as a social field, would be superimposed by the characteristics of this mediatization. In this

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[10] We partially disagree with this point when merging and constituting the quasi-binomial mediactivism, because of the demand for approximate involvement that the mediactivist must have, in our opinion. Thus, the concrete practice, for us, must be physical-creative.

[11] However, this conception would be somewhat reductionist. That is, it is not like seeing media today serving activism. By contrast, activism is being reconfigured by the nuances of the social mediatization process.

context, the activist actions would be crossed by the peculiarities of the exposed phenomenon. In other words, media serves activism, but also gives it other shapes through its peculiarities, transforming it.

Although we agree that media complexity influences the (media)activist practice, we corroborate the merit of actions of this kind, since they are situated in reality — even if the struggle sometimes turns into a symbolic flow that, in fact, intends to undertake resistance on the web itself. In other words: it is not intended to address here the particularities of a kind of simulacrum activism. There are real social problems, shared by a group of citizens who explore direct actions and have in communication practices an important tool to propel their intentions.

In this sense, we give examples from Brazilian reality. Between 2013 and 2014, for example, there were a series of protests in Brazil that addressed problematic issues still experienced in the country: the high price charged by public transportation, despite the terrible quality of buses and subways in Brazilian capitals, triggered the movements in that period. Actions increased when crowds took to the streets to express, for example, their dissatisfaction with corruption in politics, expanding the causes for which people fought in the protests. Online social networks, in this context, served as a mobilization tool (BRAIGHI, 2106). Recently, during the covid-19 pandemic, many people took to the streets to protest the current president, Jair Bolsonaro, because of his way of dealing, politically and socially, with the pandemic. His disbelief in the lethality of the virus and the lack of investment and credibility in Science were the main reasons for the revolt in Brazil, the second country in numbers of cases and deaths by the new coronavirus in the world. Once again, the Internet has taken a special place in the articulation of groups that have organized protests, even during the period of social isolation.

Another important case in 2020 was the strength of the #BlackLivesMatters movement, initially motivated by the murder of George Floyd, in the USA. We were able to observe several movements and protests in the USA and other similar actions in several other countries, expanding the discussion for racism, as in Brazil, for example. We also observe acts in the city of Rio de Janeiro against police violence in the favelas and in other social environments, such as the case of George Floyd and so many others in Brazil. This reality, experienced by a part of the population, gains more and more notoriety thanks to the greater democratization of communication tools. Material evidence of police arbitrariness is often disseminated due to access to devices and platforms such as YouTube and other digital social networks. Thus, the movements that fight for peace in the communities gain more strength and legitimacy, based on the visibility that the internet can provide them.

Thus, the position we adopt, without forgetting the issues surrounding the mediatization process (which not only verticalize the activists' way of acting, but help to shape specific and strategic ways of doing), is that of a sum of activist perspectives (previously exposed) and the classic, basic and didactic mediation

process. Therefore, while mediation aims at the profusion of information related to the causes and events highlighted by the media activists, they respond to the demand for personal incursion, interfering in the course of events not only telling, but actually writing the facts.

Indymedia[12], which represents a reference in independent media, given its primacy[13], is an interesting example in the context of this debate, since, for this organization, registering events "[…] means actively participating[14] in its elaboration and not just reporting the actions that take place when they manifest "(Antoun, 2001, p. 137).

Recently and taking the Brazilian reality as an example again, we could mention Mídia Ninja. It is a mediactivist collective that gained notoriety for the transmission and effective participation in the protests that took place in Brazil between 2013 and 2014. Assuming a strong involvement with the causes defended in those protests, the group, formed mainly by young people, assumed a leading role in the reports of the events, having even guided the mass media - which was often avoided, by the protesters themselves, to register the acts in that period (Braighi, 2016).

It was between 2013 and 2014, perhaps, that the term mediactivism have gained strength in Brazil, which generated a series of academic debates and repercussions in common sense. Even today, the terminology has gaps and interpretive possibilities. For this reason, we believe that the search for a relatively elaborate concept would help to think about the dimensions of the intervention that someone undertakes, in order to even strengthen it. It is not just a matter of providing a theoretical label, but of providing instruments to practice, with reflections that equip the activist in his/her work as someone who reports the facts in which he/she participates.

In order to see such dimensions, in 2018, we invited Brazilian and foreign researchers to write articles on the interfaces of mediactivism and we organized an ebook in which, among the various contributions, some papers dealt with case studies that demonstrated variations of the concept in practice (Braighi; Lessa; Câmara, 2018). In the publication, there are articles that addressed, for example, the French website Paris-luttes.info and perspectives related to online mediactivism; activist performances in live news - which makes us think, in comparison with other actions, of the difference among the three categories of mediactivism addressed by Mattoni (2013); the mediactivism of indigenous

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[12] See https://indymedia.org/ (17 apr. 2020)

[13] According to Pasquinelli (2002), the Seattle summit protests, in 1999, in the United States, and the Group of Eight (G8) meeting in Genoa, in July 2001, are important events for the emergence of mediactivism — in addition to the cheapening of technologies and the irremediable adhesion to the Internet, which proliferated more and more. In this context, contemporary mediactivism is approached mainly from the use of digital resources and the Web.

[14] For us, this active participation, that Antoun (2001) calls attention to, is activism.

peoples, through the production of videos that explain the need for land demarcation for native peoples; the case of the collaborative cinema of Afro-indigenous *brodagem* (a neologism that unites the term "brother", with the term, in Portuguese, *camaradagem*/camaraderie) and a network of young people; among many others.

Therefore, taking real examples as a reference, and locating ourselves in the notion of "activism through media" (Mattoni, 2013), we build and present below a conceptual proposal for mediactivism. For the elaboration of this concept and theoretical discussion, we consider the convergences, recurrences, convictions and values that are expected of those who practice mediactivism, recognizing that such mediactivists already practice it. Thus, we confirm that mediactivism only seems to exist based on the actions taken by these subjects.

The conceptual proposal

Being a mediactivist is not just carrying a media; therefore, handing over the mediation process to an activist does not mean guarantees that it will work. Uses and purposes need to be considered. Likewise, in order to be a mediactivist, it is necessary to be trained not only in terms of technique, but also to have literacy in its aesthetics, in its language.

Mediactivism is not just a syntactic neologism; the formation of the quasi-binomial generates a hybrid term that, in practice, should be insurmountable, equated, and balanced. On one hand, there is the function of information, of mediation, which is associated with the other hand, of solidarity transgression (Jordan, 2002), in order to change contexts.

Mediactivism is only done with mediactivists, subjects with a solidary will, who undertake direct transgressive and intentional actions, and see their own capacities for social intervention, previously well situated, being enhanced. This must be done through a media record that necessarily aims to amplify knowledge, spread information, be present, undertake resistance and establish defense structures. Therefore, regarding this possibility of establishing a concept about mediactivism, it is worth making some other clarifications:

a) as a solidary will, it is understood the intentional, deliberate, personal and voluntary behavior of subjects who are imbued with altruistic value and aware of a shared otherness (Jordan, 2002);

b) reinforcing the idea of direct action, we understand it, like Jordan (2002), not only as a simple tactic, but as a wide range of possibilities, in the articulation of the most varied intervention ideas, from passive notions of civil disobedience to more active actions, in some cases even aggressive actions[15]. However, a new

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[15] In this context, it is interesting to emphasize that there are violent and non-violent direct actions. Likewise, we note that the intervention to which mediactivism is linked (through the exercise of a mediactivist) makes no difference, and it remains what is proposed in the same way, as long as characteristics such as the solidary will and the intention are respected. If the

record is worth mentioning: the mere mediation of information, reporting the facts, does not constitute mediactivism — given the scarcity of transgressive meaning;

c) the word "intention" here must be considered within the perspective of purpose, with a sense of social change amalgamated in a given practice. Thus, mediactivism can be exercised both by a street protester who shouts slogans of causes, as well as by an adept of the Black Bloc tactic — the question is the purposes for which they serve with their way of acting[16];

d) the media record, as we have discussed, aims, in turn, to enhance direct action. The first item on this scale, as evidenced, is knowledge. Through the construction of a narrative parallel to that of the corporate mass media, mediactivists have been playing a positioning role alongside sectors of society that have less space for argumentative projection, providing conditions for their points of view to resonate. Nevertheless, the shock of the ideas propagated by the collectives only has a positive effect (generating knowledge and questioning), when used in a responsive and responsible way by readers — that is, in an active and conscious way. For Pasquinelli (2002), mediactivist collectives do not only serve to information, but act directly in the construction of political subjectivities (in a broad sense). Thinking of a media process closer to critical work, we understand that it should take into account a logic based on Paulo Freire, with processes based on problematization, dialogue, de-alienation and the horizontality of exchanges (Freire, 1973);

e) the second perspective of the concept is to scatter information. What is important to ratify is the consideration of this condition, which forms the backbone, a structural pillar of mediactivist actions. Although no words are spoken (in a simultaneous coverage of a protest, for example), text is transmitted by images. The pictorial is transformed into discourse which, in association with verbal discourse, projects itself effectively in the audience. Expanding horizons of something localized, through media potential, means not only informing, notifying or reporting, but also strengthening. We believe that each piece of information has value, especially when it is associated with the approval of a mediactivist. The more the information of activist value spreads in the large network, the greater the chance that it will reach the general public, as well as to reach the mass media themselves, which start to rule the subject, for example;

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latter should not even be considered activists, even less would they be elevated to the hybrid category just for carrying a media.

[16] It is worth mentioning that the meaning of the subjects' presence in a given protest, since there may be an insertion of a casual subject in an act since it could be in vogue, or of a pseudo-anarchist revolted with personal problems who casually throws a stone at random.

f) the third front of the proposed mediactivist concept is to be present. There is, for example, the space-time mark of a subject on the streets[17], participating in direct actions of protest. Then, the recording of this individual acts as a check-in, informing not merely his/her participation, but the very existence of the action. This realization takes place in the same period as the absent one, which is now also present (under the conditions of the binomial already mentioned) in a media alignment. As it turns out, being present has three juxtaposed compounds. Direct action is formed in speech, in fact reported, but finally it appears. It takes place through the participation of a subject with a technical device; an individual that stands out from the description, but is just one more within the manifesting composition. However, this subject assures and protects himself/herself in the very emergence of mediation. He/she projects himself/herself as a flattening body, establishing conditions for transposing the viewer to the current scene. This presence is not only from the street to the web, but also the other way around. So the idea of a subjective camera here is important. There is a mediated experience that, due to the very conformation of a mediactivist mode of production, brings the Internet user[18] closer to the facts, thus aligning him/her with the causes in defense in the course of the approaches;

g) the penultimate perspective of our mediactivist concept is to undertake resistance. Such a front would be in a contiguous and narrow line with the defense structures, to be seen below. However, here we have more of the clash operations within the logic of the narrative dispute. Such behavior is safeguarded by — which also justifies — the ideological obstinacy. It is the militant insistence that presents itself as a resilience in exposing, registering, acting and observing. Not without reason, Bentes (2015) draws attention to the state of attention and urgency, a striking feature of mediactivism in places of social conflict. It is a type of record that transforms the cause into a discourse, shaping it with the performance characteristics of mediactivists that strengthen it;

h) finally, we have the establishment of defense structures as the last front of the articulated mediactivist concept. Perhaps we address here, more specifically, the performance in protests, for example. One of the elements of this composition would be the Copwatch. The goal is to keep a record active to help identify and mitigate arbitrary police actions. It is the strength of the device – giving even more strength to the activist – in the materialization of mediatization. This is because it is expected that people's behavior will change when they are on camera. When they know that they are in the place just to curb the action, what

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[17] This is what we called attention to earlier, indicating the approximate involvement that the mediactivist must have. So, for us, mediactivism could not occur outside the front. Otherwise, the possible activist action would probably be closer to other terms.

[18] We understand that contemporary mediactivism is carried out exponentially through digital media, namely, in exploring the potential of the Internet and new technical devices (mainly smartphones), although several other tools/media can be used.

to expect as a reaction of these policemen? It is the coat of arms of the media-crowd (Bentes, 2015) in operation: a camera as a sword and shield[19], defense that allows the maintenance of militant obstinacy. In this case, mediactivism may even provoke a more combative stance by its individuals, questioning the authorities more sharply, for example. However, this record is not linked only to the defense against the police. The registration as a proof, alibi, and prevention occurs in several other actions that aim to show the reality even from the activist spectral point, in the whole extension of the action, in order to counter possible misrepresented narratives of the mass media vehicles, of the Law - in omitted cases, and even of detractors (and/or) protesters. The lines, as we can see, are blurred in relation to the media contributions to activist action.

Further explanations

We consider that the discussion evidently does not end here. In fact, this paper is a provocation that can be changed by several other future proposals. The important thing, after all, is that the discussions around mediactivism are highlighted. What was intended here, and we hope to have achieved, was not a closed design of the concept, but an outline that would minimally allow any reference, fostering criticism and analysis around mediactivist practices around the world, aiming at its validity — which could represent future research even for us who are authors of this text.

Without contradictions, it is worth making a particular mention that would help to redirect the concept previously exposed. Antoun (2001) marks the autopoiesis character of mediactivism, a condition ratified by Bentes (2015), remembering that the initiatives of the genre are marked by a "[...] language of experimentation that creates another sharing of the sensitive [...]" (p. 21), in reference to Rancière's proposals. Regarding the paradox of the mentions presented in this paragraph, let us remember that mediactivism reinvents itself, it recreates itself, precisely because of the vicissitudes of our times, by social demands and even by the opportunities offered by technological developments. Mediactivism is what is made of it, as long as there is the purpose of social change, effective involvement and that solidarity transgression remains the target.

Therefore, the ideal approach would be if we could not only try to fit the practice into theory, but demonstrate it in the exercise of mediactivism. If it were possible, we would do it by distorting the hegemonic narratives, raising the flag of the counter-discourse, in a perspective that is as close as possible to the facts, but that does not close the senses, expanding the questions as a way of maintaining the causes — since they are always open. It would be, however, in the hybrid perspective, mediation of our own activism, disregarding any self-

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[19] Although the record may, in some cases, be used as evidence against the activist himself/herself.

centered condition — even though our direct relationship with the event is a basic clause for the correct implementation of the idea of mediactivism.

Invariably, mediactivism goes through a configuration of the record made by the subject who undertakes the action, which interferes with mediation. As obvious as it may seem, it is necessary to say that the mediation of the activist is also a story even if it comes from an activist. Sometimes it is based on points of view of a certain ideology - which do not represent the ideology itself, but how it influences the mediactivist. Thus, we consider and reaffirm the power of subjectivity in this mediactivist practice and how this action works according to the subject who undertakes it. However, it is important to highlight that such actions and productions, although loaded with subjectivities, must be guided by collectivity to contemplate the social role that mediactivism proposes as a concept and practice.

We would deepen in the defense of social rights, in the approach to the "other" (more specifically in what is important to us) with the objective of protecting vulnerable populations' causes. We would do that, we ratify, through information that would transform, that would open the black box, that would explain, illustrate, elucidate, and uncover.

Mediactivism for us, after all, (if it is not clear) means street, ground, melee. We could, to a certain extent, agree with those who believe that (media)activist existence occurs not only in the passion of the struggle, outside the asphalt, but also in new ways of highlighting their desires — given the contours and potential of the Web space. However, for us, network activism would differ from mediactivism. While the first makes use of technological devices and the Web for its emergence, the second serves activism, which, transmitted / registered or not, maintains the metric of social intervention, whereas the first, without the Web, does not exist (as a concept).

The media function, within the militancy, invigorates the cause, but does not determine it, even though the Web device intersects it with its conformation rebars. The decisive factor is the behavior of the mediactivist, when signing up for ongoing events, (inter)mediating and recording his/her narrative. Mediactivism stems from this position and not the other way around, understanding the place of the individual rather than that of institutions, groups or collectives, as we have always remembered. In other words, the most important thing, after all, is the Subject's behavior, in the greater expression that this other concept has.

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