

McLuhan, Burawoy, McLuhan: Extending Anthropic Communications

On the Human Equation, the Extended Case Method and Human Extension

Dr. Gregory Sandstrom

Abstract

One of the main contributions that Marshall McLuhan made to the fields of culture, technology and communication was the idea of 'the extensions of man,' the subtitle of his masterpiece "Understanding Media" (1964). Here the idea of 'human extension' is explored for application in human-social sciences, along with the notion of 'the extended case method' promoted by current President of the International Sociological Association, Michael Burawoy with its origins in the Manchester School of Social Anthropology. 'Human extension' is offered as an alternative approach to the 'evolution' of artefacts and is connected to the communications works of Marshall and his son Eric, reaching to the recent idea of a general 'human equation.'

Keywords

Marshall McLuhan, Michael Burawoy, Eric McLuhan, Human Extension, Extended Case Method, Human Equation, Toronto School of Communications, Anthropic-Social Science, Natural-Physical Science, Steve Fuller, Innovation Diffusion, Extension Theory, Dehumanization and Re-Humanization, Tetradic Approach, Eden-in-Reverse

1 Introduction

The extent of our knowledge and the reach of our interests fix a horizon. Within that horizon we are confined.

B. Lonergan, 1968

Marshall McLuhan investigated the "effects" of print, electronic technology and various forms of old and new media as they impact humanity. Together at the University of Toronto with Eric Havelock, Edmund Carpenter, Walter Ong and briefly with Harold Innis, among others from the 1950s to 1970s, McLuhan and their University of Toronto "communications school" delivered profound, if not always mainstream or quickly comprehensible insights into (the history of) language as a technology and its effects on science, education and culture. McLuhan believed that the real message of human-made media is found when we realize that they are "utterings" or "utterings" of ourselves, which, following the lead of R.W. Emerson he called "extensions". By learning about extensions we thus also learn about ourselves and our societies.

Dr. Gregory Sandstrom | gregorisandstrom@yahoo.com

Social Communications Institute, Lithuania University of Educational Sciences.

In 1988, Marshall's son Eric gathered and published several papers and notes from his father's pioneering work, weaving together his own thoughts with private discussions they had held on language, media, science and communication. This was presented in the form of a systematic approach to media studies, culture, technology and linguistics. As a book with a method-as-starting-point, the McLuhans left open the possibility of continuing their work on "four effects", or the so-called 'laws of media' if it could find its way into currency and resonate into the 21st century among people in the scientific, humanitarian and artistic communities. This article is one attempt to identify such a possibility and presents the laws of media as a cognitive foundation stone for contemporary science, philosophy and religion discourse, which can be highlighted especially in McLuhan's use of the term "extension".

This description may raise initial concerns from the reader. For example, should such topics as media and communication even count as "scientific", let alone be suggested as constituting the basis for a "new science", as indicated in *Laws of Media's* subtitle? Could an English professor and his son ever possibly hope to solve long-standing puzzles in (natural) sciences, through cross-disciplinary applications of literary theory and "media studies", with the help of clever aphorisms and clichés tempered in the

light of Catholic theology? Why does "religion" necessarily come into the topic when discussing the McLuhan corpus of communications works?

To answer these legitimate concerns will be yet another test for the McLuhans' marvellous method and may ultimately help to measure the future McLuhan legacy in both the wired and wireless "global village". It will serve to highlight the lasting success and impact of a Canadian scholar-prophet¹ of the Electronic-Information age (EI Age).

Even as the *Laws of Media* (LoM) was received relatively quietly in the mainstream Academy, "the New Science" took the subtitle role of a typical provocative McLuhan probe. Just what kind of a "new science" did the McLuhans together propose, prepare and imagine? Were they not being more than a bit presumptuous in suggesting they had built a "science" as non-scientists, nay, as English professors?

In combination with M. McLuhan's notions of "information overload" and the "extensions of man(kind)", the paper below furthers the trend of reflexive, anthropic- or human-social science (HSS) as a means of recovering old understandings of human existence in the exploding/imploding EI Age. It is dedicated to global-personal communications theories and to the special position of the human being in an M-dimensional, (potentially or probably)

¹ "I think 'prophet' means one who makes statements that are not fully understood until the time is right." – M. McLuhan

divine universe, viewed from within the Adamic/anthropic tradition (more below). M. McLuhan, after all, was himself a Catholic Christian, who accepted the account of Adam and Eve's creation in a Garden.

This paper starts visually, using images to display the McLuhans' "new science" of "proportionality", in the form of "ratios among ratios." It then looks at British-USAmerican Michael Burawoy's "extended case method", its significance for sociology and briefly at its background in British social anthropology. It then turns to a new sociological approach called "human extension", which the author is developing, in drawing on the work of both M. and E. McLuhan as sources of inspiration, provocation and comparison along the way. Is "Human Extension" a suitable sociological methodology to use alongside of E. McLuhan's teachings about the Human Equation in pursuit of advances for communications sciences in the EI age?

The McLuhans' new science does not reduce or collapse into a dogmatic religion, fragment or crack into mere psycho-linguistic ideology or elevate itself out of proper proportion into "scientism". Likewise, over-use of "extension" is denied by the principles of anthropic-social thought laid out below and elsewhere (SANDSTROM, 2011, 2010, 2008, 2005). The reader should not think human extension is life-saving, enemy-defeating or overcoming-of-Darwinian biological science. This paper does not

address biological ideas or theories, but rather challenges the dominant ideology of change in HSSs: evolutionism, offering "extension" as a potential alternative way forward. This text probes, provokes and in the end provides a general sociological method and an equation suitable for application in HSSs and in everyday human life and perception.

Following M. McLuhan's scholarship, this paper takes a "mosaic" approach, which simply means it does not follow a linear argument. The paper speaks simultaneously to all four parts in the Tetrad, thus resonating ideas among the ratios, which address every human being as a function or feature of "being human". If one is a human person, they cannot conceivably escape from the images presented herein. Many questions are nevertheless raised that are left unanswered. Several images are used to this effect, including the McLuhans' Tetrads and M. Burawoy's 4-quadrant models.

2 Tables and Tetrads – Introduction to the Human Equation

They became what they beheld.
W. Blake, 1804

For M. McLuhan, the term "media" came to be used quite broadly to include technologies, artefacts and even words and theories of human discovery, which may all be analyzed in the unique tetrad-form of four effects displayed (post hum) in *Laws of Media (LoM)*. In *LoM*,

M. McLuhan's earlier work unites in a grand systematic that brings all language, aural and visual culture, technology, theoretical relativizing and positioning to bear in an inspiring mix of catholic genius and mystical-scientific allure. The medium *is* the message and the method *is* what matters in *LoM*. Does the McLuhan method matter enough to actually be called a "new science", based on Grammar, or is it just a re-visioning of traditional science that plays into philosophical demarcation games? Perhaps "new social science" may prove an apt qualification, so that work building on the "four effects" can move forward.

The four effects, in a complementary ratio to Aristotle's four causes, themselves allow for an internal evaluative approach to whatever theoretical topic the participant (reader) chooses to apply them. If one can think in the language of four causes, then one can imagine in the language of four effects. The media tetrad and its implications for science, philosophy and generally for human life are therefore meant to shock us (sensibly, deep to the core) and to open new doors to further discovery; they follow the historic lead of G. Vico's *Scienza Nuova* and F. Bacon's *Novum Organum*.

In his youthful words,² in order to understand universal 'laws' of human life, what is required is training in philosophy and psychology. This requires familiarity not only with natural sciences, but also literature and history, human thought and action. Indeed, M. McLuhan's vision of the cosmos can be called most appropriately an integral approach (cf. P.A. Sorokin, 1948), displayed most insightfully in the four effects.

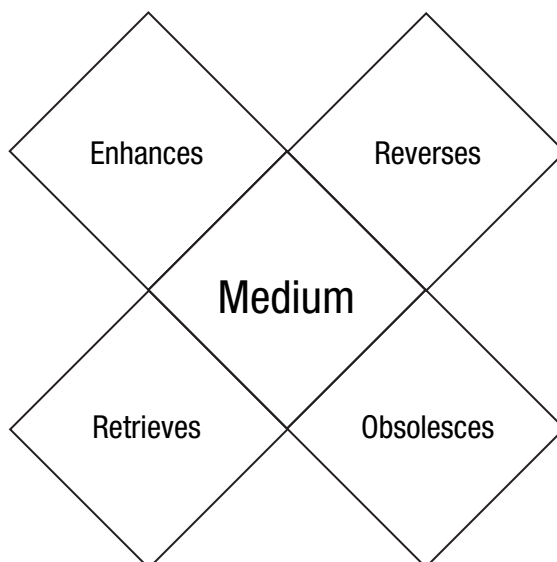
Michael Burawoy, Professor of Sociology at Berkeley University, California, uses the number four repeatedly, in explanations and diagrams. He even quotes the four-part schemes used by others, e.g. Jack Katz' 4 'Rs' of "analytic fieldwork": Reactivity, Reliability, Replicability and Representativeness; as an example of a "positive science" approach, to which he does not aspire in his ethnographic sociology.

Here are presented two Models, viewed as Quadrants, in which Burawoy (2009, p. 64) speaks in ratios and relations of knowledge.

There is no space here to go into Grounded theory; suffice it to say that there is a link with the (neo-) Marxist materialism that Burawoy is promoting as being contra "grounding". As M. McLuhan once

² We may note from M. McLuhan's personal letters at 19, while entering the University of Manitoba (Canada): "When I have had a bit more philosophy and psychology... I am going to work out some of the great [unexamined and universal] 'laws' that govern the affairs of men, temporal and spiritual...What I should do would be to take this field of the 'laws' and show that in spheres of science, literature, history, thought, action, human and superhuman, everything is a mass of timeless truth and consistent order. I would take a number of concrete examples and work them out in detail... I feel that if I am to make a contribution here, that it will be one of stimulating minds better fitted than mine to elaborate the theory. [That theory of the laws] possesses the advantage of simplicity and I am convinced that it is ever so close to the truth."

Tetrad 1 Laws of Media – Four Effects (1988)



5/20

answered to a question about why he is sometimes misunderstood, he responded this way: “My writings often baffle people because I begin with ground and they begin with figure.” (COUPLAND, 2010). Here an opening is seen for discussion between the McLuhans and Burawoy (2009, p. 43-44) regarding the “dialectic” of human-oriented figure, ground and extension discourse.

Dialogue is the unifying principle of reflexive science, which is dialogical in each of its four dimensions. It calls for intervention of

the observer in the life of the participant; it demands an analysis of interaction within social situations; it uncovers local processes in a relationship of mutual determination with external social forces; and it regards theory as emerging not only in dialogue between participant and observer but also among observers now viewed as participants in a scientific community.

For us, reflexive science is synonymous with anthropic-social science (HSS). That is, when we say that we are speaking of or doing HSSs, we assume reflexivity in our methodologies.

Tetrad³ 2 Four Methods of Social Science

<i>Techniques of Research</i>	<i>Positive</i>	<i>Reflexive</i>
Interview	Survey research	Clinical research
Participant observation	Grounded theory	Extended case method

3 I refer to this as a ‘Tetrad,’ though Burawoy does not himself use this term. It takes a different shape and structure, but nevertheless is based on 4 major categories that it places in relation to one another. To keep consistency of names, all ‘images’ here are labelled Tetrads.

One cannot consider oneself to be “doing social science” without accepting the influence of reflexivity on their own “acts” of scientific participation as well as in their communications with other scientists and non-scientists, even though there are many ways that people might wish to define “reflexivity”.

This is the new “division of labour” that has taken the 21st century social sciences world by storm. According to Burawoy’s model, my argument here is positioned in the critical and public domains, applying “reflexive knowledge” and appealing to both Academic and Extra-Academic Audiences. Like Burawoy, I support engaging the public and civil society as a primary and inescapable feature of being a “real” sociologist.⁴ Burawoy’s approach is not conducive only to Marxism or to Marxists. This approach emphasizes critical communications and public dialogue as necessary features of sociological education, training, production and consumption of sociology.

E. McLuhan’s Human Equation likewise places considerable focus on education and

communications in the context of dialogue among people, for the betterment of humanity as a whole. “The Human Equation deals with the relation between humans and our media, technologies, languages, theories, ideologies, and ideas...” writes E. McLuhan (2010, p. 5). The major challenge is how to measure or compare these observable and traceable ratios and relations and to build an operational system of educational articulation for this practical-theoretical approach.

As M. McLuhan (1964, p. 91) stated, “The use of any kind of medium or extension of man alters the patterns of interdependence among people, as it alters the ratio among our senses.” Here we uncover a massive opportunity or self-responsibility for building contemporary studies in the realm of communications and anthropic-social thought. By studying the ratios among our senses through the “extensions of man”, we are faced with a daunting challenge in terms of pattern recognition in the EI age. To meet this challenge, we can overcome the negative-normative shadow of positivism and

Tetrad 3 Division of Sociological Labour (2005b: 11)

	Academic Audience	Extra-academic Audience
Instrumental Knowledge	Professional	Policy
Reflexive Knowledge	Critical	Public

⁴ Acknowledgment goes to Dmitri V. Ivanov for suggesting “real sociology” or “actual sociology” in contrast to Burawoy’s “public sociology”.

explore the changes in sense ratios brought on by the “extensions of man”.

E. McLuhan (2010, p. 3, my italics) continues the thought, in saying, “Our equation is therefore composed of *ratios among ratios* — a form that used to be called proper proportionality”. While the mysterious aim for “proper proportionality” in human-social interactions has remained elusive – a so-called Golden Ratio of institutional forms (KIRDINA, 2001) – what is most important on this theme is to clarify that “ratio” can nevertheless be applied in the context of education and communication studies as a whole. By identifying patterns of human-making, we escape the evolutionary paradigm’s dehumanizing approach and doubts about the “uniqueness” of humanity on the cosmological scale. Such negativity towards humanity has crept deeply into the heart of western ideological “scientism”, which this paper aims tangentially to confront.

It is E. McLuhan’s (2010, p. 3) focus on defining humanity as a special category that draws my attention here.

All of the components of our equation are human ones, so we called it, and this study, the Human Equation. Our four postures fit the equation... The human organism also has exactly four ways to move or four modes of action. One or more of the postures and modes of action are in use every moment of your life.

Notice that E. McLuhan even speaks “reflexively” to the reader (to ‘you’), which serves to show

some differences with patterns of scholarship in his father’s time. This leads me as a sociologist to acknowledge that others in the Academy treat “the humanity in human beings” quite carefully, without necessarily succumbing to biological or physical reductionist approaches.

With these images and ratios now gathered, we can move forward looking at human communications, through the notion of “extension”, “extending” and “extendedness”, along with Burawoy’s notions of “reflexive science” and “the extended case method”.

3 Michael Burawoy, the ‘Extended Case Method’ and Ethnographic Sociology

M. Burawoy is one of those enigmatic characters that come along once in a generation. It is remarkable when one thinks about the path that he has travelled to reach the pinnacle of the academic-sociological world, when in truth Burawoy does not as often call him-self a sociologist as an ethnographer. In speaking about Burawoy’s travels and discoveries, we are here specifically addressing human communications and the notion of ‘human extensions’ in looking at Burawoy’s ethnographic method.

Burawoy’s work builds on the Manchester (U.K.) School of Social Anthropology’s “Extended Case Method” (ECM). The ECM was put to work analysing a series of case “situations” in the late 1950s (MITCHELL, 1956) and early 1960s

(GLUCKMAN, 1961, 1964), which provided a window onto so-called micro- and macro- society. This approach studied a given situation over a period of time, e.g. over a decade, long-term, in which individual strategies and choices were displayed in the context of everyday life. A signal text for ECM is the *Extended Case Study* by Max Gluckman, founder of the Manchester School.

Worthy of note, the ECM is also referred to as a “situational analytic approach” (e.g. Jaap van Velsen) and as “extended case studies”, which follow a general social-anthropological method of “going to the spot” (H. Innis 1930s & 40s). In this way research was to be conducted and contributions to knowledge made by being active “n the field”. This confirms what Evens and Handelman (2006, p. 95) says: “Following one’s nose is at the crux of what came to be called the extended case method.”

Burawoy (1998, p. 5) explains the ECM in his own words: “The extended case method applies reflexive science to ethnography in order to extract the general from the unique, to move from the ‘micro’ to the ‘macro,’ to connect the present to the past in anticipation of the future, all by building on preexisting theory.” It may be a mouthful, but this kind of holistic-seeking balance is what makes the work of Burawoy so fascinating and at the same time so complex to analyse.

Here are Burawoy’s four ‘extension principles,’ the foundation of the ECM:

- A) The extension of participant-observer in the community being studied;
- B) The extension of observations over time and space;
- C) The extension from the micro-processes to macro-structures and forces;
- D) The extension of theory that is the ultimate goal and foundation of the extended case method.

These are meant to happen simultaneously, just as with the McLuhans’ tetrads. The core feature of this approach is distinguishing between general claims and universal theories. Theories can be “extended’ from person to person, but theories are not defined alone by individual communications when they are raised to the level of “social”⁵ situations. Gluckman and the Manchester School’s approach displayed a new style of “social situational analysis”, wherein Gluckman (1961, p. 14) spoke of “the extended case on a large [historical] scale.”

Some people have seen Burawoy’s use of the ECM as a kind of middle-range (Mertonian) theory, demonstrable in his populist push for “public sociology”. This is difficult to allow for with Burawoy, however, due to his (neo-) Marxist⁶ leanings. It would make little sense

5 The term “society” was called into doubt by Gluckman (1961), who instead referred to “social fields”.

6 The term (neo-) is added as curiosity because audiences in Russia (2007) openly questioned just ‘how Marxist’ Burawoy actually is.

for him to place Marx “inside” of Merton, when “(neo-)Marxism” is still a self-label with which Burawoy identifies. At the same time, the requirements of a new threshold of ‘revolution!’ and “no private property” in Marx makes Burawoy a wide target, even if he does not defend these features of Marxism.

It is delightful that Burawoy faces these challenges with dignity and an inter-cultural sense of humour and humility. To explain the good of the ECM, Burawoy states, “It’s [more] useful in expressing the way in which consciousness becomes concrete.” What it does is point to the details of life as expressions of trust and belief, which are “extended” into actions in the “real world”. As Evens and Handelman (2006) notes, “the extended case is inherently processual,” but that does not mean it has no concern with origins. Thus, Burawoy is analysing from the specific (origins, results) to the general (processes, systems) in a generally dialectical exercise.

Burawoy has made “extension” available for sociology on the global scale by speaking about it using ethnographic methodology and by becoming President of the International Sociological Association (ISA). *The Extended Case Method* is Burawoy’s (1998) most quoted paper. In the first footnote, he tells: “I have been writing this paper for twenty years.” Then a book of the same title followed in 2009. One might wonder what obstacles he overcame in

writing about “extension” and also how or in what ways mathematics and ethnography are somehow connected in his “extended cases”. Extension is now prominently placed, for people to build upon it in the international sociological, ethnographical and/or social anthropological worlds.

Further applications of “extension theory” via H. Grassmann (1844, 1862) and A. N. Whitehead (1979), even without focusing on “cases”, however, may be possible through Burawoy’s familiarity with mathematics. When does one speak about a “case” having been “extended”, i.e. when to use the past tense in contrast to when the researcher or public sociologist is “still extending?” I would like to hear more from sociologists and communications theorists about these things especially while Burawoy’s efforts are given utmost opportunity for amplification during his 2010-2014 ISA Presidency.

4 Speaking Human Extension in the 21st Century Global Village

Electric circuitry has overthrown the regime of ‘time’ and ‘space’ and pours upon us instantly and continuously the concerns of all other men. It has reconstituted dialogue on a global scale. Its message is Total Change, ending psychic, social, economic, and political parochialism. The old, civic, state, and national groupings have become unworkable.

M. McLuhan, 1967

M. McLuhan (1964) foreshadowed in *Understanding Media* the possibility that a “new

science” could be built to help us learn about human communications systems, electronic-technological development and knowledge transfers and to equip us with media literacy. The purpose was to help interpret and navigate the needs of the day in a highly-developed industrialised society, entering the EI age. This text takes forward steps in that mission as a study in communicating science, the McLuhans’ “new science”, in particular Human Extensions and the Human Equation to guide us in how we use our eyes, ears, body and soul in understanding ourselves, as well as our natural and human-made environments and ecologies.

Human-made things extend from human choices to do, to act and to make some artefact of personal or group creation. The major problematic during the neo-evolutionary sociological era was that choices, decision-making, agency and goal-orientation were “technically” disallowed or subsumed by the governing paradigm. Evolution became the monopolistic dictator over “change” in 20th century “western” scientific discourse. Some scholars of course tried to force choice and direction on an essentially non-choice, non-teleological “mechanism” called “natural selection”. The concept of “extension” and the duo “human extension” thus offer an alternative to “evolution” by implying a direction (i.e. one cannot extend “nowhere”) and by making human choices methodologically central for HSSs.

The academic literature is already rife with “extension” writings, so that adapting extension terminology may be more easily implemented. A *Journal of Extension* was established (1963) in the USA and has flourished with agriculture, education and fisheries research, among other natural resources stewardship fields. A “theory of extension” was coined to explore the topic of “innovation diffusion” (ROGERS, 1962), for example, as with new hybrid corn usage among farmers in rural Iowa, U.S.A. in the 1930’s (RYAN; GROSS, 1943). The practical application of “extension” theories have flourished in Africa and Asia (BAGCHEE, 1993), through “extension services” provision.

We can notice that diffusion of new communications technologies, including mobile phones, internet, e-book readers, etc. especially with features like instant messaging and 24-7 continual daily on-line access are revolutionizing human relations, education, health, science, literature, art and many other human realms in the 21st century. “When technology extends *one* of our senses, a new translation of culture occurs as swiftly as the new technology is interiorized.” (MCLUHAN, 1960, p. 40).

What the McLuhans bring to the table and what Burawoy stabilizes by opening-up the possibility of “reflexive science”, itself an example of a “new science” or “new approach to sciences”, is a rigorous, nuanced, scholarly approach to communications that serves adequately to shift attention away from “biologistic” (BERTALANFFY,

1950) approaches to humankind and toward culture, communication, language, religion and sociology. As E. McLuhan (2010, p. 7) says, “This equation includes you [i.e. human person] in it from the start.” Such is the epitome of reflexive science and what brings communication to the forefront of social and cultural development and human self-understanding.

Communication, not biology is what most defines us as “human persons”. In LoM, the McLuhans (1988, p. 116) make their focus on “communication” and “extension” abundantly clear: “[A]ll human artefacts are extensions of man, outerings or utterings of the human body or psyche, private or corporate. That is to say, they are speech, and they are translations of us, the users, from one form into another form: metaphors.” The communicative turn comes when we realize that “the content is us,” that “the sender is sent” and that “the medium is the message.” These are Marx-sized eponyms for the EI age and confirm the importance M. McLuhan placed on the “fact of extension” when he was probing and provoking and from which he was drawing educational insight and traditional wisdom in the search for human extensions.

As E. McLuhan writes “Any particular technology imitates the structure of the mode of action, perception, thought, or memory that it extends.” (2010, p. 15). Note please that this has already overturns the so-called “Cartesian cut”, i.e. between the *res extensa* and the *res cogitans*,

one of the greatest dichotomies of the modern era. E. McLuhan (Ibid) continues, “All of our technologies extend our innate abilities to act, perceive, think, and remember. Since this is all we can do, this is what we ask technology to help us with. In brief, we make all our technologies in our image. They imitate us.” It should be noted that E. McLuhan is not in any way deifying technology, as if it were “made in the image of God”, but rather distinguishing that technology is “made in the image of man”. Technology is a “human-made” thing, an “extension” of mankind.

E. McLuhan’s (2010, p. 57-58) view of humanity is universalistic and not exclusive of peoples. He truly is a “global village” thinker, in the way that his father was. The way he writes encourages people to “turn a new leaf” in exploring other cultures and peoples, the way they communicate with one another and with “foreigners”. “Our means of communication may well have developed sequentially, but now image, word, artifact, and writing are reintegrating.” Again, E. McLuhan returns to themes that his father studied so carefully, in exploring the implosion or (re-)integration of forms and content in the transition from print to electronic-based communications systems.

5 Human Extension and Anthropic Thought in the Mainstream

The notion of Human Extension put forward in this paper focuses on communication and

community, striving for a 'human standard' such as what E. McLuhan displays in *The Human Equation*. The three "anthropic" (FULLER, 2006) examples given, M. McLuhan's, Burawoy's and E. McLuhan's show how their special focus on human beings establishes a significant difference in method from those used in natural-physical sciences (NPSs). Instead of focussing on the physical or natural world these approaches all display "anthropic thought" as a re-humanizing view that focuses on human beings.

Let us now take closer note of the deep tradition, not just western but global, that E. McLuhan (2010, p. 71) taps into with his Human Equation. "The electric age obsolesces what we call civilization and returns us to Eden-in-reverse," he writes. "The development of technology originally expelled us from Eden; paradoxically, we cannot enter the new, electrically induced Eden without technology." So we humans are cursed by technology in some ways as we are blessed by it in others. We are reminded of humanity in the tools of our creation, which reflect our primordial human (anthropic/Adamic) "nature" or "character".

A. R. Wallace (1890) took pains to identify human "selection", the power of human choice, free will, to communicate, beyond mere "natural selection". This was his spiritual-humanitarian stand against Darwin's and T.H. Huxley's naturalistic agnosticism. To confess that "Adam" was not a real person, as many of Darwin's and

Huxley's followers have done, is tantamount nowadays to suggesting that humanity is in the process of being evolutionarily superseded by machines. To embrace Adam is to profess an anthropic understanding that no natural science is capable of superseding.

Human Extension helps rescue HSSs from dependency upon NPS methods and re-establishes proportional priority to the human, *anthropos*, at the core of the academic realm. It distinguishes appropriate conversation space for a category that is sovereign to the HSSs, the human person as a whole, along with their/our lives in society, actually, in plural societies that are always understood incompletely. Human-made things are the positive-active echoes of tense-reflexive deliberations, resulting in the "extensions" of human choices and actions, which can be traced and sometimes measured through observation and analysis. This is what constitutes "human extension" as an appropriate topic for sociology and social-communications studies.

The Human Equation promotes this also by drawing upon all humanity as its thematic core, while acknowledging the "extensions of man[kind]" that were at the forefront of M. McLuhan's major contribution to thought. "Where early cultures used all of the human faculties intensely, for survival, our technologies have extended our ways of knowing so much that we have forgotten the true dimensions of our potential." (2010, p. 24) Here we see E.

McLuhan's forward recognition from what his father displayed, by including the negative-opposite of "intensely", though there is no systematic approach to in-/ex- regarding human "tension" in the McLuhans' new social science.

Here we need to take a slight diversion into S. Fuller's work on anthropic thought to provide grounding. Fuller's notion of an "anthropic worldview" is one of the most provocative visions put forward in the realm of sociology in several decades. There is still much work to be done, but his focus on making a distinction between "anthropism", "anthropocentrism" and "anthropomorphism", is well-directed. By claiming that we can be anthropic thinkers while at the same time not "anthropocentric" or "anthropomorphic", Fuller creates a new discourse that re-establishes the "unique status" category for humans. To Fuller (2006, p. 206), it is the "anthropic worldview" that "values individual humans intrinsically by virtue of their common divine ancestry", which shows that "anthropic" need not be opposed to "spiritual" or "religious", but can be inclusive of or related cooperatively to both.

Indeed, both McLuhans and Burawoy highly support the drive for freedom of individual and collective interpretations in the context of finding greater depth and meaning in human existence, self-understanding and inter-personal relations than what have been possible with previous "positivistic" scientific paradigms or interpretive strategies. "Human ability has become the

biggest untapped resource of the planet", notes E. McLuhan (2010, p. 23). These three figures stand as champions for building on our innate human capacities, encouraging new potentials and exploring new possibilities for creative innovations and inventions.

The anthropists are out there, waiting for their turn at the podium, after the anti-humanitarian naturalists are finished. The new Section on Altruism and Solidarity proposed to the American Sociological Association is a shining example. Here is a mixed group of predominantly religious men and women cooperating on the task to wrest "altruism" back from anti-monotheistic scientists, most notably ethologists, zoologists and "evolutionary psychologists" who are also oftentimes known for being or self-labelled as "secular humanists" or "agnostics". The proposed new Section on "altruism" is invested in a non-karmic based approach to value, which is a quest they feel it is important to make at this moment in the EI Age.

6 Closing Remarks

There is no inevitability as long as there is a willingness to pay attention to what is happening.

M. McLuhan, 1967

On the scale of positivity or reflexivity, communications science is largely in the reflexive category. The question arises: How far are we to go in applying positive models of science in trying to solve reflexive problems of

human communication and when do we need to discard positivism for the sake of our humanity? I am not proposing a grand theory to face all problems, but rather a simple methodological tool to understand human-social dynamics and statics in new light, with a McLuhan-inspired, Burawoy-supported “extension” vocabulary and methodology for HSSs.

E. McLuhan (1988, p. ix) claimed that the four effects, laws of media and tetrad method was “the single biggest intellectual discovery not only of our time, but of at least the last couple of centuries.” Whether or not this estimation is accurate, the fact remains that we already see the McLuhans’ projected communicative “revolution” going on around us, beside us and inside us at the same time these days. The interiorization of knowledge via ICTs is proof enough that “reflexivity” is something that goes hand-in-hand or ear-to-ear with the human extensions of the nervous system in the EI age.

Our goal in the years to come: establishing a gradient system to ‘measure’ human extensions as part of the human equation. This will contribute to re-examining the meaning of *anthropos* in HSSs, without the reductionism often presented in the natural-physical approaches to the human “animal”. There are several new approaches that show promise in this regard, including the study of “social emergence” (SAWYER, 2005) and critical realist sociology (SMITH, 2010). Indeed, one could contend that a given “nation” or “people” is more “evolved”

in a physical sense, but that in many other ways it is (as a system) or they are as human beings relatively “under-extended”. This way of thinking moves us beyond the insular, self-congratulatory thinking displayed by Talcott Parsons when he concluded that the USA is the “most evolved” civilisation in human history (1950s-70s).

While there is little space to go into detail other than to drop a suggestive hypothesis, here is my 4-square contribution to imagery and systematisation for interpreting Human Extension in the EI Age:

In terms of the “four effects”, this model demonstrates Creation as Enhancement, Emergence as Reversal, Evolution as Obsolescence, and Pause (absence) as Retrieval. What this means is that “evolution” is a limited concept for communications studies. In other words, the notion of “evolutionary creation” is an obvious paradox that defies the anthropic tradition. Instead, the notion of ‘human extension’ allows scholars in the 21st century to consider more seriously the need to “think things out before we put them out.” (1964, p. 57). We can now recognize that both gradual and rapid changes in human societies happen following or leading to meditative pauses or gaps in human communication and action. When we “extend” ourselves, we create something that did not exist before in space-time; the extensions of mankind make us aware of ourselves and our “effects” in the universe.

Tetrad 4 Human Extension

Creation	Emergence
Pause (absence)	Evolution

Burawoy is a mathematician, social anthropologist, ethnographer, sociologist who is “extending” himself globally, participating in dialogues with people all over the world during his current tenure as ISA president. He is an optimistic, charismatic figure to meet and in many ways an enchanting character. Though I still carry major reservations about his (Karl) Polanyian (neo-)Marxism and its materialist roots, it is approached as a Canadian through the lens of Russian-Soviet scientific history. The post-colonial British-USAmerican experience is therefore not a major hindrance to global communications about “extension” and the “extended” from various angles.

These are exciting times for sociologists globally, as the president is preaching “public sociology” like an evangelist⁷ while the anti-clerical, anti-religious spectres of red neo-Marxism and green neo-Darwinism continue to haunt the field (FULLER, 2006). What a third -ism thrown into the mix – extension-ism – may offer is a more appealing alternative: the possibility of discussing ways in which people are over-extended in addition to how we are under-extended in various

features of their/our societies, communities, selves. By providing an alternative, the Darwinists and Marxists are afforded new tools for scholarly discussion and with the rest of us can build a more integrative social approach.

When E. McLuhan (2010, p. 63) writes, “The Human Equation is a script of human evolution”, it is because there is no adequate long-term theory of human development currently available to substitute for “evolution” as he writes it. The tradition of “development” studies, however, is prolific, secure and far more influential than the evolution paradigm in HSSs. The term “evolution” for M. and E. McLuhan just implies “over many generations” and does not mean that God did not create human beings in God’s image, quite the contrary. An “after-evolutionary” approach to social and cultural change will provide an opportunity for re-enchanting sociology and HSSs, enabling us to move beyond the shadow of doubt as to whether or not over-applying NPS methods into “outside” realms is still a credible option or a source of dehumanization.

⁷ Burawoy’s words about himself, as “evangelist of public sociology” at university seminar/colloquium, St. Petersburg, 2007.

Nowadays, E. McLuhan continues to extend M. McLuhan and to build upon the tetradic approach with his new Human Equation. Indeed, we are reminded of the father, when M. McLuhan (1964, p. 236) wrote: “That which had been the first great extension of our central nervous system – the mass media of the spoken word – was soon wedded to the second great extension of the central nervous system – electric technology.” In our evermore inter-connected and pluralistic EI age, the son responds, saying: “Language, religion, and technology in the electric age represent a simultaneous diversity that must somehow be unified. Global culture will, of necessity, rest on the Human Equation. Global culture is an environment, a cultural medium in which... all languages, customs, and tools will grow and adapt.” (2010, p. 76).

Here we see signs of “media ecology”, a duo coined by E. McLuhan, and then later championed by N. Postman, among others. Its meaning reveals continuity in the communications tradition with our biological-human origins. But it also highlights a great divergence from secular trends, as if nature and spirit were “scientifically” severed. It speaks again of the Garden of Eden, as a spiritual place of human roots into which we are thrust back again to explore into the depths of our human consciousness so that we may contemplate ourselves today, as the City of Wires encloses around us.

Communications has an echo effect in every human community. The extensions of our communicative capacities as human beings create (new) intensions upon us, stresses, pressures, features, aspects, pros and cons, possibilities amongst us. How we meet them will define us, no matter where we are or what worldview plays the chorus as we each march on our communicative, personal and collective journeys of human life...extending.

References

- BAGCHEE, Aruna. Agricultural Extension in Africa. **World Bank Discussion Paper**, 231, 1993.
- BARNETT, Homer **Innovation**: The basis of culture change. New York: McGraw Hill, 1953.
- BERTALANFFY, Ludwig van. An Outline of General System Theory. **The British Journal for the Philosophy of Science**. v. 1, n. 2, p. 134-165, Aug. 1950.
- BLAKE, W. **Jerusalem**: The Emanation of the Giant Albion. London: John Pearson [1804] 1877.
- BURAWOY, Michael. **The Extended Case Method**: Four Countries, Four Decades, Four Great Transformations, and One Theoretical Tradition. Berkeley: University of California Press, 2009.
- BURAWOY, Michael. The Critical Turn to Public Sociology. **Critical Sociology**, v. 31, n. 3, p. 313–326, 2005a.
- BURAWOY, Michael. For Public Sociology. **American Sociological Review**, n. 70, p. 4-28, Feb. 2005b.
- BURAWOY, Michael. The Extended Case Method. **Sociological Theory**, v. 16, n. 1, March. 1998.
- COUPLAND, Douglas. **Marshall McLuhan**. Toronto: Penguin Books, 2010.
- EVENS, T.M.S.; HANDELMAN, Don. **The Manchester**

School: practice and ethnographic praxis in anthropology. New York: Berhahn, 2006.

FULLER, Steve. Darwin's Original Sin: The Denial of Theology's Claim to Knowledge. **Internet Audio Lecture** given at Oxford University, January 20, 2009. http://www2.warwick.ac.uk/fac/soc/sociology/staff/academicstaff/sfuller/fullers_index/audio/regents_park_college_oxford_-_20_jan_09.wma

FULLER, Steve. **The New Sociological Imagination**. London: Sage, 2006.

GLUCKMAN, Max. **Closed Systems and Open Minds: The Limits of Naivety in Social Anthropology**. Chicago: Aldine, 1964.

GLUCKMAN, Max. Ethnographical Data in British Social Anthropology. **Sociological Review**, v. 9, n. 1, p. 5-17, 1961.

GRASSMANN, Herman. **The Theory of Extension** (Ausdehnungslehre). American Mathematical Society, (2000, [1844, 1862]).

INNIS, Harold. **The Bias of Communication**. Toronto: University of Toronto Press, 1964.

KIRDINA, Svetlana. **Institutional Matrices and Development in Russia**. 2nd ed. Novosibirsk: (IEiOPP, SO, RAS), 2001. (In Russian)

LOGAN, Robert K. **Understanding New Media: Extending Marshall McLuhan**. New York: Peter Lang, 2010.

LONERGAN, Bernard **The Subject**. The Aquinas Lecture. Milwaukee: Marquette University Press, 1968.

MCLUHAN, Eric; CONSTANTINEAU, Wayne. **The Human Equation**. Illustrations by Heidi Overhill. Toronto: BPS Books, 2010.

MCLUHAN, Eric. Marshall McLuhan's theory of communication: The Yegg. **Global Media Journal – Canadian Edition**, v. 1, n. 1, p. 25-43, 2008.

MCLUHAN, Marshall; MCLUHAN, Eric. **Laws of**

Media: the New Science [LoM]. Toronto: University of Toronto Press, 1988.

MCLUHAN, Marshall. **The Medium is the Message**. San Francisco: Hardwired, 1967.

MCLUHAN, Marshall. **Understanding media: The Extensions of Man**. New York: McGraw-Hill, 1964.

MCLUHAN, Marshall. **The Medium and the Light**. Eric McLuhan ed. and Intro. Toronto: Stoddart Publishing, 1999.

MITCHELL, J. Clyde. Case and Situation Analysis. **Sociological Review**, n. 31, p. 187-211, 1956.

ROGERS, Everett. **Diffusion of innovations**. New York: Free Press, 1962.

RYAN, Bryce; GROSS, Neal C. The diffusion of hybrid seed corn in two Iowa communities. **Rural Sociology**, n. 8, p. 15-24, 1943.

SANDSTROM, Gregory. **Human Extension: Before and After Socio-Cultural Evolution**. Smashwords, 2011. Available in: <<http://www.smashwords.com/books/view/87897>>.

SANDSTROM, Gregory. The Extension of 'Extension' OR the 'Evolution' of Science and Technology as a Global Phenomenon. In **Liberalizing Research in Science and Technology: Studies in Science Policy**. Eds. Nadia Asheulova, Binay Kumar Pattnaik, Eduard Kolchinsky, Gregory Sandstrom. St. Petersburg: Politechnika, pp. 629-655. 2010

SANDSTROM, Gregory. The Problem of Evolution: Natural-Physical or Human Social? In: **Charles Darwin and Modern Biology**. Ed. Eduard Kolchinsky. St. Petersburg: , Nestor-History, 2010. p. 740-748.

SANDSTROM, Gregory. Pieces of Evolution's Puzzle: A Social-Philosophical Perspective. **Vestnik** (Collection). Murmansk State Technical University, v. 11, n. 4, p. 553-562, 2008.

SANDSTROM, Gregory. The Extension of Evolution.

In: **Science, Ideology and Religion**. St. Petersburg: SRPh Publishing House, 2005. p. 114-127; 231-241 (In Russian and English – bilingual).

SAWYER, R. Keith. **Social Emergence**: Societies as Complex Systems. New York: Cambridge University Press, 2005.

SMITH, Christian. **What is a person?** Re-thinking humanity, social life and the moral good from the person up. Chicago: University of Chicago Press, 2010.

SOROKIN, Pitirim A. **The Reconstruction of Humanity**. Boston: Beacon Press, 1948.

TODES, Daniel. **Darwin without Malthus**: The Struggle for Existence in Russian Evolutionary Thought. New York: Oxford University Press, 1989.

VAN VELSEN, Jaap. The Extended Case Method and Situational Analysis. In: EPSTEIN, A. L. **The Craft of Social Anthropology**. London: Tavistock, 1967. p 129-149.

WALLACE, Alfred Russell Human Selection. **Fortnightly Review**, v. 48, 1890.

WHITEHEAD, Alfred North **Process and Reality**: An Essay in Cosmology. Corrected edition. Edited by David Ray Griffin and Donald, W. Sherburn (Ed.) New York: Free Press, 1979.

McLuhan, Burawoy, McLuhan: A Extensão das Comunicações Antrópicas

Sobre a Equação Humana, o Método do
Caso Estendido e a Extensão Humana

Resumo

Uma das principais contribuições de Marshall McLuhan aos campos da cultura, tecnologia e comunicação foi a ideia de “extensões do homem”, subtítulo de sua obra-prima *Understanding media* (1964). Aqui a ideia de “extensão humana” é explorada para aplicá-la às ciências humano-sociais, juntamente com a noção de “método do caso estendido” promovida por Michael Burawoy, atual Presidente da Associação Internacional de Sociologia (*International Sociological Association*), com suas origens na Escola de Antropologia Social de Manchester. O conceito de “extensão humana” é apresentado como abordagem alternativa à “evolução” de artefatos e é ligado ao trabalho em comunicação de Marshall e seu filho Eric, chegando até a ideia recente de uma “equação humana” geral.

Palavras-chave

Marshall McLuhan, Michael Burawoy, Eric McLuhan, Extensão Humana, Método do Caso Estendido, Equação Humana, Escola de Comunicação de Toronto, Ciência Antrópico-Social, Ciência Natural-Física, Steve Fuller, Difusão da Inovação, Teoria da Extensão, Desumanização e Re-humanização, Abordagem Tetrádica, Éden às Avessas

McLuhan, Burawoy, McLuhan: La Extensión de las Comunicaciones Antrópicas

Acerca de la Ecuación Humana, del Método
de Caso Extendido y de la Extensión Humana

Resumen

Una de las principales aportaciones de Marshall McLuhan en los campos de la cultura, la tecnología y la comunicación fue la idea de “extensiones del hombre”, subtítulo de su obra maestra *Understanding Media* (1964). Aquí la idea de “extensión humana” se explora para su aplicación a las ciencias humanas y sociales, junto con la noción de “método del caso extendido” promovida por Michael Burawoy, actual Presidente de la Asociación Internacional de Sociología (*International Sociological Association*), con sus orígenes en la Escuela de Antropología Social de Manchester. El concepto de “extensión humana” se presenta como un abordaje alternativo a la “evolución” de los artefactos y se conecta al trabajo de comunicación de Marshall y su hijo Eric, llegando a la idea reciente de una “ecuación humana” en general.

Palabras clave

Marshall McLuhan, Michael Burawoy, Eric McLuhan, Extensión Humana, método del caso extendido, ecuación humana, Escuela de Comunicación de Toronto, Ciencia Antrópico-social, Ciencia Natural-Física, Steve Fuller, Difusión de la Innovación, Teoría de la Extensión, Deshumanización y Re-humanización, Abordaje Tetrádico, Eden al revés

19/20

Expediente

A revista E-Compós é a publicação científica em formato eletrônico da Associação Nacional dos Programas de Pós-Graduação em Comunicação (Compós). Lançada em 2004, tem como principal finalidade difundir a produção acadêmica de pesquisadores da área de Comunicação, inseridos em instituições do Brasil e do exterior.

E-COMPÓS | www.e-compos.org.br | E-ISSN 1808-2599

Revista da Associação Nacional dos Programas de Pós-Graduação em Comunicação. Brasília, v.14, n.3, set./dez. 2011. A identificação das edições, a partir de 2008, passa a ser volume anual com três números.

CONSELHO EDITORIAL

Afonso Albuquerque, Universidade Federal Fluminense, Brasil
Alberto Carlos Augusto Klein, Universidade Estadual de Londrina, Brasil
Alex Fernando Teixeira Primo, Universidade Federal do Rio Grande do Sul, Brasil
Ana Carolina Damboriarena Escosteguy, Pontifícia Universidade Católica do Rio Grande do Sul, Brasil
Ana Gruszynski, Universidade Federal do Rio Grande do Sul, Brasil
Ana Sílvia Lopes Davi Médola, Universidade Estadual Paulista, Brasil
André Luiz Martins Lemos, Universidade Federal da Bahia, Brasil
Ângela Freire Prysthon, Universidade Federal de Pernambuco, Brasil
Angela Cristina Salgueiro Marques, Faculdade Cásper Líbero (São Paulo), Brasil
Antônio Fausto Neto, Universidade do Vale do Rio dos Sinos, Brasil
Antonio Carlos Hohlfeldt, Pontifícia Universidade Católica do Rio Grande do Sul, Brasil
Antonio Roberto Chiachiri Filho, Faculdade Cásper Líbero, Brasil
Arlindo Ribeiro Machado, Universidade de São Paulo, Brasil
Arthur Autran Franco de Sá Neto, Universidade Federal de São Carlos, Brasil
Benjamin Picado, Universidade Federal Fluminense, Brasil
César Geraldo Guimarães, Universidade Federal de Minas Gerais, Brasil
Cristiane Freitas Gutfreind, Pontifícia Universidade Católica do Rio Grande do Sul, Brasil
Denilson Lopes, Universidade Federal do Rio de Janeiro, Brasil
Denize Correa Araujo, Universidade Tuiuti do Paraná, Brasil
Edilson Cazoloto, Universidade Paulista, Brasil
Eduardo Peñuela Cañizal, Universidade Paulista, Brasil
Eduardo Vicente, Universidade de São Paulo, Brasil
Eneus Trindade, Universidade de São Paulo, Brasil
Erick Felinto de Oliveira, Universidade do Estado do Rio de Janeiro, Brasil
Florence Dravet, Universidade Católica de Brasília, Brasil
Francisco Eduardo Menezes Martins, Universidade Tuiuti do Paraná, Brasil
Gelson Santana, Universidade Anhembi/Morumbi, Brasil
Gilson Vieira Monteiro, Universidade Federal do Amazonas, Brasil
Gislene da Silva, Universidade Federal de Santa Catarina, Brasil
Guillermo Orozco Gómez, Universidad de Guadalajara
Gustavo Daudt Fischer, Universidade do Vale do Rio dos Sinos, Brasil
Hector Ospina, Universidad de Manizales, Colômbia
Herom Vargas, Universidade Municipal de São Caetano do Sul, Brasil
Ieda Tucherman, Universidade Federal do Rio de Janeiro, Brasil
Inês Vitorino, Universidade Federal do Ceará, Brasil
Janice Caiafa, Universidade Federal do Rio de Janeiro, Brasil
Jay David Bolter, Georgia Institute of Technology
Jeder Silveira Janotti Junior, Universidade Federal de Pernambuco, Brasil
João Freire Filho, Universidade Federal do Rio de Janeiro, Brasil
John DH Downing, University of Texas at Austin, Estados Unidos
José Afonso da Silva Junior, Universidade Federal de Pernambuco, Brasil

José Carlos Rodrigues, Pontifícia Universidade Católica do Rio de Janeiro, Brasil
José Luiz Aidar Prado, Pontifícia Universidade Católica de São Paulo, Brasil
José Luiz Warren Jardim Gomes Braga, Universidade do Vale do Rio dos Sinos, Brasil
Juremir Machado da Silva, Pontifícia Universidade Católica do Rio Grande do Sul, Brasil
Laan Mendes Barros, Universidade Metodista de São Paulo, Brasil
Lance Strate, Fordham University, USA, Estados Unidos
Lorraine Leu, University of Bristol, Grã-Bretanha
Lucia Leão, Pontifícia Universidade Católica de São Paulo, Brasil
Luciana Panke, Universidade Federal do Paraná, Brasil
Luiz Claudio Martino, Universidade de Brasília, Brasil
Malena Segura Contrera, Universidade Paulista, Brasil
Márcio de Vasconcellos Serelle, Pontifícia Universidade Católica de Minas Gerais, Brasil
Maria Aparecida Baccega, Universidade de São Paulo e Escola Superior de Propaganda e Marketing, Brasil
Maria das Graças Pinto Coelho, Universidade Federal do Rio Grande do Norte, Brasil
Maria Immacolata Vassallo de Lopes, Universidade de São Paulo, Brasil
Maria Luiza Martins de Mendonça, Universidade Federal de Goiás, Brasil
Mauro de Souza Ventura, Universidade Estadual Paulista, Brasil
Mauro Pereira Porto, Tulane University, Estados Unidos
Nilda Aparecida Jacks, Universidade Federal do Rio Grande do Sul, Brasil
Paulo Roberto Gibaldi Vaz, Universidade Federal do Rio de Janeiro, Brasil
Potiguara Mendes Silveira Jr., Universidade Federal de Juiz de Fora, Brasil
Renato Cordeiro Gomes, Pontifícia Universidade Católica do Rio de Janeiro, Brasil
Robert K Logan, University of Toronto, Canadá
Ronaldo George Helal, Universidade do Estado do Rio de Janeiro, Brasil
Rosana de Lima Soares, Universidade de São Paulo, Brasil
Rose Melo Rocha, Escola Superior de Propaganda e Marketing, Brasil
Rossana Reguillo, Instituto de Estudios Superiores do Occidente, Mexico
Rousiley Celi Moreira Maia, Universidade Federal de Minas Gerais, Brasil
Sebastião Carlos de Moraes Squirra, Universidade Metodista de São Paulo, Brasil
Sebastião Guilherme Albano da Costa, Universidade Federal do Rio Grande do Norte, Brasil
Simone Maria Andrade Pereira de Sá, Universidade Federal Fluminense, Brasil
Tiago Quiroga Fausto Neto, Universidade de Brasília, Brasil
Suzete Venturelli, Universidade de Brasília, Brasil
Valério Cruz Brittos, Universidade do Vale do Rio dos Sinos, Brasil
Valerio Fuenzalida Fernández, Puc-Chile, Chile
Veneza Mayora Ronsini, Universidade Federal de Santa Maria, Brasil
Vera Regina Veiga França, Universidade Federal de Minas Gerais, Brasil
Valerio Fuenzalida Fernández, Puc-Chile, Chile
Veneza Mayora Ronsini, Universidade Federal de Santa Maria, Brasil
Vera Regina Veiga França, Universidade Federal de Minas Gerais, Brasil

COMISSÃO EDITORIAL

Adriana Braga | Pontifícia Universidade Católica do Rio de Janeiro, Brasil
Felipe Costa Trotta | Universidade Federal de Pernambuco, Brasil

CONSULTORES AD HOC

Édison Gastaldo, Universidade Federal Rural do Rio de Janeiro, Brasil

EDIÇÃO DE TEXTO E RESUMOS | Susane Barros

SECRETÁRIA EXECUTIVA | Juliana Depiné

EDITORIAÇÃO ELETRÔNICA | Roka Estúdio

TRADUÇÃO | Sieni Campos e Robert Finnegan

COMPÓS | www.compos.org.br

Associação Nacional dos Programas de Pós-Graduação em Comunicação

Presidente

Julio Pinto
Pontifícia Universidade Católica de Minas Gerais, Brasil
julio.pinto@pucminas.br

Vice-presidente

Itania Maria Mota Gomes
Universidade Federal da Bahia, Brasil
itania@ufba.br

Secretária-Geral

Inês Vitorino
Universidade Federal do Ceará, Brasil
inesvict@gmail.com