

# ADELMO GENRO FILHO AND THE THEORY OF JOURNALISM:

30 years of “*The Secret of the Pyramid*”

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**ABSTRACT** - In 1987, Adelmo Genro Filho [a Brazilian theoretician of Journalism] presented his dissertation and then published his book *O Segredo da Pirâmide: para uma teoria marxista do jornalismo* [The Secret of the Pyramid: a Marxist theory of journalism]. In this book, the author defends journalism as a form of singular knowledge, different from the arts and science, and which cannot be reduced to an epiphenomenon of capitalism and its marketing element. This text reveals details from the life and short career of Genro Filho. It also presents some of the main concepts from his book and discusses their relevance to the changes in journalism over the last 30 years. The author tries to explain the experience of journalists in the daily interpretation of social facts while maintaining the epistemological, ontological and ethical characteristics that differentiate journalism from other fields.

**Keyword:** Adelmo Genro Filho [theoretician]. Theory of Journalism. The Secret of the Pyramid [book]. Praxis

## ADELMO GENRO FILHO E A TEORIA DO JORNALISMO: 30 anos de O Segredo da Pirâmide

**RESUMO** - Em 1987, Adelmo Genro Filho apresentou a dissertação e, em seguida, publicou o livro *O Segredo da Pirâmide: para uma teoria marxista do jornalismo*. Nesta obra, o autor defende que o jornalismo é uma forma de conhecimento cristalizado no singular, diferente da arte e da ciência, e que não pode ser reduzido a um epifenômeno do capitalismo e ao seu aspecto mercadológico. O presente texto expõe elementos da vida e da curta carreira de Genro Filho, apresenta alguns dos conceitos centrais do livro e discute a atualidade deles diante das transformações pelas quais passou e passa o jornalismo. Dentre as principais demandas contemporâneas, oferece o esforço do autor em explicar a prática do jornalista frente à fenomenologia cotidiana de interpretação dos fatos sociais, sem perder de vista as características epistemológicas, ontológicas e éticas que diferenciam o jornalismo.

**Palavras-chave:** Adelmo Genro Filho. Teoria do Jornalismo. O Segredo da Pirâmide. Praxis.

## **“ADELMO GENRO FILHO Y LA TEORÍA DEL PERIODISMO: 30 años de “El Secreto de la Pirámide”**

**RESUMEN** - En 1987, Adelmo Genro Filho presentó su disertación y luego publicó el libro *O Segredo da Pirâmide: para uma teoria marxista do jornalismo* (El secreto de la pirámide: para una teoría marxista del periodismo). En este libro, el autor defiende al periodismo como una forma de conocimiento cristalizado en lo singular, diferente del arte y la ciencia, y que no puede reducirse a un epifenómeno del capitalismo y una mercancía. Este texto expone elementos de la vida y una corta carrera de Genro Filho, presenta algunos de los conceptos nodales del libro y los discute la actualidad a las transformaciones del periodismo en los últimos 30 años. Entre las principales demandas contemporáneas, se ofrece el esfuerzo del autor para explicar la práctica del periodista frente a la fenomenología cotidiana de la interpretación de hechos sociales, con las características epistemológicas, ontológicas y éticas que diferencian al periodismo.

**Palavras-clave:** Adelmo Genro Filho. Teoría del Periodismo. El secreto de la pirámide [libro]. Praxis.

### **1 Introduction**

Authors such as Oliveira (1997), Santos (2002) and especially Karam (2007) and Osório (2007) have worked towards recuperating the importance and influence of ideas contained in the book “The Secret of the Pyramid: a Marxist theory of journalism” in the context of the history of the life of Adelmo Genro Filho. This article follows the same lines of recuperating part of the history of Genro Filho and his ideas.

This article deals with the context of producing ideas from the book in the established relationship with the ideas of his time (SKINNER, 2002) as well as how his readers and broadcasters received and utilized reception and utilizing the concepts. It further discusses the currentness of the main concepts of the book, particularly the nodal definition that journalism is a form of singular knowledge.

In order to do this an onto-critical method was used to analyze a classic text (CHASIN, 2009), understanding the concepts created by the author in his conceptual plot he has established. This approach is a Marxist one (MARX, 2007) and Lukácsian one (LUKÁCS, 1978; 2012), considering the production of ideas in the concreteness of the fights coming from the praxis of the subject and mediations belonging to journalism and the politics of his time. A bibliography, documents and non-structured interviews were analyzed for this.

This article shows how a politician and Leninist revolutionary from Santa Maria became a journalism professor at UFSC and wrote *The Secret of the Pyramid* for his Master's dissertation in Social Sciences at UFSC. It reveals aspects of the publishing which occurred at practically the same time as he presented his dissertation and the impact the author's death caused eight months after publishing his book.

This article also places an emphasis on the main concepts in the book, the Marxism it is based on, the journalism theories from the 1980s, the premise that journalism is a singular form of knowledge, and the proposal of reshaping the concept of the inverted pyramid. It also discusses the currentness of a few ideas from the book and possible rereadings for journalism of our time.

## 2 Life and Work

Adelmo Genro Filho was born on December 25, 1951, in São Borja, Rio Grande do Sul. He moved to Santa Maria (RS) when he was still a child where his father started a career in politics as an educator and leader of the Brazilian Workers' Party (PTB). Adelmo Simas Genro, the father, was elected councilman and then vice mayor of Santa Maria in 1964. A supporter of João Goulart (Simas Genro rewrote Goulart's discourses when he was state representative and, afterwards, when he was the ex-president's lawyer), Genro was dismissed from office after the military-civil coupe of March 31 and was placed in prison for a few months (GENRO, 1983; ADEDE; CASTRO, 2008). After leaving prison, the Genro family started supporting the Democratic Brazilian Movement (MDB). His house was a waypoint for fugitives of the dictatorship searching for asylum in Uruguay or Argentina.

Genro Filho, the fifth of six siblings, grew up in a place that was thriving with politics and resistance. Tarso Genro, one of his older brothers, was the one who started bringing up Marxist topics in family discussions. The political and cultural scene and the election coverage of his father had an influence on Tarso Genro's election in 1968 as councilman for Santa Maria. However, months later, he had to flee to Uruguay, running from the Red Wing militancy of the Pcdob. Genro Filho was 13 years old when his father was jailed and 18 when his brother fled to the city of Rivera in Uruguay.

In 1970, Genro Filho studied Administration at the Federal University of Santa Maria. Two years later he enrolled in Social

Communication/Journalism at the same university. Genro Filho graduated in 1974 and, with classmates from university and high school, founded an alternative political movement for students based on Leninism. This group built a political student movement in Rio Grande do Sul known as “Resistance” (other parts of the country referred to it as “Progressing”). Having just recently graduated, he and his cousin, Daniel Herz (an important thinker and activist for the freedom of communication in Brazil), worked for the alternative newspaper *Semanário da Informação*, originally published in Ijuí (RS) but later relocated to Porto Alegre.

It was a time of many articles being published, for traditional and alternative newspapers, on art and politics. It was in this period, 1975 to 1977, that Genro Filho produced three texts which, ten years later, became the foundation for his writings *The Secret of the Pyramid: On the need for journalism theory* (GENRO FILHO, 2004a); *Issues of journalism and ideology* (GENRO FILHO, 2004b); and *Journalism and the bourgeois objectivity crisis* (GENRO FILHO, 2005).

Genro Filho was elected councilman of Santa Maria in 1976, a position he held until 1982. There are a few important facts one needs to know in order to understand his trajectory during this period. In 1978, Genro Filho and Daniel Herz applied for their Master’s degree in Communication at UnB, but only Herz was approved (HERZ, 2013). One year later, Genro Filho applied for the Philosophy program at UFSM but was once again unsuccessful (OSÓRIO, 2007). Another important event occurred hundreds of kilometers away, in Florianópolis. In November of 1979, then president João Figueiredo was booed by the people and then went on to insult them, an event that became known as “Novembrada” (or *Shouting November*). A few days later, Genro addressed the plenary at the Santa Maria local council by declaring that Figueiredo did not possess the “required mental faculties” to be president of Brazil. This speech led to a bill based on the National Security Law. In 1982, Genro Filho lost the election for state councilman by a slim margin, an election in which his opponents claimed that, once elected, his mandate would be revoked due to the military process against him.

With no post-graduation, no elective position, no dreams of working in traditional media and two small daughters, Genro Filho had run out of options in Santa Maria. This was when his cousin, Daniel Herz, head of the department of Social Communication/Journalism course at UFSC at the time, invited him to enroll as a teacher at the institution. Genro Filho passed the entrance exam and took Philosophy

of Communication and Theory of Communication II. He taught classes on journalism theory for the Theory of Communication II course which ended up being a sort of laboratory experiment for his dissertation.

In 1984, Genro Filho began studying for his Master's in Social Sciences at UFSC. That was also the same year in which the Communist Revolutionary Party (PRC) was founded and then split from the PCdoB party to join the Resistance group. The PRC was an underground group with ties to the Labor Party. They met with politicians such as Chico Mendes, Marina Silva and José Genuíno. Alongside his political activism, Genro Filho was working on his dissertation, which by 1986 was still titled *Introduction to Journalism studies*. It was after a conversation with Luiz Carlos Tau Golin, a fellow activist and editor of *Tchê!*, that the title of the book and his dissertation were decided on.

Well, there were a lot of these self-help books out there, a lot of revealing going on. "Let's reveal [laughs]. A title with something to reveal". We came up with "The Secret of the Pyramid". From a publishing standpoint it was genius, but the sales were atrocious. People thought it was a self-help book, a book about pyramids. Just like what happened to Kosik when they thought "Dialectics of the Concrete" was a book on engineering. The book ended up on the shelves with the esoteric titles. The title was a disaster. The pyramid question is highly specialized, not even those in journalism know what it's about. I see it with my students. "Theory of the pyramid". "What? Never heard of it". Not even the professors of Communication Theory know what it's about. It was a huge mistake. It was very original. So original that no one understood it. (TAU GOLIN, 2013)

The book was a study on the specific nature of a theory in journalism for explaining the practice of journalists working in the news. Apart from being a manual on techniques for producing news and leads, *The Secret of the Pyramid* is a theoretical manual for conceptualizing this practice. More than that, it presented a leftist, Marxist view of journalism. The leftist theories up until that time had classified the production of news as a by-product of capitalism. Genro Filho getting practical learning, something many students wanted but did not get. Genro Filho did not write a theory for the journalist elite. He did not write for important reporters, columnists or editors. He wrote for the working class and the producers of news, those who make up most of the professional job positions and are recently graduated.

The excitement over the new theory brought demands from interlocutors and professionals. A practical manual was needed so that journalists could realize their work. Former students and classmates from the Department reported that Genro Filho took it

upon himself to produce a manual containing examples of what he was proposing, even though there was no immediate demand for it from the politicians or philosophers he respected.

Months after its release, Genro Filho got a severe case of septicemia. No cause was found for it. He had been fully active politically, taking courses on Marxism, writing and reviewing on his left-wing ideologies, and moving towards writing a theory for the party. In February 1988, Genro Filho died from severe septicemia. His political career came to an unexpected stop and *The Secret of the Pyramid* was left behind for journalists and theoreticians to interpret.

Genro Filho's most outstanding book was on journalism, an interesting tangent about the philosophical, political project he was working on. Besides organizing articles for three books on politics and philosophy and writing a small book on the newspaper *A Hora do Povo* (GENRO FILHO; ROLIN; WEIGERT, 1981) with Marcos Rolim and Sérgio Weigert, Genro Filho left behind articles, texts and notes. What remains his most complete work however was *The Secret*.

### 3 Main ideas

*The Secret of the Pyramid: a Marxist theory on journalism* is a philosophy book for understanding the practice of journalism, particularly the production of news. It shares a Marxist conception of reality, mainly referencing the concept of the praxis. Dialectically speaking, the praxis is an act of engaging in the world with meaning (teleology, purpose), the product and cause of a thought process on what this act is and how it is realized, as well as the mediations it establishes with social complexity. The praxis defines man as a subject who thinks about the world and is also a part of it. It critiques the way that events unfold, understanding that each manifestation is part of an essence but never the core of it. The concrete is the result of critical human activity which does not accept reification and objectification of life.

Genro Filho's concept of praxis is present in *The Secret of the Pyramid*. In other words, how does one think about the power of journalism as praxis, and journalists as subjects that criticize the events they work with? How can the theory reveal the core of a practice (production of news), recommend using it for a fair and equal society, and then value the agent in the process as a subject of its practice, as a producer of knowledge?

The theory cannot stray from this duty, according to Genro Filho. A practice with no conceptual or historical backing, even though its importance is recognized, is not able to substantiate its importance. On the other hand, a theory that does not explain the practice, which is critical of it and converts to the mediation of the praxis is not upholding the ethical duty it has when intervening in the world. There are theories that do not ignore the practice yet are also not subservient to the rigid *status quo* of journalism and the dominant relations that subordinate it. The gnosiological side, just like the ethical side, cannot be developed separate from an ontological view of reality.

The task of unravelling *The Secret* is subject to this concept of theory and praxis. Genro Filho criticized many theories that problematize journalism and clearly explained his reasoning in chapters seven, eight and nine of his book. He criticizes theories that define journalism as a response to social organism (first chapter), the concepts of newsroom practice and the manuals that value neutrality and journalistic objectivity (second chapter), criticizes Park's definition of news as a form of knowledge and the circulation and production of news that does not conform to the current economic and political structure (third chapter), the concept of systems that develop information and journalism on the basis of quantity over quality (fourth chapter), the School of Frankfurt which reduces all forms of journalism to marketing, or downgrades news to a mere by-product of bourgeois publishing (fifth chapter). Also in the fifth chapter, Genro Filho argues that the concepts of popular and community communications are solutions to journalistic production. Lastly, he makes consistent arguments against the traditional approach that communist parties and Marxist writers have of journalism, that it is an instrument, a means of advertising party propaganda (sixth chapter).

Genro Filho reveals his thesis by drawing distinctions between these proposals, chapter by chapter. We follow the necessary philosophy. It is traditional of classical philosophy to conceive of reality in terms of universality/individuality. Universality reveals itself within the concept, the rule, and the logical explanation of reality that converges and defines the parts. Individuality on the other hand is particular, factual, actual, an event, a happening. It is the manifestation and the realization of the concept as it is set in reality (in Hegelian terms). Kant believed a category of mediation is central to understanding the conceivable paths that lead from individuality to universality and universality to individuality. The category in

question is particularity, the spaces for fighting to lump concept and practice together. Categories of practical and theoretical life allow for grouping events, people, and temporality in areas of interest and conflict. They are the keys to understanding that a given event in society is connected to others. For example, a project that is different from other projects that dispute the dominant concept. Hegel's triad (the universal/particular/individual) is central to his logic. Lukács brings these categories of logic to Marxism, thinking of them in the ontological terms of practical life. *é quem traz para o marxismo tais categorias lógicas, pensando-as na ontologia da vida prática.* In his work *Estética*, Lukács holds that art crystallizes in particularity in the same way that science does in universality. Genro Filho proposed that journalism works as an individual within this division of knowledge.

It is very different to state that journalism works with facts, that it should be objective when reporting events and neutral in terms of ideological positions in society. To say that journalism works with and produces individuality means that journalists (whether conscious of it or not) report individuality, particularity and universality. This is because presenting any given social event as a phenomenon (from individuality), a process of discussing and selecting mediations (particularity) that make it a part of the journalistic agenda is the result of a universal outlook under dispute or more consolidated. This process of revealing a fact contained in the news as a phenomenon does not mean that the content is not universal or particular. Quite the contrary. It has always done so.

A journalist is responsible for exposing the individual stage of a social fact so that the news simulates the phenomenological contact of perception. However, different from the perception that is common with phenomena, a journalist does not learn about news in this way. There is a set of predisposed mediation categories when appropriating a fact (editorial politics, forms of organizing the work, industrial process, political ideology of journalists, etc.) which is related to the mediations that come from the production of this social fact. At the heart of the matter, projects in each area of journalism go through a daily balancing act with the systems for producing meaning for other social areas and groups. Universality is the stage of meaning for society as a whole. Universality is not perennial, it is historic. It is not closed, just under construction.

The different theories criticized by Genro Filho hold that only informative journalism and the news would conform to the hegemonic view of society, an instrument of a dominant class or a form of

controlling everything that does not fit into normality. A marketing agent would be needed to work for the party. For the critics, who are slightly influenced by Habermas's view, journalism would only go back to being an agent of change if it reported the views under dispute in its texts, showing opinionated views from the mediations. Critical views of the news say that when a phenomenon is revealed, it reifies (simplifies, reduces, objectifies) disputes of meaning over the mantra of objectivity and neutrality within the profession. This would be the nature of the news. It would serve only to conform, control conflicts, appease, and disseminate the calm normality of bourgeois/capitalist hegemony.

Genro Filho agrees with the criticisms of how news is made. He explains, mainly in chapter two of *The Secret*, that journalists often accept and reproduce mediations that they do not share, do not know very well or even start believing because "this is the way things are and it will never change". It is a trend of refusing the story because it transforms the story into a perennial. It dismisses the power that subjects have to change a story, to tell it in other ways, to question, to change what is wrong. It dismisses itself within the profession. It dismisses society as a whole when each fact is not criticized. In other words it objectifies. And when this change occurs, it quantifies, sensationalizes and objectifies all over again, it reshapes the dominant doxa whenever a paradox appears (SILVA, 2013), without questioning the particularity of its practice, its vehicle/company and the other particularities related to it (politics, economy etc.).

Even though Genro Filho criticizes it, he denies that it is the essence of the news, the power of the praxis. His first reason is empirical: it is possible to reveal well-made news about a certain event and illustrating the phenomenon, but it presents stages (and contradictions) of criticism in mediations structuring said fact. Genro Filho moves away from empiricism to show that over the course of the last century, the interdependence of subjects, places and contexts made possible by the advance of capitalism allows facts about reality that were once isolated to become topics of interest to the whole world. The universality of production, the emersion of the humanity category, the growing interconnected technology, the constant migrations (people and resources), no more unknown areas on the planet has made us closer, in which individuality, particularity and universality systematize and speed up contradictions to the system itself. Informative journalism is the fruit of the need for cosmopolitanism. It develops more quickly in areas where these exchanges are more numerous. The need for

information is increasingly greater and the need for information offering individuality instead of certainty is growing even more.

Would it be right that a project from a socialist, equal, fair world discard another project that presents increasing interdependences with particularities and universality? Would it be correct to dismiss the news as a by-product of capitalism when it opens the door to symbolic production in other areas of journalism and is a source that moves social life?

Genro Filho conceptualizes the news as resulting from praxis, a form of individual knowledge, which is different from arts and science but is also important for giving subjects access to life in society. After this philosophical explanation, Genro Filho gives his definition of what he believes is crystallized knowledge in “the secret of the pyramid”. News is routinely structured around a lead, which answers six classic questions in the first paragraph and, in the following paragraphs, the consequences and causes of the facts are revealed. The inverted pyramid technique places the most important pieces of information in the first paragraph in the form of a lead. A journalist has to be specific, avoid generalizing and provide the best news available. The less important consequences and conclusions of the event should be written in the subsequent paragraphs.

When Genro Filho reveals the news as a form of individual knowledge he is proposing a reverse pyramid. In this pyramid, news would not be organized from most to least important but from individuality to particularity. This change gives new meaning to the practice because instead of emphasizing the immediate, individual event as the most important and mediation as the least important or disposable, it inserts the event as the result and the cause of a series of interferences in the social sphere. A journalist chooses and places the event according to what it means. “Individuality embodies this contradiction of journalism, it structures knowledge mediated by journalists on both learned social facts and producing meaning” (PONTES, 2015, p. 367).

When journalists highlight a phenomenon they perform a kind of simulation; they present something which had already occurred and make it appear, through the use of devices (text, image, sound), as though it were actually happening. What’s more is that they are revealing the immediate. “Inasmuch as a phenomenon is just one side of the concrete, it reveals and hides the essence. Individuality, in the same way, is nothing more than a stage of the concrete as it is an integral part of the universal and its product: there are no human relations without objective and subjective mediations” (GENRO FILHO, 1987, p. 128-129).

Recognizing immediate and mediations is the reason behind countless problems in the teaching of and practical world of journalism. One of the challenges is using the immediate to reveal connections with mediations, changing the abstract attached to immediate and the abstract attached to theory into a concrete event within the immediacy and mediation of daily life. It is the journalist's job to recognize, as much as possible, the mediation criteria of journalism and the social facts learned. This is where it could be possible to capture connections that only particularity and universality are able to offer (PONTES, 2015, p. 367-368).

Changing the practice of journalism into praxis goes through the role that theory exercises when revealing pertinent categories. Genro Filho believes journalism can lead to social change, to justice and equality. More precisely, he states that the journalistic praxis behind producing news has revolutionary power as it could present “reality spilling over into concept” with elements of daily life.

#### **4 Current thoughts and demands for improvements**

Thirty years after *The Secret of the Pyramid* had been released journalism went through significant changes. Since it is a profession that is forged and developed according to the information industry, the changes in technology have had an impact on developing techniques and concepts within the profession. Job insecurity in contemporary journalism coincides with the advances in production and circulation of information in all facets of daily life, offering and sharing information with the public through different formats and techniques. The speed of life, the increased quantity of information available and immediacy present challenges towards understanding contemporary news and its purpose (GARCIA, 2009).

In a time when information consumption is managed by algorithms from social networks and search engines and the need for clickable texts and robotic produced leads, it becomes essential to talk about journalism as knowledge coming from praxis. The ability to relate immediate and mediation, to understand the objective and subjective process of social facts (criticize and reify) and to understand the needs that journalism still meets in an era of “white blindness of information” (in which all social complexes have a media stage) all make individuality even more strategic. The politics of phenomena goes beyond public and private, professional and amateur spaces, sources and gatekeepers. They exacerbate objectivity, do not criticize particular interests and

sterilized routines held by young journalists who are poorly paid, have job insecurity, work on many platforms, have a high workload and produce stereotypes ethical values which are strange to them. Costa (2016) points out that robots have replaced robot-like journalism. The problem is not with the machine, but the objectification of the subject.

The structure of a lead for online journalism is not important when presenting news. Many forms of access, media convergence, multimedia and fragmentation of texts all point to different aspects of individual meaning. This diversity in techniques of revealing news does not mean larger articulation with particularity and universality.

The way in which people stay informed remains a central element towards understanding the production of news. This “simulation” is expensive to journalism, a form of knowledge that crystallizes content in individuality, a result of particularity of its industrial processes and the different meanings from other particularities that produce social facts. Journalism works on reciprocal articulation of individuality and particularity. Social networks point to forms, how people receive/perceive. Journalism often has the power to reinforce the presentation of facts in individuality even more with just a title and headline or *tweet*. As long as it is not confined to phenomena, to sensible certainty, to reifying its social praxis it maintains the strength of Genro Filho’s proposal of presenting content (including more universals) in an individual form. One perception leads to another. Apart from building individual meaning for the structure of the lead, or the structure of news, we are able to see that journalism, in all its manifestations, could be understood by the concept of individuality.

In regards to this, we gathered observations (PONTES, 2015, p. 377-380) that the lead and the area of news not being the only measures to conform what is more or less journalism. Genro Filho’s concept that other areas, like reporting, are manifestations of the particularity of facts or lead towards other forms of knowledge is the result of a formalism that justifies many criticisms *The Secret of the Pyramid* receives. It defends the idea that “If news is the result of human work [...] the relationship must be displaced for conditions of its production, circulation and consumption. In short, it is the process of individualization and particularization that is at work here, a movement that leads the particular to individual and individual to particular” (PONTES, 2015, p. 377). As a consequence, it is clear that:

[...] the way to escape from sensible certainty and what is not visible within a given event/social fact is in the infinite process of approaching individuality in such a way that immediacy has

a continued resilience, that it transforms into a new immediacy, superior than the previous. This way, each new approach is able to correct, establish more qualified mediations, understand new causalities, thereby qualifying individuality, requiring increasingly new forms of particularities and, as a consequence, a continued understanding of all. With this formula it is possible to understand the work journalism does when reporting a new fact or unexpected event, and there is not much to say initially beyond detecting the fact. Then, after establishing new questions and information, journalists move toward new news items, individualities that make that fact increasingly unique. This is what unfolds in new news items, reports, commentaries, opinions, charges; generating a discursive area increasingly integrated to explain this event. The more superior the individuality or the more it involves and impacts on the totality of social relations, the more newsworthy it gets (PONTES, 2010). We are aware that we are not speaking of just news anymore, but how newsworthiness, the constant approach of superior individuality mobilizes numerous generations and news (PONTES, 2015, p. 377-378).

Journalism is a form of individual knowledge. But it is not the individual of sensible certainty. It is not the journalist's job to reproduce superficial reality without analyzing and criticizing which mediations are producing the social fact, which mediations condition the consequences of these social facts and mobilize journalism itself.

Journalism is a form of individual knowledge and this individuality is directly linked to particularity and universality because individuality is the form of journalism, not its content. However, if journalism is a process of understanding its requirement to criticize mediations, there are grades of knowledge to be identified in journalistic texts. The more mediations are investigated, the more intellectual and educational investment journalists will have to offer readers when reconstituting the social fact, and the more strength individuality will gain because once revealed, it brings concepts that shape social facts.

Here the social facts themselves bring a journalistic dimension to be explored and that has been explored. The social facts bring a dimension of knowledge accumulated socially. Likewise, readers also have the ability to transform the individuality of information to daily mediations. Journalists, as mediators, need to recognize this social accumulation process in order to continually understand social facts, understand the structure of thought, understand the status quo, and understand the gap between critical thinking and acting critically.

We could characterize journalism as a practice that spreads into other sectors of society, establishing complex relationships with other complex relationships and establishing mediations important to social life. Daily life is increasingly more connected to information,

both receiving and producing it, a result of the growing convergence and portability of media devices. “The result is integration and dynamic of journalism since the immediate and individual production in the field is increasingly more intense, shaping social behavior”. There is an inflation of journalism here beyond the capacity of journalist mediation (PONTES, 2015, p. 380).

A journalist needs to recognize what readers want, not to give them what they want, but to offer other forms of thinking so they are aware of the huge gap between what they think and what is real, what reality is and how to act in order to change it. It is here that we attach journalism to a democratic activity, to its critical and revolutionary power, to its daily routine of qualifying the understanding of social facts by revealing its phenomenon stage. A crisis in practice does not stop being a crisis in theory. Going back to the first few pages of *The Secret*, this dialogue of change has to move forward. And it is theory that must take the first step.

\*This paper was translated by Lee Sharp

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