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FOREWORD

CMC magazine presents, in its 51st edition, the first part of the Dossier “Latin-American Communicational Thinking – challenges and perspectives of de-westernization of the Global South”, coordinated by researchers Ana Cristina Suzina (Loughborough University) and Paola Madrid Sartoretto (Jönköping University). See, next, the presentation of the editors about the articles that comprise that dossier.

In addition to the dossier articles, the magazine brings other articles that discuss the relation between communication and consumption. In the article “Journalism and knowledge of the objective reality of the 21st century”, Rafael B. R. de Souza discusses the news praxis as a form of knowledge immersed in a class society, and, for that, takes on the perspective of ontology of the social being in Marks to debate the possibility of knowledge of objectivity, investigating the peculiarities of journalism in the conceptual building of material dialectics. In “between algorithm and curatorship: radiophonic scheduling, music genre and repetition”, the authors investigate the process of construction of radiophonic musical scheduling, increasingly tensioned between two poles: human curatorship and algorithmic mediation of automation softwares. Finally, in “Digital Work: the organizing role of communication”, Rafael Grohmann proposes theoretic basis to understand the digital workspace from the communication perspective. To do so, he discusses the process

of creation of platform of works beyond the so-called “uberization” with race, gender, class and territory divide.

We wish you all a delightful reading!

Dossier Latin American Communicational Thinking: challenges and perspectives of de-westernization of the Global South

Volume I: Reunions and Strangeness

Ana Cristina Suzina and Paola Madrid Sartoretto

Reflecting on the Latin American communicational thinking, under the perspective of movements like the decolonization, de-westernization or recolonization, leads us to an exercise of simultaneously looking towards past, present and future. Looking towards the past because, if there's any coincidence between the many approaches that discuss the so-called Latin American school of communication, is that the research, teaching and communication practice in Latin America come from a spirit of resistance (see, for instance, SUZINA, 2021). On one hand, people sought to make a rupture with a globalized literature with universalizing pretensions, that did not comprise the explanation of contextualized phenomena in the Latin American context. On the other, there was a desire to value local knowledge production, including an emerging academia and knowledge rooted in social practices. It is important, then, to observe the academic practice present to ponder on how this school perseveres in this exercise and look towards the future to understand how the developments in 70-80 years of history inspire paths that can be shared and strengthened, and/or reveal problems, new or persisting, that need to be solved.

Personally, for us, editors, Brazilian researchers with a base in Europe (United Kingdom and Sweden), editing a dossier on Latin American communicational thinking is also an exercise of strangeness and reunion. Strangeness because we find ourselves as Latin American when we study communication in Europe, understanding that the communication studies on which we elaborate in graduation are predominantly invisible in the field of Communication at the Global North. There, we got in touch with a perspective of the field of communication that is not understood as perspective, but as the entirety of the field, constituting the metaphoric North of sociologies of absences and emergencies (SANTOS, 2002). And also there we met the strangeness of not belonging to the field in which we have always circulated freely and the limitation of only having a voice when we speak of the particular, the local, the regional.

The dynamics of strangeness and reunion, that are inserted in the relation between center and peripheries, are the focus of the de-colonial research and are present in several texts of the Dossier. They are articulated and nourish a historic path of the field of communication in Latin America, in its ‘critical dialogues between knowledges and cultures... Mediations between popular, industrial and political cultures... Mediated cultural migrations... Heterogeneity of temporalities and practices... Performance insurrections... Baroque aesthetics... Bastard experience of *coolture*... A communication that makes the well-live possible...’ (RINCÓN; MARROQUÍN, 2020, p. 53).

The decolonial research is frequently considered engaged (CUSICANQUI, 2012; KILOMBA, 2008), and adjective also frequently used to describe the Latin American school of communication (BERGER, 1999; DORNELLES, 2007) and other movements of knowledge liberation, as Paulo Freire’s oppressed pedagogy and the Latin American intercultural philosophy (FORNET-BETANCOURT, 2007). In this sense, we add to Clemencia Rodriguez when she confesses that the feeling that “we have always studied that way” (2020, p. 38), when speaking of an approach to communication through the social and cultural

practices present in people's everyday life. Another reunion. And another strangeness, considering that what changes, between metaphorical North and South, is only the type of engagement.

The same way hegemonic colonial literature is projected through the image of de-territoriality, it also hides an engagement with the maintenance of that hegemony. There are many mobilized resources in this sense and the gears of an academic capitalism are the most recent ones. Boaventura de Sousa Santos talks about the abyssal line of knowledge that makes invisible and erases peripheral experiences and proposes insurgency as a strategy to claim the epistemological protagonism in social sciences (SANTOS, 2002; 2007). Capitalist hegemony about academia draws that abyssal line through the commoditization of knowledge, submitting it to the evaluation of market, the market appeal of research, following trends instead of questioning, and, thus, intensifying the hierarchy between center and periphery.

The different dynamics of marginalization affect academic production and the epistemological perspectives of intellectuals and minority groups coming from or localized in institutions of the Global South, in particular. Recent critical studies show that the legacy of coloniality and white supremacy surround academia, resulting in the under-representation of non-Western and non-White researchers in the international flows of publication and citation (CHAKRAVARTTY et al., 2018; RAO, 2019), evidencing the absolute dominion of epistemologies coming from the United States and Western Europe (see WASSERMAN 2020). Nonetheless, the strong prolific tradition and production of the region, analyses show the marginality of Latin American studies of communication in Western academia (ENGHEL; BECERRA, 2018; GANTER; ORTEGA, 2019).

In this context, different efforts of dialogue were historically made, such as the realization of international conferences of IAMCR in Argentina (1972), Venezuela (1980) and in Brazil (1992, 2004), in Mexico (2009) and in Colombia (2017) and ICA in Mexico (1980, 2000) and in Puerto Rico (2015); collaboration between Latin American and

European associations in communication, ALAIC and ECREA; in addition of different bilateral initiatives between Latin and Western countries. More recently, the contribution of Latin American research for the constitution of the field of studies of communication has been retrieved and valued (PERTIERRA; SALAZAR, 2020; STEPHANSEN; TRERÉ, 2019), adding and raising opportunities of collaboration.

In this sense, thinking from the South and from Latin America is thinking in dialogue with North and South, but especially with what we are, what we live, from what we are. Dialoguing, in Paulo Freire's perspective, means to think "with" the others; "[is] the "we think" that establish what "I think", not the other way around" (FREIRE, 2013, p. 57). As suggested by Jesús Martín-Barbero, it also means to think outside dualisms, to consider ambiguities, and formulate thinking with narratives capable of comprising the world we live in; "we need to go beyond reasoning and illustrating to telling", as Omar Rincón summarizes (2018, p. 11). Within this perspective of dialogue, the de-colonial and de-westernization posture is inserted as an attitude of authentic questioning and intellectual curiosity that has as main objective to see erased experiences and epistemologies and pushed beyond the abyssal line, in a perspective that "is not understood as a faraway echo of what Europe thinks, but the own expression of a thought that thinks the peripheral condition of the Latin American people and their traditions" (FORNET-BETANCOURT, 2007, p. 30).

When we revisit, along with the authors of this Dossier, the communication studies in Latin America, we reunite traditions, aspects and perspectives that open up and diversity their scope and theoretical and epistemological horizons. We have a deep gratitude for the generosity and the commitment of dozens of referees colleagues, that went over the 34 submissions received and helped us make necessary decisions in the choosing of ten contributions, that will be distributed in this and a second volume, to be published later on.

Composing this first part of the Dossier, Vera Martins and Rosane Rosa lead us through a journey "to the south of references", in which

they describe their own experiences and challenges looking for de-hierarchizing processes of knowledge production. The authors tell a research experience in the area of communication and feminist and gender studies, performed with women from Brazil and Mozambique, discussing aspects related to the choice of authors and the mobilization of concepts in a South-South dialogue.

Other two articles continue this reflection. Camilla Quesada Tavares, Michele Goulart Massuchin and Leila Lima de Sousa ponder on “who we recur when we speak about gender in Communication?” Through the analysis of 155 articles published by Qualis A1 and A2 publications in the field of Communication and Information, between 2000 and 2019, in Brazil. In her reflection, the authors discuss challenges faced in the search for new epistemological perspectives. In turn, Dorismilda Flores-Márquez presents a revision of publications about internet, digital communication and culture, in Mexico, in the period between 1981-2019. Through the analysis of 725 texts, the author proposes a timeline to identify the main themes and key researchers, the steps of investigation and the bonds with the Latin American communicational thinking and other traditions.

Afonso de Albuquerque and Thaiane de Oliveira are engaged in the discussion about the (in)visibility of Latin American research in communication in the international scenario, adding a level of reflection when provoking us to think about the re-colonial, in which, on one hand, the studies of Communication in Latin America are confronted internally and externally with a movement of neoliberal globalization and academic capitalism and, on the other hand, preserve a vigorous circuit of academic exchange, based on the open access of intellectual production.

Finally, Martín Quintana Elgueta, Cristian Tejeda Gómez and Fernando Carias Pérez present a study of an initiative of educommunication in Mapuche Williche communities in Chile. The interpretative analysis of documents and interviews suggest two distinctive characteristics of a de-westernization strategy of communications, that are the educational

political commitment as a local legitimating tactic and the transition from the denial to the valuation of the indigenous cultural multiplicity.

Between reunions and strangeness, this set of texts lead us through a path of vitality. The resistance of pioneers seems to maintain present, through the questionings and a tireless research to get close to realities and evolve with them – maybe because structural inequalities and cognitive injustice equally persist. More than a movement, de-colonization and de-westernization are processes that seem intrinsic to the studies of communication in Latin America, in its constitutive efforts of positioning before other epistemologies. The numerous contributions sent to this dossier and the decision of this publication *Comunicação, Mídia e Consumo*, which we are thankful for, of sheltering 10 of them into two volumes, is a striking evidence of this vitality and the wealth of this debate.

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