

**REVUE INTERNATIONALE
ANIMATION, TERRITOIRES ET PRATIQUES SOCIOCULTURELLES**

Université du Québec à Montréal (UQAM)

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APPEL À CONTRIBUTION

***Discours idéologiques et publicitaires
dans les universités et les médias***

Dans la foulée du colloque tenu les 6 et 7 septembre 2024 à Baia Mare en Roumanie, le numéro 28 (automne 2025) de la revue *Animation, territoires et pratiques socioculturelles* sera consacré à ce thème. Le comité de rédaction est composé de Ina Motoi (Université du Québec en Abitibi-Témiscamingue), Ligia Tomoiaga et Anamaria Fălăuş (Université Technique Cluj-Napoca-Centre Nord Baia Mare) ainsi que Jean-Marie Lafortune (Université du Québec à Montréal).

Le présent appel vise à encourager la participation de collègues de différentes disciplines (littérature, linguistique, communication, éducation, études culturelles, philosophie, psychologie, sciences politiques, sociologie, travail social, etc.) et régions géographiques, dont l'Europe de l'Est et le Québec, d'où venaient la majorité des participants au colloque. Ce numéro s'inscrit dans la perspective d'une réflexion commune sur la valeur de l'information qui circule dans les sociétés globalisées et la littératie permettant de mieux saisir les phénomènes à l'étude pour nous y orienter.

Nous sollicitons donc des **propositions** d'article en **1-2 pages** rédigées en **français** ou en **anglais**, assortie de **4-5 mots-clés** pour le **15 février 2025**. Les auteur.es des propositions retenues auront ensuite jusqu'au **15 mai 2025** pour transmettre leur texte dont la taille fera de **30 000 à 40 000 caractères** (excluant la bibliographie). Ces textes, rédigés en **français** ou en **anglais**, doivent être accompagnés d'un **résumé** de **1000 caractères** maximum.

Au plaisir de vous lire et de réaliser ensemble un numéro substantiel.

Orientations

Que révèlent les discours actuels des universités et des médias sur leurs rôles dans les sociétés contemporaines ? Il s'agit de rendre visibles et d'analyser les intentions et les connaissances que mobilisent certes des professeurs¹ et des journalistes, mais aussi des administrateurs et des actionnaires ainsi que des étudiants et des audiences à travers leurs communications et leurs actions dans leur milieu respectif. Contribuent-ils à développer la réflexion et l'opinion autonomes et éclairées des citoyens, soutenant démocratiquement leur quête de connaissances situées, ou relaient-ils une pensée hégémonique, qui fait appel tant à des savoirs partiels et partiels qu'à des techniques de persuasion ? Du point de vue de l'acceptabilité sociale, quels seuils de légitimité et de pertinence peut atteindre cette pensée unidirectionnelle lorsqu'elle organise et diffuse les informations selon des intérêts idéologiques manifestes comme une campagne de promotion et de publicité ? Comment ces discours s'inscrivent-ils dans les régimes qui se caractérisent par le productivisme, le clientélisme, l'autoritarisme, l'étiollement de la liberté académique et d'opinion ?

En témoignent de nombreuses situations types :

- ✓ Diverses controverses scientifiques ou citoyennes, dont celles reliées aux mesures sanitaires prises lors de la crise de la COVID², sont exclues de l'espace public³ ;
- ✓ L'utilisation de mots (dont celui en « N »)⁴ ou d'expressions « censurés »², qui a entraîné la suspension ou le congédiement d'enseignants⁵ ;
- ✓ L'invisibilisation des femmes⁶ et des autochtones⁷ dans l'adoption d'une vision inclusive « neutre » ;
- ✓ Des embauches ou nominations selon des critères idéologiques, moralisateurs et non-scientifiques⁸ ;
- ✓ Une purge⁹ dans les bibliothèques allant jusqu'à brûler¹⁰ des livres qui ne correspondent pas aux valeurs politiquement correctes ;
- ✓ La promotion d'un « faux consensus »¹¹ sous forme d'idées et de valeurs admises qui seraient incontestables et acceptées sans véritables débats ;
- ✓ Une posture autoattribuée - de représentation intellectuelle et morale - qui inscrit les sujets dans une dynamique de rapports entre majorité et minorités selon un clivage qui étouffe l'expression d'une plus grande diversité de points de vue et d'intérêts en jeu.

¹ Le masculin générique est utilisé pour alléger le texte.

² <https://www.revueargument.ca/article/2021-05-06/771-regard-critique-sur-la-crise-sanitaire-du-coronavirus.html> et <https://www.journaldemontreal.com/2022/03/10/stephan-bureau-brise-le-silence>

³ <https://libre-media.com/articles/luniversite-laval-menace-patrick-provost-de-congédiement>

⁴ <https://ici.radio-canada.ca/nouvelle/1741520/plainte-mot-en-n-universite-ottawa-suspension-professeure>

⁵ <https://agora.qc.ca/chroniques/francine-pelletier-et-le-devoir>

⁶ <https://www.ledevoir.com/opinion/idees/811623/idees-invisibilisation-femmes-plans-strategiques-ministeres> et <https://www.journaldemontreal.com/2024/10/26/sophie-durocher-publie-un-essai-sur-leffacement-des-femmes-dans-lespace-public-et-denonce-lobscurantisme>

⁷ <https://www.ledevoir.com/opinion/chroniques/792175/entre-nations>

⁸ <https://fppu.org/la-ministre-de-lenseignement-superieur-pascale-dery-confirme-son-ingerence-politique-dans-le-refus-de-la-nomination-de-la-prof-denise-helly-au-ca-de-linrs/>

⁹ <https://www.journaldemontreal.com/2015/03/08/epurer-les-bibliothèques--des-livres-inappropriés>

¹⁰ <https://ici.radio-canada.ca/nouvelle/1817537/livres-autochtones-bibliothèques-écoles-tintin-asterix-ontario-canada>

¹¹ https://www.toupie.org/Biais/Effet_faux_consensus.htm

Mais qu'est-ce que des discours à teneur idéologique ou publicitaire ? Quelles significations ont-ils pour ceux qui les énoncent et ceux qui y sont exposés ? Quels intérêts servent-ils et que promeuvent-ils ? Sont-ils des moyens de réduire l'opposition au silence ? Sont-ils la manifestation de lieux de pouvoir où l'endoctrinement se substitue à l'apprentissage, nourri par le questionnement et le doute, d'une pensée critique et réflexive (Motoi, 2023) ? Ces discours, en dissimulant ce que nous ne devons pas savoir, ne détermineraient-ils pas ce que nous devons savoir ? Quel est le périmètre d'exercice de la liberté académique et journalistique dans ce nouvel ordre économique et social imposé par la verticalité des processus de décision sans expliquer quels objectifs sont pris en considération pour quelles finalités ? Que deviennent les méthodes d'enquête scientifique et journalistique lorsque les idéologies énoncent les « vérités » ?

Le discours publicitaire n'est pas la publicité commerciale, même s'il peut emprunter ses procédés pour faire valoir ses produits. Si la publicité commerciale contient une promesse de bonheur liée à un modèle de confort matériel, le discours publicitaire contient une promesse d'intégrité à l'égard de certaines valeurs et croyances étalées publiquement. Son langage ressemble à celui déployé par la pub et promet la satisfaction, la jeunesse, la prospérité, l'avenir sur un plateau d'argent. Ces promesses créent une illusion et vendent de cette manière des « produits » consommables, dont des programmes et des diplômes. S'en suivent la généralisation du cycle *désirer-acheter-consommer-jeter* et le recours aux émotions afin d'impressionner plus que de raisonner (Robert, 2018 ; Motoi, 2021, p. 72-73). Dans ce contexte, la pluralité des points de vue est absente et l'opinion contradictoire est proscrite tandis que les résultats d'enquête occultent certaines données et que la dimension critique est évacuée. C'est la « ligne de parti » définie par la direction qu'il faut suivre dans ces discours de persuasion et d'influence. Comme pour tout discours idéologique, ils puisent à deux conceptions opposées (Voirol, 2008, p. 62-68) :

- ✓ La connotation « négative », élaborée par Marx et Engels en 1848 dans l'optique *critique* d'un abus d'influence induisant une *distorsion de la réalité* qui permet la domination économique ;
- ✓ La connotation « positive » culturaliste, que Geertz utilise en 2000 dans un sens *acritique* comme « intégrateur symbolique d'une communauté préservant son identité culturelle ».

Qu'advient-il alors du point de vue des individus qui ont besoin de comprendre pour agir ? Leur reconnaît-on des habiletés de réflexion et de jugement, une liberté d'expression et de conscience ? Sont-ils dotés de « compétences morales » (Boltanski et Chiapello, 2009) ? Prenons-nous leurs propos au sérieux ? Peuvent-ils faire abstraction des influences issues de leurs groupes d'appartenance (Van Dijk, 2006, p.1), qui leur fournissent des grilles d'interprétation de la « réalité » ? De sorte que certains individus collent à l'idéologie dominante sans voir « leur adhésion de manière négative » (Voirol, 2008, p. 71). Mais, lorsque ces discours idéologiques sont tentaculaires, est-il possible d'envisager une solution pour s'en émanciper ?

Klemperer et Soljenitsyne ont dénoncé au péril de leur vie les nazis et les Soviétiques qui ont tué des millions de personnes au nom d'idéologies imposées de force pour créer la « société parfaite et juste » (Aubry et Turpin, 2012). Ils ont expliqué comment sur ces territoires s'est opérée de manière totalitariste la rupture entre le réel et l'illusion. Plus près de nous, Assange et Snowden, ont dénoncé l'idéologie technocratique qui impose de force une « société libre et démocratique ».

Est-ce le rôle de l'université et des médias de continuer ce travail ou bien leur rôle est-il de continuer « la manipulation consciente et intelligente des habitudes et des opinions organisées des masses [qui] est un élément important dans la société démocratique » ? En 1928, Bernays, pionnier des relations publiques, affirmait déjà cette thèse pour légitimer la manipulation de masse. Celle-ci permet une justification simple, sous le masque de la vertu, de l'usage de la propagande pour continuer de faire converger publicité et idéologie et dominer les esprits. « La fin de l'idéologie » annoncée par Bell (1960), ne voulait-elle pas dire qu'il n'y en aurait plus, mais qu'il n'y en aurait qu'une à jamais, perspective que l'on retrouve dans tout État autoritaire ?

Or, sa promotion a continué d'être reliée à la propagande et dénoncée. Voirol (2008, p. 62) pense que l'absence de critères pour déterminer les « disjonctions idéologiques entre les pratiques sociales effectives et les registres discursifs et prescriptifs s'imposant à elles » a dépouillé toute analyse de son « aiguillon critique » dans les sociétés occidentales, ce qui a favorisé l'essor de la communication publicitaire des idées avec les impacts qui en découlent. L'idéologie sous-tendue promeut une certaine combinaison d'idées et de valeurs qui fonctionne comme un filtre réduisant l'examen des discours à une seule version interprétative en les débarrassant de leurs « impuretés » au moyen d'un départage entre ce qui tient de la « fausseté » et de l'illusion de ce qui relève de la « vérité et de la connaissance » (Ibid, p. 64). D'où l'importance de comprendre, situés comme nous sommes entre autonomie individuelle et contrôle social, comment « prendre possession de la réalité » et conférer un caractère actif à notre pensée et à sa portée cognitivo-sociale sur nos vies.

Voici quelques **thèmes** à approfondir :

1. **Résistances et quêtes de sens** dans ce contexte de conformisme idéologique publicitaire dans les universités et les médias :

- ✓ Tensions et débats interdits ;
- ✓ Interrelations entre liberté de conscience, liberté d'expression, liberté académique et liberté de presse ;
- ✓ Rapports entre l'autonomie relative des journalistes et des médias et le niveau de littératie médiatique (distinction entre opinions et faits, faits et fictions, vérification des faits, modèles prépondérants, stratégies discursives de la propagande, etc.) ;
- ✓ Impacts de l'automatisation technologique, dont celle induite par l'intelligence artificielle générative, sur l'industrialisation des conditions de travail et sur la réception.

2. **Déficit démocratique** découlant de la persuasion déployée à grande échelle, du musellement des acteurs discordants et de l'incapacité des citoyens à exercer leur droit à une information de qualité (vérifiée) se transformant en crise des représentations et des références, et en non-reconnaissance de la diversité des perspectives sur les mêmes phénomènes :

- ✓ Stratégies de séduction, de désinformation, voire de manipulation, et absence d'une perspective contradictoire afin de faciliter la fusion des émotions autour d'un noyau narratif complaisant envers les pouvoirs dominants ;
- ✓ Unicité contre la multiplicité des angles de vue : il ne doit y avoir qu'un récit admissible, d'où des positions partielles et clivantes, sans perspective d'ensemble ;

- ✓ Répétition *ad nauseam* de messages clés pour convaincre les citoyens, ce qui crée l'effet contraire, celui de saturation, de résistance et de colère ;
- ✓ Variations de l'expression de ce déficit selon les régions géopolitiques et les conflits locaux.

3. **Injonctions contemporaines** des discours idéologiques et publicitaires dans leurs rapports au savoir humain et à l'autodéfense contre la propagande :

- ✓ Processus de standardisation (protocolisation) de la pensée, d'atomisation et de massification des individus, de conditionnement à la dépendance techniciste, d'inclusion qui exclut, de censure qui fait taire, d'autocensure et de peur des autorités, etc. ;
- ✓ Transposition de l'universalisme d'une éthique des droits de la personne au particularisme du discours sur les « choix de la personne », notamment sur le plan identitaire, et ses impacts sur les personnes désignées comme majoritaires et minoritaires ;
- ✓ Encadrement politiquement correct de la science fondé sur une novlangue, conduisant à la perte de l'authenticité critique et de l'acceptabilité sociale ;
- ✓ Confinement de la pensée critique à des procès symboliques des dynamiques politiques, sans interroger la pensée intersubjective, les traditions culturelles et les parcours historiques, la pensée disciplinaire, les rapports économiques et les enjeux écologiques sous-jacents.

CALENDRIER

15 février 2025	Date limite pour transmettre vos propositions de 1-2 pages , rédigées en français ou en anglais , assorties de 4-5 mots-clés
1 ^{er} mars 2025	Réponse du Comité scientifique aux propositions reçues
15 mai 2025	Dépôt des articles d'une taille allant de 30 000 et 40 000 caractères (excluant la bibliographie), rédigés en français ou en anglais et accompagnés d'un résumé de 1000 caractères maximum.
30 juin 2025	Retour d'évaluation en <i>double aveugle</i> par les pairs et suggestions éventuelles pour améliorer les textes.
1 ^{er} octobre 2025	Dépôt final des articles corrigés et révision linguistique
1 ^{er} novembre 2025	Les textes révisés sont transmis au webmestre pour mise en page et édition
Décembre 2025	Publication du numéro

Critères d'évaluation des propositions :

- ✓ Pertinence par rapport à la thématique identifiée et aux objectifs du numéro 28;
- ✓ Inscription significative concernant le contenu;
- ✓ Explication du contexte de la recherche, de la réflexion critique ou de la pratique exposée,
- ✓ Cohérence des fondements théoriques et méthodologiques les soutenant.

Merci de soumettre vos résumés et vos textes à : ina.motoi@uqat.ca

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INTERNATIONAL JOURNAL
SOCIOCULTURAL COMMUNITY DEVELOPMENT AND PRACTICES

Université du Québec à Montréal (UQAM)

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Foundation: 2010 - Editor: Jean-Marie Lafortune – Dissimination on the platform: Érudit

CALL FOR PAPERS

*Ideological and advertising discourses
in universities and the media*

In continuation of the symposium held on September 6 and 7, 2024 in Baia Mare, Romania, we are launching the 28th issue (autumn 2025) of the journal *Sociocultural community development and practices* which will be devoted to this subject. The editorial board is composed of Ina Motoi (Université du Québec en Abitibi-Témiscamingue), Ligia Tomoiaga and Anamaria Fălăuş (Université Technique Cluj-Napoca-Centre Nord Baia Mare), and Jean-Marie Lafortune (Université du Québec à Montréal).

The purpose of this call is to encourage the participation of colleagues from different disciplines (literature, linguistics, communication, education, cultural studies, philosophy, psychology, political science, sociology, social work, etc.) and geographic regions, including Eastern Europe and Quebec, from where most conference participants came. This issue is part of a joint reflection on the value of information circulating in globalized societies and the literacy that would allow us to better understand these phenomena in order to orient ourselves.

We are therefore inviting **proposals** for articles between **1-2 pages** written in **French or English**, with **4-5 keywords** by **February 15, 2025**. The authors of the selected proposals will then have until **May 15, 2025**, to submit their text, which will be **between 30,000 and 40,000 characters** in size (excluding bibliography). These texts, written in **French or English**, must be accompanied by an **abstract of a maximum of 1000 characters** .

Looking forward to reading your contributions and producing a substantial issue together.

Orientations

What do the current discourses of universities, and the media reveal about their roles in contemporary societies? The aim of this issue is to make visible and analyze the intentions and knowledge mobilized by professors and journalists, but also by managers and shareholders, as well as students and audiences, through their communications and actions in their respective

environments. Do they contribute to the development of the autonomous and informed thinking and opinions of citizens, by democratically supporting their quest for situated knowledge, or do they relay a hegemonic perspective, which calls on a partial and biased way of thinking through persuasion techniques? From the point of view of social acceptability, what thresholds of legitimacy and relevance can this unidirectional reflecting reach when it organizes and disseminates information according to manifest ideological interests such as a promotional and advertising campaign? How do these discourses fit into regimes that are characterized by productivism, clientelism, authoritarianism, and the withering of academic freedom and opinion?

Many typical situations can exemplify the issues described above:

1. Various scientific or citizen disagreements, including those related to the health measures taken during the COVID crisis¹², are excluded from the public space¹³;
2. The use of "censored" words¹⁴ or expressions (e.g., the "N" word), that resulted in the suspension or dismissal¹⁵ of the professors or journalist involved;
3. The invisibilization of women¹⁶ and indigenous peoples¹⁷ in the adoption of an inclusive "neutral" vision;
4. Hiring or appointments based on ideological, moralizing and non-scientific criteria¹⁸;
5. A purge¹⁹ in libraries going so far as to burn²⁰ books that do not correspond to the last politically correct values;
6. Promoting a "false consent"²¹ in the form of ideas and values that seem unchallenged, clear, and supposedly accepted by all without real debate;
7. A self-assigned posture - of intellectual and moral representation - that places the subjects in a dynamic of rapports between the majority and minorities according to a polarization that stifles the expression of a greater diversity of points of view and interests at stake.

But what are ideological or advertising discourses? What meanings do they have for those who state them and also for those who are exposed to them? What interests do they serve and what do they promote? Are they ways to silence the opposition? Are they the manifestation of holds where indoctrination replaces true learning of reflective and critical thinking, nourished by the questioning and doubt (Motoi, 2023)? Is it not that, by dissimulating what we should not know, these discourses, determine in fact what we should know? What is the perimeter of the exercising

¹² <https://www.revueargument.ca/article/2021-05-06/771-regard-critique-sur-la-crise-sanitaire-du-coronavirus.html> and <https://www.journaldemontreal.com/2022/03/10/stephan-bureau-brise-le-silence>

¹³ <https://libre-media.com/articles/luniversite-laval-menace-patrick-provost-de-congediement>

¹⁴ <https://ici.radio-canada.ca/nouvelle/1741520/plainte-mot-en-n-universite-ottawa-suspension-professeure>

¹⁵ <https://agora.qc.ca/chroniques/francine-pelletier-et-le-devoir>

¹⁶ <https://www.ledevoir.com/opinion/idees/811623/idees-invisibilisation-femmes-plans-strategiques-ministeres> and <https://www.journaldemontreal.com/2024/10/26/sophie-durocher-publie-un-essai-sur-leffacement-des-femmes-dans-lespace-public-et-denonce-lobscurantisme>

¹⁷ <https://www.ledevoir.com/opinion/chroniques/792175/entre-nations>

¹⁸ <https://fqppu.org/la-ministre-de-lenseignement-superieur-pascale-dery-confirme-son-ingerence-politique-dans-le-refus-de-la-nomination-de-la-prof-denise-helly-au-ca-de-linrs/>

¹⁹ <https://www.journaldemontreal.com/2015/03/08/epurer-les-bibliotheques--des-livres-inappropriees>

²⁰ <https://ici.radio-canada.ca/nouvelle/1817537/livres-autochtones-bibliotheques-ecoles-tintin-asterix-ontario-canada>

²¹ https://www.toupie.org/Biais/Effet_faux_consensus.htm

of academic and journalistic freedom in this new economic and social order imposed silently by the verticality of decision-making processes without any explanation of which interests are taken into consideration and for which purposes? What happens to scientific or journalistic methods of research and investigation when ideologies state the "truths"?

Advertising discourse is not commercial advertising, even if it can borrow its procedures to promote its products. If commercial advertising contains a promise of happiness linked to a model of material comfort, advertising discourse contains a promise of integrity about certain publicly displayed values and beliefs. Its language resembles that deployed by advertising and promises also satisfaction, youth, prosperity, and the future on a silver platter. These promises create an illusion and, in this way, sell consumable "products", including programs and diplomas. Such products are then followed by the generalization of the *desiring-buying-consuming-throwing away* cycle and use emotions aiming to impress rather than to encourage reasoning (Robert, 2018; Motoi, 2021, p. 72-73). In this context, the plurality of viewpoints is absent and contradictory opinions are proscribed, while the results of surveys obscure certain data and the critical dimension is stripped away. In these speeches of persuasion and influence, the "party line," as defined by management, must be followed. As with any ideological discourse, two opposing conceptions are drawn upon (Voirol, 2008, p. 62-68):

1. The "negative" connotation, elaborated by Marx and Engels in 1848 as a *critical* view of an abuse of influence inducing a *distortion of reality* that allows economic domination;
2. The culturalist "positive" connotation, which Geertz used in 2000 in an *uncritical* sense as "symbolic integrator of a community preserving its cultural identity".

However, what happens to the point of view of individuals who need to understand in order to act? Are they recognized for their ability to think and judge, and for their freedom of expression and conscience? Are they endowed with "moral competences" (Boltanski and Chiapello, 2009)? Do we take what they say seriously? Can they disregard the influences of the groups to which they belong (Van Dijk, 2006, p.1), which provide them with schemas to interpret "reality"? As a result, certain individuals stick to the dominant ideology without seeing "their adherence in a negative way" (Voirol, 2008, p. 71). Then, when these ideological discourses are tentacular, is it possible to envisage a solution to emancipate oneself from them?

Klemperer and Solzhenitsyn risked their lives to denounce the Nazis and Soviets who killed millions of people in the name of ideologies that aimed to create by force the "perfect and just society" (Aubry and Turpin, 2012). They explained how in these territories the rupture between reality and illusion took place in a totalitarian way. More recently, Assange and Snowden have denounced the technocratic ideology that forcibly imposes a "free and democratic society". Is it the role of the university and the media to continue this work, or is it their role to continue "the conscious and intelligent manipulation of the habits and organized opinions of the masses, [which] is an important element in democratic society"? In 1928, Bernays, a pioneer of public relations, already asserted this as his thesis in order to legitimize mass manipulation. This allows a simple justification, under the mask of virtue, of the use of propaganda to continue to converge advertising and ideology and dominate minds. Bell's "end of ideology" (1960) mean that ideology would occur no more, or that there would only be one perspective forever, that which can be found in any authoritarian state?

Nevertheless, the promotion of ideology continued to be linked to propaganda and denounced. Moreover, Voirol (2008, p. 62) thinks that in Western societies, the absence of criteria for determining the "ideological disjunctions between actual social practices and the discursive and prescriptive registers imposed on them" has stripped any analysis of its "critical sting", which has favoured the rise of the advertising of ideas and all that follows from it. The underlying ideology promotes a certain combination of ideas and values that functions as a filter, reducing the examination of discourses to a single interpretive version, ridding them of their "impurities" by means of a distinction between « falsehood and illusion, on one hand, and [...] truth and knowledge, on the other" (Ibid, p. 64). Therefore, as we are situated between individual autonomy and social control, it is important to understand how to "take possession of reality" and give an active character to our thinking and its cognitive-social impact on our human lives.

Here are some **themes** to explore further in this issue:

1. The **resistance** and **searches for meaning** that is present in this context of ideological advertising as related conformism in universities and the media:
 1. Tensions and forbidden debates;
 2. Interrelations among freedom of conscience, freedom of expression, academic freedom and freedom of the press;
 3. Rappports between the relative autonomy of journalists and the media and the level of media literacy (distinguishing opinions and facts, fact and fiction, fact-checking, preponderant models, discursive propaganda strategies, etc.);
 4. Impacts of technological automation, as the ones induced by generative artificial intelligence, on the industrialization of working conditions and how these are received.

2. The **democratic deficit** resulting from large-scale persuasion, the muzzling of discordant actors and the inability of citizens to exercise their right to quality information that is verified, which is transforming into a crisis of representations and references, and a non-recognition of the diversity of perspectives on the same phenomena:
 1. Strategies of seduction, disinformation, even manipulation, and the absence of contradictory perspectives, which together facilitate the fusion of emotions around a narrative core that is complacent towards the dominant powers;
 1. A single angle rather than the multiplicity of angles of view: there must be only one admissible narrative, often in the form of partial and divisive positions, without an overall perspective;
 2. Ad nauseam *repetition* of key messages to convince citizens, which creates the opposite effect, that of saturation, resistance and anger;
 3. Variations in the expression of this democratic deficit, as per different geopolitical regions and local conflicts.

3. The **contemporary injunctions** of ideological and advertising discourses as it pertains to human knowledge and self-defence against propaganda:

1. Processes of standardization (protocolization) of thought, of the atomization and massification of individuals, of conditioning to technical dependence, of inclusion that excludes, of censorship that silences, of self-censorship and fear of the authorities, etc.;
2. Transposition of the universalism of an ethics of human rights to the particularism of the discourse on "personal choices", particularly in terms of identity, and its impacts on people designated only as majority and minority;
3. Framing of science in terms of political correctness, based on Newspeak and leading to the loss of critical authenticity and social acceptability;
4. Confinement of critical thought to symbolic processes of political dynamics, without examining intersubjective thinking, cultural traditions and historical paths, disciplinary thinking, economic rapports and underlying ecological issues.

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4. Coherence of the theoretical and methodological bases of the research or fieldwork.

Please submit your abstracts and texts to : ina.motoi@uqat.ca

**INTERNATIONAL JOURNAL
SOCIOCULTURAL COMMUNITY DEVELOPMENT AND PRACTICES**

Université du Québec à Montréal (UQAM)

<https://edition.uqam.ca/atps>

Foundation: 2010 - Editor: Jean-Marie Lafortune – Dissimination on the platform: Érudit

CALL FOR PAPERS

*Ideological and advertising discourses
in universities and the media*

In continuation of the symposium held on September 6 and 7, 2024 in Baia Mare, Romania, we are launching the 28th issue (autumn 2025) of the journal *Sociocultural community development and practices* which will be devoted to this subject. The editorial board is composed of Ina Motoi (Université du Québec en Abitibi-Témiscamingue), Ligia Tomoiaga and Anamaria Fălăuş (Université Technique Cluj-Napoca-Centre Nord Baia Mare), and Jean-Marie Lafortune (Université du Québec à Montréal).

The purpose of this call is to encourage the participation of colleagues from different disciplines (literature, linguistics, communication, education, cultural studies, philosophy, psychology, political science, sociology, social work, etc.) and geographic regions, including Eastern Europe and Quebec, from where most conference participants came. This issue is part of a joint reflection on the value of information circulating in globalized societies and the literacy that would allow us to better understand these phenomena in order to orient ourselves.

We are therefore inviting **proposals** for articles between **1-2 pages** written in **French or English**, with **4-5 keywords** by **February 15, 2025**. The authors of the selected proposals will then have until **May 15, 2025**, to submit their text, which will be **between 30,000 and 40,000 characters** in size (excluding bibliography). These texts, written in **French or English**, must be accompanied by an **abstract of a maximum of 1000 characters** .

Looking forward to reading your contributions and producing a substantial issue together.

Orientations

What do the current discourses of universities, and the media reveal about their roles in contemporary societies? The aim of this issue is to make visible and analyze the intentions and knowledge mobilized by professors and journalists, but also by managers and shareholders, as well as students and audiences, through their communications and actions in their respective

environments. Do they contribute to the development of the autonomous and informed thinking and opinions of citizens, by democratically supporting their quest for situated knowledge, or do they relay a hegemonic perspective, which calls on a partial and biased way of thinking through persuasion techniques? From the point of view of social acceptability, what thresholds of legitimacy and relevance can this unidirectional reflecting reach when it organizes and disseminates information according to manifest ideological interests such as a promotional and advertising campaign? How do these discourses fit into regimes that are characterized by productivism, clientelism, authoritarianism, and the withering of academic freedom and opinion?

Many typical situations can exemplify the issues described above:

8. Various scientific or citizen disagreements, including those related to the health measures taken during the COVID crisis²², are excluded from the public space²³;
9. The use of "censored" words²⁴ or expressions (e.g., the "N" word), that resulted in the suspension or dismissal²⁵ of the professors or journalist involved;
10. The invisibilization of women²⁶ and indigenous peoples²⁷ in the adoption of an inclusive "neutral" vision;
11. Hiring or appointments based on ideological, moralizing and non-scientific criteria²⁸;
12. A purge²⁹ in libraries going so far as to burn³⁰ books that do not correspond to the last politically correct values;
13. Promoting a "false consent"³¹ in the form of ideas and values that seem unchallenged, clear, and supposedly accepted by all without real debate;
14. A self-assigned posture - of intellectual and moral representation - that places the subjects in a dynamic of rapports between the majority and minorities according to a polarization that stifles the expression of a greater diversity of points of view and interests at stake.

But what are ideological or advertising discourses? What meanings do they have for those who state them and also for those who are exposed to them? What interests do they serve and what do they promote? Are they ways to silence the opposition? Are they the manifestation of holds where indoctrination replaces true learning of reflective and critical thinking, nourished by the questioning and doubt (Motoi, 2023)? Is it not that, by dissimulating what we should not know, these discourses, determine in fact what we should know? What is the perimeter of the exercising

²² <https://www.revueargument.ca/article/2021-05-06/771-regard-critique-sur-la-crise-sanitaire-du-coronavirus.html> and <https://www.journaldemontreal.com/2022/03/10/stephan-bureau-brise-le-silence>

²³ <https://libre-media.com/articles/luniversite-laval-menace-patrick-provost-de-congediement>

²⁴ <https://ici.radio-canada.ca/nouvelle/1741520/plainte-mot-en-n-universite-ottawa-suspension-professeure>

²⁵ <https://agora.qc.ca/chroniques/francine-pelletier-et-le-devoir>

²⁶ <https://www.ledevoir.com/opinion/idees/811623/idees-invisibilisation-femmes-plans-strategiques-ministeres> and <https://www.journaldemontreal.com/2024/10/26/sophie-durocher-publie-un-essai-sur-leffacement-des-femmes-dans-lespace-public-et-denonce-lobscurantisme>

²⁷ <https://www.ledevoir.com/opinion/chroniques/792175/entre-nations>

²⁸ <https://fqppu.org/la-ministre-de-lenseignement-superieur-pascale-dery-confirme-son-ingerence-politique-dans-le-refus-de-la-nomination-de-la-prof-denise-helly-au-ca-de-linrs/>

²⁹ <https://www.journaldemontreal.com/2015/03/08/epurer-les-bibliotheques--des-livres-inappropriees>

³⁰ <https://ici.radio-canada.ca/nouvelle/1817537/livres-autochtones-bibliotheques-ecoles-tintin-asterix-ontario-canada>

³¹ https://www.toupie.org/Biais/Effet_faux_consensus.htm

of academic and journalistic freedom in this new economic and social order imposed silently by the verticality of decision-making processes without any explanation of which interests are taken into consideration and for which purposes? What happens to scientific or journalistic methods of research and investigation when ideologies state the "truths"?

Advertising discourse is not commercial advertising, even if it can borrow its procedures to promote its products. If commercial advertising contains a promise of happiness linked to a model of material comfort, advertising discourse contains a promise of integrity about certain publicly displayed values and beliefs. Its language resembles that deployed by advertising and promises also satisfaction, youth, prosperity, and the future on a silver platter. These promises create an illusion and, in this way, sell consumable "products", including programs and diplomas. Such products are then followed by the generalization of the *desiring-buying-consuming-throwing away* cycle and use emotions aiming to impress rather than to encourage reasoning (Robert, 2018; Motoi, 2021, p. 72-73). In this context, the plurality of viewpoints is absent and contradictory opinions are proscribed, while the results of surveys obscure certain data and the critical dimension is stripped away. In these speeches of persuasion and influence, the "party line," as defined by management, must be followed. As with any ideological discourse, two opposing conceptions are drawn upon (Voirol, 2008, p. 62-68):

3. The "negative" connotation, elaborated by Marx and Engels in 1848 as a *critical* view of an abuse of influence inducing a *distortion of reality* that allows economic domination;
4. The culturalist "positive" connotation, which Geertz used in 2000 in an *uncritical* sense as "symbolic integrator of a community preserving its cultural identity".

However, what happens to the point of view of individuals who need to understand in order to act? Are they recognized for their ability to think and judge, and for their freedom of expression and conscience? Are they endowed with "moral competences" (Boltanski and Chiapello, 2009)? Do we take what they say seriously? Can they disregard the influences of the groups to which they belong (Van Dijk, 2006, p.1), which provide them with schemas to interpret "reality"? As a result, certain individuals stick to the dominant ideology without seeing "their adherence in a negative way" (Voirol, 2008, p. 71). Then, when these ideological discourses are tentacular, is it possible to envisage a solution to emancipate oneself from them?

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