

## Latin American Perspectives that can strengthen the SBC Model

This document presents an inventory of approaches, experiences and strategies that have emerged in the Latin American context that have been crucial for development of the field of communication for social change, and that can contribute to strengthen CBC model.

The structure of the document is divided into 3 sections:

- I. Latin American Thinking.
- II. Latin American Strategies.
- III. Latin American Experiences.

The first section: LATIN AMERICAN THINKING raises a series of currents of thought that have emerged from Latin America and whose ideas have been key in the construction of a critical look at the colonial legacies of the global North and visibility of decolonial positions and knowledge from the South.

The second section presents a series of LATIN AMERICAN APPROACHES and STRATEGIES that have emerged or have their bases in Latin American thought and have been part of the communication toolbox for development and social change in the region, or that could strengthen the SBC model.

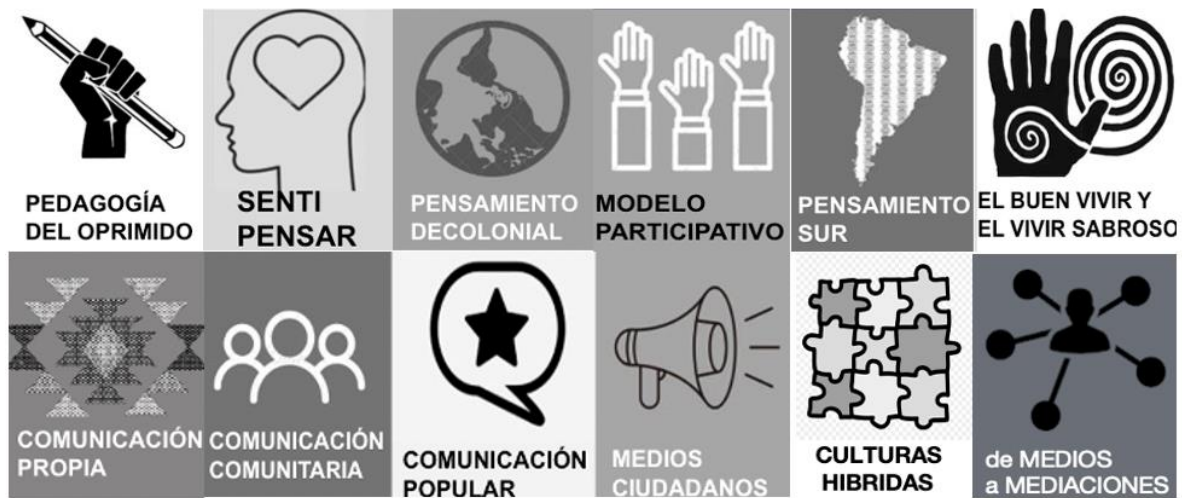
The third section LATIN AMERICAN EXPERIENCES presents a series of experiences or cases that have been representative in the field of social change in Latin America and that can feed the SBC model by making visible broad trajectories and experiences that have emerged from practice. As Luis Ramiro Beltrán would say, in Latin America “practice precedes theory”.

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# SECTION I: LATIN AMERICAN THINKING



LATIN AMERICAN THINKING raises a series of currents of thought that have emerged from Latin America and whose ideas have been key in the construction of a critical look at the colonial legacies of the global North and visibility of decolonial positions and knowledge from the South.



## 1. PEDAGOGY OF THE OPPRESSED

### What is it?

In the 1970s, Brazilian educator Paulo Freire developed a pedagogical proposal that proposed to imagine education not only as a transfer of knowledge and specific skills, but also as a mode of social intervention that would lead to awareness of communities as a basis for them to influence their own realities and social problems. Freire's proposal poses an epistemological disruption with traditional pedagogy, which proposed a vertical communication between teacher and student, because from this traditional perspective the school was conceived as a reproductive agent of information where development of proactive and critical thinking processes are not necessary. As a theoretical-practical alternative, Freire proposes the pedagogy of the oppressed, and proposes to conceive education as an emancipatory practice to generate a "new man" aware of his reality and committed to its transformation. Freire's proposal emphasizes dialogical construction, critical humanism, emancipatory practices and reinvention.

### Contributions to the SBC model

Pedagogy of the oppressed calls for construction of dialogic scenarios and processes of critical thinking so that communities become aware of their social realities and problems and commit themselves to their transformation.

Additionally, it proposes that beyond transmission of information, communities should be empowered so that they are the ones who make conscious decisions adjusted to their contexts, this implies thinking about the type and channels of communication necessary to contribute for transformation of their problems.

It proposes cycles of reflection-awareness-action.

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## 2. SENTIPENSAR (*FEELTHINK*)

### What is it?

“In the culture of the Colombian Caribbean, and more specifically of the culture of the riverside of the Grande de la Magdalena River that flows into the Atlantic Sea, the man-hicotea who knows how to be enduring to face life setbacks and to overcome them, who in adversity is enclosed to return later to existence with the same energy as before, is also the sentimental man who combines reason and love, body and heart, to get rid of all the (mal) formations that dismember that harmony and to be able to tell the truth, as Eduardo Galeano collects in the Book of Hugs, paying tribute to the fishermen of the Colombian coast.” (Victor Moncayo)

The concept of “Sentipensar” is a concept developed by the Colombian sociologist Orlando Fals-borda in the 70's and implies “thinking with the heart and feeling with the head”. This concept was found by Fals Borda during the process of one of his investigations while talking to fishermen of the Magdalena River riparian cultures in the Colombian Caribbean.

The sentipensante(feelthinker) being is then an amphibious, hybrid being that combines reason with emotion and affections, and sentipensar becomes a reflective and humanistic posture necessary to approach research and knowledge construction.

### Contributions to the SBC model

- Promotes the idea of conceiving the individual from both rational and affective/emotional dimensions.
- Promotes the idea of amphibious subjects or cultures for the case of Latin American realities.
- It proposes inclusion of affection and emotional bring in knowledge construction.
- It invites to think about research from a reflexive and non-extractive posture.
- It is an expression of listening and recognition of local knowledge.

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PEDAGOGÍA  
DEL OPRIMIDO



SENTI  
PENSAR



PENSAMIENTO  
DECOLONIAL

## 3. DECOLONIAL THINKING

### What is it?

Decolonial thinking is an epistemological project founded on recognition of the existence of a hegemonic knowledge, but, above all, on the possibility of answering it from its own inconsistencies and on consideration of knowledge, irrational histories rendered invisible by the logic of modern coloniality. (Bragato, 2014, p. 205).

The American continent has been a territory of struggles, encounters, misencounters, and resignifications. From Latin America, a group of thinkers from the group known as “modernity/coloniality” proposed decolonial thought as a process of resignification of colonial inheritances and domination systems, and made a call to recognize the need to make visible and empower Latin American knowledge that has been silenced by different manifestations of coloniality. The initial reflections on European epistemological domination came from Asia and Africa with the subordinates and post-colonial studies movement in the 1970s. In this context, two works considered pioneering in relation to post-colonial studies stand out: *Can the Subordinate Speak?* by the Indian intellectual Gayatri Spivak who works on the concept of subordination and frames the processes of silencing peoples colonized by Europe, and *Orientalism* by the Palestinian Edward Said where the author addresses the colonial discourse and the implications it has around the relationship between West and East, that is permeated by a discourse with great epistemic and symbolic violence where imaginary of the West is constructed in opposition to an East considered as exotic and inferior. Decolonial thinking takes up the debates of subordinate and post-colonial studies and advances towards what Walter Mignolo calls a “decolonial turn”, as a process of construction of meaning from the experience generated by colonial difference; as a process that unveils subjected subjectivities, subordinate experiences and knowledge, and as an alternative to recognition of other ways of being, existing and thinking from Latin America.

### Contributions to the SBC model

Decolonial thinking provides a theoretical perspective from which to approach, make visible or de-construct concepts or topics that historically have been imposed by the logics of Western thought, or by the imbalances in power relations in specific social contexts. Additionally, the great teaching of decolonial thinking lies in the recognition of subordinate knowledge and experiences, and the invitation it makes regarding the need to find or create decolonial methodological strategies that adjust to social and cultural realities of the Latin American region.

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## 4. EPISTEMOLOGIES OF THE SOUTH

### What is it?

All social experience produces and reproduces knowledge and, in doing so, presupposes various epistemologies. Epistemology is any notion or idea, reflected upon or not, about the conditions of what counts as valid knowledge. Through valid knowledge a given social experience becomes intentional and intelligible. Different types of social relations can give rise to different epistemologies. In their broadest sense, social relations are always cultural and political (they represent unequal distributions of power). All knowledge is always contextual, both in terms of cultural difference and political difference. Social experiences are constituted by several knowledges, each with its own validity criteria, i.e., they are constituted by rival knowledges (de Sousa Santos, 2014, p. 7).

Epistemology of the South seeks to recognize and make visible the knowledge denied by modern reason, and is proposed as a necessary alternative to achieve global social justice, being only possible through a global cognitive justice. Epistemologies of the South represent a search for knowledge that gives visibility and credibility to cognitive practices of peoples historically oppressed by colonialism. This epistemology of the South project is developed by Santos (2009) under three fundamental premises: the first calls for recognition and understanding of the non-Western world, the second denounces the invisibility that has historically been built towards non-Western knowledge and ways of seeing the world, and the third highlights the need to explore, recognize and enhance plural forms of knowledge.

Santos points out that epistemologies of the South start from “a South that is not geographical, but metaphorical: the anti-imperial South”, but “It is also the South that exists in the North, the oppressed, marginalized groups of Europe and North America. There is also a global North in the South; it is the local elites who benefit from global capitalism.” It can be said then that epistemology of the South is a space for decolonization of knowledge, or in other words for the visibilization of knowledge historically denied by colonial legacy.

### Contributions to the SBC model

- Offers a theoretical perspective to address, make visible or deconstruct power relations around the geopolitics of knowledge.
- Proposes the need to think about a sociology of absences and a sociology of emergences in order to account for the silencing and vindicatory processes of local knowledge.
- It invites to find or create methodological strategies from the South that adjust to the social and cultural realities of the Latin American region.

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## 5. PARTICIPATORY MODEL

### What is it?

The participatory model arises from debates generated by southern thinkers who questioned the development and vertical communication models. This participatory model proposes:

- **People-centered development.** Development means lifting the spirits of a local community so that it feels proud of its own culture, its intellect and its environment.
- **People as agents of change.** Development aims to liberate and emancipate people and thereby enable them to meet their basic needs. Local cultures are respected.
- **Emphasis on the local community rather than the nation-state,** on dialogue rather than monologue, and on emancipation rather than alienation.
- **Participatory development implies strengthening of democratic processes and institutions at the community level and redistribution of power.** Participation aims to redistribute power away from elites so that a community can become a full-fledged democratic community.

### Contributions to the SBC model

- Offers a theoretical perspective on participatory and horizontal communication.
- It proposes participation and empowerment as an emancipatory tool for communities.
- Invites to find or create participatory methodological strategies that adjust to the social and cultural realities of the Latin American region and involve different social actors.

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## 6. GOOD LIVING AND TASTEFUL LIVING (EL BUEN VIVIR Y EL VIVIR SABROSO)

### What is it?

The concept of Sumak Kawsay or good living is associated with the indigenous groups of the Americas and radically distances itself from the Western developmentalist conception that conceives progress as the accumulation of material goods and in exclusively economic terms. Good living is not another development model, but an alternative to development. It is about living well, but in harmony with the environment, and based on respect and a cordial relationship with others.

Tasteful living is a “philosophy of life” of the black communities that have been populating, since the abolition of slavery in the mid-nineteenth century, the middle basin of the Atrato River and its tributaries in the north of the Colombian Pacific coast. “Tasteful living” does not really have to do with a defense of leisure, but rather with a way of conceiving life in communion with the territory.

### Contributions to the SBC model

- It proposes to reconsider Western development models and invites to recognize other alternative and local forms.
- Good living and tasteful living propose the search for wellbeing through the harmony of human beings with themselves, with their fellow human beings and with nature.
- Good living includes a spiritual aspect as a key component of well-being.
- Tasteful living includes an aspect of enjoyment, of enjoying life in the territory as a key component of well-being.

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## 7. SOME OTHER COMMUNICATIONS: SELF-COMMUNICATION

### What is it?

Self-communication is the set of communication practices and knowledge deeply rooted in the cultures and orality of Indigenous and Afro ethnic peoples, that function to interact among themselves, with their spiritual worlds and with their territories. Self-communication is then anchored in the culture, territory and autonomy of ethnic peoples to tell each other through their own practices, spaces and communication channels, as opposed to appropriate communication, which is understood as the use and adaptation of technological and digital communication tools by these ethnic peoples.

### Contributions to the SBC model

- It proposes a look at communication from practices, spaces and channels of a given sociocultural context.
- It proposes that beyond transmission of information through mass media, other forms of communication anchored in culture should be considered.
- It vindicates local knowledge and communicative practices.

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## 8. SOME OTHER COMMUNICATIONS: COMMUNITY COMMUNICATIONS

### What is it?

"Community media are media to which community members have access, to inform, educate, entertain themselves, when they wish to do so. They are media in which the community participates, as planners, producers and interpreters. They are the means of expression of the community, rather than for the community" (Barrigan, 1979, p. 8).

Community communication is a form of alternative communication in which organized communities put at the service of their interests, their concerns, their desires for change and social transformation, media that do not belong to the private or commercial sector, in order to achieve important changes in the communities using their own voice, giving primacy to communication with human meaning and the collective production of knowledge.

### Aportes al modelo de SBC

- Promotes cooperation and community participation towards a common goal.
- Community communication can become an important ally in local contexts both as a means of information dissemination and as a scenario for participation and dialogue among diverse social actors.
- Community communication can become a model of empowerment and vindication of the right to communication.

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## 9. SOME OTHER COMMUNICATIONS: POPULAR COMMUNICATION

### What is it?

The importance of the popular lies “in its capacity to materialize and express the way of living and thinking of the “subordinate” classes, the ways in which they survive and the stratagems through which they filter, reorganize what comes from the hegemonic culture, and integrate and merge it with what comes from their historical memory”. (Barbero, 1983, p. 85) Popular communication is associated with the processes of vindication of the right to communication of popular or marginalized sectors, and is associated with processes of empowerment, dialogue and collective action. Popular communicators do not communicate FOR the people, they communicate WITH the people because they ARE the people, who communicate their own reality with the objective of transforming it based on the defense of human rights.

### Contributions to the SBC model

- It offers a frame of reference to recognize the processes of marginalized sectors struggle around the right to communication and human rights.
- Promotes dialogue, empowerment and collective creation-action as axes of social transformation.

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PEDAGOGÍA DEL OPRIMIDO

SENTI PENSAR

PENSAMIENTO DECOLONIAL

PENSAMIENTO SUR

EL BUEN VIVIR Y EL VIVIR SABROSO

COMUNICACIÓN PROPIA

COMUNICACIÓN COMUNITARIA

COMUNICACIÓN POPULAR

MEDIOS CIUDADANOS

## 10. SOME OTHER COMMUNICATIONS: CITIZEN MEDIA

### What is it?

Colombian researcher Clemencia Rodríguez has had as one of her intellectual concerns the democratization of the media and its appropriation and use by communities and social movements. She recognizes that the concept of citizen media “belongs to an extensive family of concepts that include ‘community media’ (Gumucio Dagron, 2001), ‘alternative media’ (Atton, 2002), ‘autonomous media’, ‘participatory media’ and ‘radical media’ (Downing et al. 2001)” (p. 14). However, she defines citizen media as “those that promote symbolic processes that allow people to designate and express the world in their own terms” (p. 18). Rodríguez uses two authors as theoretical foundations: From Chantal Mouffe she takes the notions of radical democracy, citizenship and political action. From Jesús Martín-Barbero, the theories of identity, language and political power. Rodríguez affirms, based on Martín-Barbero, that the power of communities to name the world in their own terms is directly related to their power to intervene in political actions. From this perspective, citizen media allows the citizen to actively relate to the media and use it as a tool for democratic participation and social change. While mainstream media often exclude voices of the marginalized and do not clearly represent the broad spectrum of views and positions that exist in society, citizen media give voice to all sectors, including the excluded to tell their own stories and challenge the dominant belief system. The central premise of Clemencia Rodríguez’s argument is that citizen media can become an essential tool for democratic participation and social change.

### Contributions to the SBC model

Clemencia Rodríguez’s contributions that can be useful for the SBC model are related to the political dimension that media can have. Citizen media can contribute to empower individuals to play a more active role in society and contribute to the collective construction of democracy, to demand better services for health and education processes related to children and women, and to create greater awareness to achieve social change.

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## 11. HYBRID CULTURES

### What is it?

Argentine researcher Néstor García Canclini, who developed his academic work in Mexico, has made an important contribution to the reflection on culture and the way in which many factors such as migration, globalization, the use of media and technology lead to interweaving of many perspectives that generate/incentivize emergence of new forms of culture. As García Canclini puts it, there is a process of cultural intermingling and exchange through hybridization that propitiates “socio-cultural processes in which [some] discrete structures or practices, that existed separately, combine to generate new structures, objects and practices” (García Canclini, 2006: XIX). In this way, cultural hybridity refers to the mixture of different cultures and their practices and is based on the fact that cultures are neither static nor fixed, but are constantly changing and evolving as people interact and exchange ideas. According to Retondar (2008), the notion of hybridization intends, in this case, “to transcend relations of direct opposition between the popular, the cultured and the massive; the ludic and the rational; the mythical and the technological; in a word, between the traditional and the modern, becoming a notion that, based on the principle of interculturality and the coexistence of transhistorical temporalities, denies binary simplification between pairs of conceptual opposition as a model of explanation of reality and social dynamics in favor of a perspective that recognizes in the fusion between apparently disparate elements the very essence of that dynamic” (p. 29).

### Aportes al modelo de SBC

Néstor García Canclini's contributions invite us to understand the importance of cultural diversity and to bear in mind the role of cultural exchange and interaction in the configuration of the world in which we live. Likewise, he raises the importance of cultural hybridization being conceived as a horizontal process, where exchange between different cultures is mutual and takes place in a relationship of equality and respect. In the context of UNICEF's work in communities, it is essential to recognize and understand this cultural diversity, its complexity and richness, as well as the multiple factors that have contributed to its construction.

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## 12. FROM MEDIA TO MEDIATIONS

### What is it?

In contrast to conceptualization of the media-society relationship, which originally took place in the United States and focused on the instrumental view of media and their eventual use in persuasive and control processes, the Spanish researcher Jesús Martín-Barbero, whose academic career took place in Colombia, proposed a conceptual shift that focused on culture and the power of audiences to negotiate and even subvert messages. In Martín Barbero's words, his intention was to "change the place of the questions, to make the processes of construction of masses researchable outside the culturalist blackmail that inevitably turns them into processes of cultural degradation. And to do so, to investigate them from the point of view of mediations and subjects, that is, from the articulation between communication practices and social movements" (1987, p. 11). A central element of Martín-Barbero's contributions is the concept of mediation, where the researcher states that cultural production and reproduction undergoes a process of negotiation between "elements of popular culture and mass culture, and this is detectable in a variety of contexts: cinema, radio, popular press, circus or musical performances, expressions that in turn are fundamental for the creation and recreation of identities" (Barranquero et al., 2017, p. 85). For Martín-Barbero, mediations are considered as spaces and forms of use and appropriation of cultural goods produced from the dominant classes or sectors by the subordinate sectors, where such contents are resignified by the audiences thus subverting their original meaning and adapting them to the interests of this subordinate group. In other words, this proposal highlights negotiation processes that occur in popular cultures in relation to mass culture and in turn invites us to reflect on how this contributes to create and recreate different forms of identity.

### Contributions to the SBC model

Martín-Barbero's proposal provides us with another dimension to understand the use that can be made of media in the context of a strategy within the framework of work with communities. The media are not seen as mere instruments at the service of the project to deliver a message to the audience with the interests and intentions of the broadcaster. Audiences have the capacity to rework these messages and appropriate them according to their own interests, beliefs, values, cultural roots, etc. We must therefore keep in mind how audiences interpret and re-signify messages according to their own view of the world, which may differ from the original message proposed in the intervention strategy.

### More Information

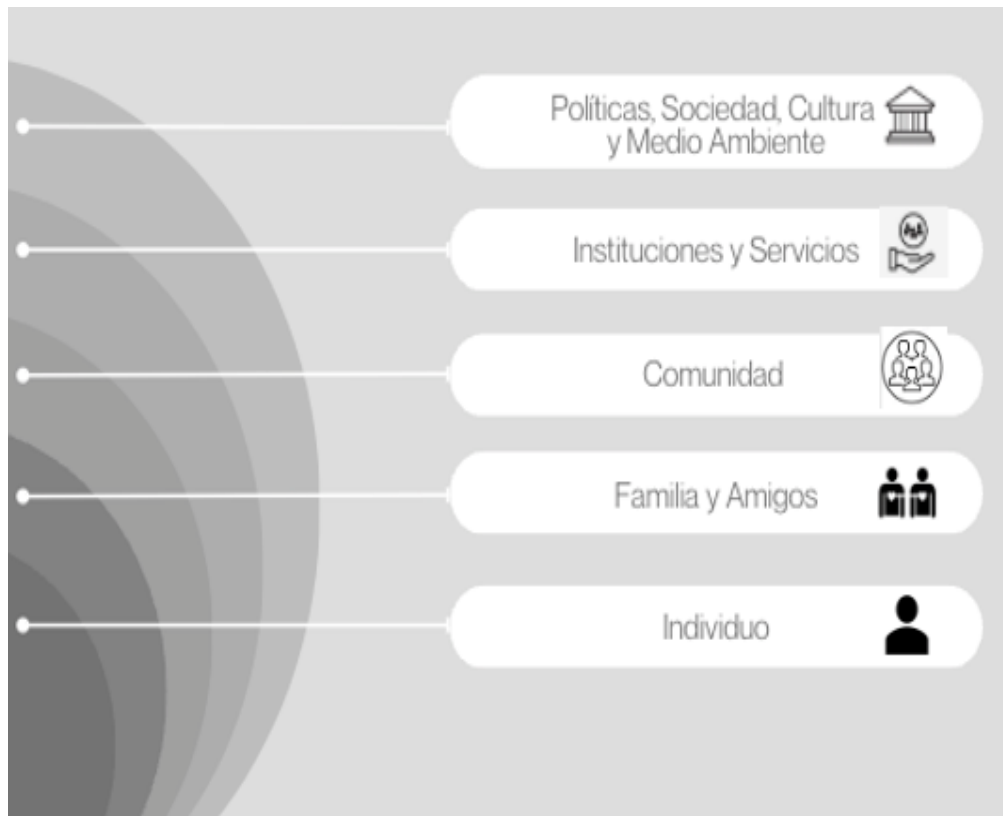
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# SECTION II: LATIN AMERICAN STRATEGIES

 <p><b>COMUNICACIÓN INTERPERSONAL</b> (dialógica)</p>	 <p><b>INVESTIGACIÓN - ACCIÓN - PARTICIPATIVA</b></p>	 <p><b>COMUNICACIÓN COMUNITARIA</b></p>	 <p><b>COMUNICACIÓN POPULAR</b></p>	 <p><b>MEDIOS CIUDADANOS</b></p>	 <p><b>ARTE SOCIAL</b></p>
 <p><b>COMUNICACIÓN PROPIA</b></p>	 <p><b>DIALOGO DE SABERES</b></p>	 <p><b>MINGA DE PENSAMIENTO</b></p>	 <p><b>EDU ENTRETE NIMIENTO</b></p>	 <p><b>ACCIÓN COLECTIVA</b></p>	 <p><b>PRESUPUESTO PARTICIPATIVO</b></p>



This section presents a series of LATIN AMERICAN STRATEGIES or APPROACHES that have emerged or have their bases in Latin American thought and that have been part of the communication toolbox for development and social change in the region, and/or that could strengthen the SBC model. The different strategies are presented following different levels proposed by the Socio-Ecological Model (SEM).

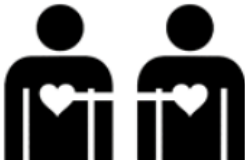




## STRATEGIES AT THE INDIVIDUAL LEVEL

From Latin America there are no strategies associated with an individual level of behavioral change, but there has been a construction of emancipatory strategies of the oppressed subject from Freirian consciousness and the Falsbordian construction of an amphibious subject between feeling and thinking (sentipensante). (SEE SECTION ON LATIN AMERICAN THINKING)

It would be interesting to consider the revision of contributions that could come from Community Psychology, dealing with very specific areas and supports individuals. Also the line of work on approaches to trauma as generators of violence, that can be developed in groups, but integrate the individual and interpersonal dimensions.



## STRATEGIES AT THE INTERPERSONAL LEVEL

### 3.1 INTERPERSONAL COMMUNICATION (DIALOGIC PERSPECTIVE)

#### Origin-Definition (what it is and why it is important)

Interpersonal communication is the interaction that takes place directly between two or more people physically close (face to face), but nowadays can also take place from digital platforms. This type of communication takes into account aspects such as personality, social interaction, language, non-verbal signals, emotional expression, interpersonal skills, context, linguistics, culture, among others. Within the framework of SBC strategies, it is an important pillar since it is necessary to reach specific populations within the development of activities such as awareness-raising workshops, capacity building and focus groups to discuss a common problem.

#### Theoretical-Conceptual Component (E-E 101-Basic Info)

Interpersonal communication in communication for development is conceived in two ways. The first refers to the classical communication model, highlighting unidirectionality of dissemination with the purpose of providing information and messages to induce changes in behavior, using communication to inform and persuade. The second is based on bidirectional, interactive and exchange model, directly related to participation of various actors. This type of dialogic communication seeks to engage the subjects

involved through a dialogue that builds the foundations for empowerment-oriented communication (World Bank, 2006). It is here where interpersonal communication becomes important to the extent that inter-subjective relationships of cooperation, understanding and participation are established, since the ability to communicate in individuals and social groups fosters sociability, making it possible to understand and recognize the other, in order to better understand the context of the group with which they must relate (Huarcaya, 2006). Communication in SBC implies thinking and doing communication in a different way from the way it has been done in the past. Communication must be understood as a horizontal process based on dialogue and respect for differences, highlighting reflection, discussion, debate and analysis (Magallanes, 2015). On the other hand, if interpersonal communication is thought from the new technologies, individuals must appropriate it, that is, developing their own capabilities, doing it in a communitarian and collective way, assuming the management, creation of communication involving it in social struggles (Gumucio, 2011).

### Essential Principles

Interpersonal communication in the framework of SBC initiatives should be:

- Promoting dialogue, debate and negotiation from within the communities.
- Horizontal and strengthening community sentiment, amplifying the voices of the poorest.
- Dialogic and participatory, strengthening cultural identity, trust and commitment from the community.
- Generating a cyclical process of interactions based on the knowledge shared by the community and from the collective (Gumucio, 2011).

### When this approach is not adequate

Interpersonal communication is not sufficient as a strategy when it is necessary to reach a large number of people, which is why it can be complemented with the use of other approaches, such as use of mass media, selecting appropriate messages and channels according to the objectives to be achieved with the strategy.

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## STRATEGIES AT THE COMMUNITY LEVEL

### 3.2 SOCIAL MOBILIZATION

#### Origin-Definition (what it is and why it is important)

Communication models related to modernization used vertical models that maintain that information and knowledge are key to development, seeing local cultures as a barrier for developing countries to catch up with industrialized countries. This is where emerging models emerge in the experiences of Africa, Asia and mainly Latin America, in which collective social changes are promoted (Gumucio, 2011). Social mobilization is a strategy that seeks advocacy for the common good, involving more social actors in decision making and strengthening them as subjects of rights, capable of intervening in improving their living conditions. This strategy is important because the process brings together allies (such as policy and decision makers, opinion leaders, NGOs, professional and religious groups, the media, the private sector, communities and individuals, among others) to establish dialogue, negotiation and consensus, thus involving a wide variety of actors to achieve sustainability and self-sufficiency of the programs (WHO, 2008).

#### Theoretical-Conceptual Component (E-E 101-Basic Info)

The social mobilization strategy is framed in the alternative paradigm, where it is not the external sectors that decide the problems of a community and how to address them, but rather the confluence of sectors to achieve support and transformation for achievement of a common benefit for the community (Rodríguez, Obregón & Vega, 2002). Social mobilization, therefore, relies on training, encouraging participation and planning activities with community leaders and groups working with a common vision. Social mobilization is defined as a participatory process aimed at strengthening the social fabric and creating collective projects. In this construction process, elements of institutional assistance may arise, such as design of public policies that support and sustain such initiatives (Pereira, 2003). For a social mobilization process to take place, it is necessary to formulate an attractive and desirable imaginary, that the objectives, goals, language used and symbols arouse passion; those involved must be told what actions are within their field of work and how they contribute to the general purpose and, finally, the collective must make sure that what each member does has been decided by all (Rodríguez, Obregón & Vega, 2002).

#### Essential Principles

Social mobilization:

- Acts as a catalyst for organization of the members of a community in the solution of common problems.
- Empowers subjects from passive subjects to citizens with knowledge of how to effect and direct change at the local level.

- Improves individual and group capabilities.
- Promotes active participation of community members.

#### When this approach is NOT appropriate

Social mobilization is not an appropriate strategy in countries or regions where social, political or religious contexts are marked by repression, as mobilization processes would be harshly sanctioned by governments or societies.

#### More information

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## 3.3 COMMUNITY COMMUNICATION

#### Origin-definition (what it is and why it is important)

Community communication was born in the context of Latin America in the sixties and seventies, as a response to the high level of repression that existed in many of the media as a result of military dictatorships and repressive governments in the region. Faced with closure of media, processes of political and social repression and lack of citizen participation in decision making, different alternatives emerge that try to make their voices heard, through youth groups, social groups, NGOs, indigenous communities, through various channels. García and Ávila (2016) state that “This is the historical context under which community media are born as a branch of civil society, as a tool to give voice to groups that had not been made visible.” (p. 278). Community communication is a form of alternative communication in which organized communities put at the service of their interests, their concerns, their desires for change and social transformation, media that do not belong to the private or commercial sector, in order to achieve important changes in the communities using their own voice. For Buitrago and Betancourt (2016), it is understood as an alternative to mass communication and builds strategies for dialogue, encounter and solidarity relations, which means that it gives primacy to communication with human sense and collective production of knowledge. Barrigan (1979) had already stated that “Community media are media where members of the community have access, in order to be informed, educated, entertained, whenever they wish. They are media in which the community participates, as planners, producers and interpreters. They are the means of expression of the community, rather than for the community” (p. 8).

### Theoretical-conceptual component (e-e 101-basic info)

Community communication is in essence an alternative communication, since it arises in opposition to traditional or public media, as a response to the community's felt need to have its voice heard. Indeed, because of its critical and sometimes counter-powerful nature to official spheres, community communication has encountered resistance to be recognized and accepted as a legal alternative in Latin America. Avila (2013) mentions how many governments in the region only recognized private and public media as the only legal ones, putting all kinds of obstacles for creation or maintenance of community media. In countries in internal conflict such as Colombia, community media were associated with insurgent groups and therefore many community stations were gradually dismantled, being replaced by army or police stations (Arroyave, 2020).

However, a large number of community media have emerged since the end of the last century from the hand of NGOs, various collectives, churches and universities, many of them using the figure of private media to guarantee their frequency of operation by the State (Gumucio, 2005). García and Ávila (2016) state that it is only until the beginning of the 21st century that several countries in the region legally recognized the existence of community media, thanks to civil society alliances that demanded changes in legislation.

According to Clemencia Rodríguez (2009), there is a large number of terms related to the concept of community communication, including alternative, radical, citizen, marginal, participatory, counter-information, parallel, underground, popular, free, dissident, resistance, pirate, clandestine, autonomous, youth and micro-media. The important thing is that all of them aim to make visible the voice of the community, the collective interests and are based on an inclusive and plural horizontal communication. This is in contrast to traditional media, since community media are not used as instruments at the service of an economic or political group that seeks to position its particular interests or achieve commercial gains. For his part Kaplum (2017) recalls that "the community surname has been gaining strength also as a way to emphasize that between state and market there are other ways to build society; that between political representation and consumption there are other ways to build citizenship. And, in particular, as opposed to the public-state media (traditionally weak in Latin America) and the private commercial media (which occupy most of the media space), there would be a third media sector, the social-community sector, essential for a democratization of communication that democratizes society" (p. 313).

### Essential Principles

Community communication has its *raison d'être* from and for the community. As already indicated, it is, by its essence, an alternative communication. Corrales & Flores (2009) state that "Alternative communication has accompanied the existence of humanity as a discursive option of a different social proposal, breaking with the schemes of communication regulated by regulations, authorities and political contexts; it is born from those individuals who try to make their thoughts and dreams heard, and in many cases it is the voice that tells us that other worlds are possible". Another principle of community communication is participatory communication. The contribution of all members of the community from a horizontal dialogic perspective is essential in this perspective. Gumucio (2005) states that in participatory communication there can be neither censorship nor imposition, but dialogue and consensus.

According to Jean Servaes, there are four principles that define participatory communication, which is the basis for community communication:

- A) The participatory model considers ordinary people as the main agents of change or participants in development, and thus focuses on their aspirations and strengths. Development aims to liberate and emancipate people and thereby enable them to meet their basic needs. Local cultures are respected.
- B) The participatory model considers people as the core of development. Development means raising the spirits of a local community to take pride in its own culture, intellect and environment. Development aims to educate and encourage people to be active in improving themselves and the community, while maintaining a balanced ecology.
- C) The participatory model emphasizes local community rather than the nation-state, spiritualism rather than secular humanism, dialogue rather than monologue, and emancipation rather than alienation.
- D) In essence, participatory development involves strengthening of democratic processes and institutions at the community level and redistribution of power. Participation seeks to redistribute power from the elites so that the community can be transformed into a democratic context where everyone enjoys full rights.

#### When this approach is not adequate

In general, in the various processes of working with the community, this approach can be used in social and behavioral change (SBC) projects. This includes issues related to emergencies, imminent risks, vaccination processes, etc. Community communication has proven to be of great help in involving the community, having an important impact on the social fabric and, in this way, achieving transformations at various levels.

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## 3.4 DIALOGUE OF KNOWLEDGE

### Origin-definition (what it is and why it is important)

The dialogue of knowledge, also called intercultural dialogue (dialogue among different knowledges and ways of knowing) is an approach that proposes to generate communication and exchange processes between people, groups or communities that come from different origins, cultures, or different knowledge systems (such as scientific or institutional and local or traditional knowledge) so that both parties can recognize each other, talk, discuss, dialogue, ask questions, respond and reach agreements around a topic of common interest and finally incorporate the results of the dialogues in the design and implementation processes of programs, projects or interventions from an intercultural perspective.

According to PAHO (2021), the starting point of the dialogues of knowledge “is the respect for the opinions, beliefs and customs of people and groups that do not necessarily coincide on the points to be addressed, since they come from different cultural, linguistic, religious and ethnic roots” (p.4). In this sense, dialogues of knowledge promote respect for cultural diversity, and vindicate the importance of traditional and popular knowledge of the communities to reach agreements and take action. Dialogues of knowledge result in actions and commitments so that both parties can work together to solve problems and address identified priorities.

### Theoretical-conceptual component (e-e 101-basic info)

Dialogues of knowledge emerge in Latin America as a demand generated from below, from historically marginalized populations (indigenous peoples, Afro, peasants) who have fought incessantly for recognition of their distinct cultures and identities. Historically, exclusion of local knowledge has been partly due to colonial legacies and the Eurocentric epistemic hegemony that has generated a dispute between western-scientific knowledge and local, popular or traditional knowledge, where due to the imbalance of powers, the voice of the West and science has prevailed. Local or popular knowledge can be conceived as social knowledge based on tradition and experience, and transmitted as a cultural legacy. According to Argueta (2012) these local knowledges have been referred to in various ways:

“Popular wisdom (Chamorro, 1983), Indigenous science (Cardona, 1986), Native sciences (Cardona, 1986), Peasant knowledge (Toledo, 1994), or Indigeonous and peasant knowledge systems (Argueta, 1997; Leff, Argueta, Boege y Porto, 2002) and Local knowledges. In other latitudes they have been called Popular knowledge and Science of the people (Fals Borda, 1981,1987), or Traditional knowledge systems<sup>3</sup>, in Anglo-Saxon literature they are called *Local and indigenous knowledge systems* (LINKS, 2005), *Non western knowledge*. Knowledge related to the environment: *Traditional ecological knowledge* (Johnson, 1992) and those related to health and traditional medicine Traditional medicine, remarkably homogeneous after the adoption of this name by the WHO. More recently Descola and Palsson have called them Local epistemologies (Descola and Palsson, 2001: (24). (Argueta, 2012, p19)

According to Miriam Bastida and Francly Nelly Pérez, the dialogue of knowledge:



“More than a pedagogical proposal, it is an ontological position based on respect and the practice of horizontal and democratic relations: “Part of knowing the other as a responsible subject and act of their own destiny, and humans as unfinished beings, who are built in their relationship with the other and with the world. (Bastida, Pérez, 2009)

In this sense, the dialogue of knowledge implies an encounter between the codified knowledge of the sciences and the knowledge codified by culture with a practical purpose: to reach agreements, make decisions and mobilize actions.

### Essential Principles

- **The principle of dialogue of knowledge implies recognizing the plurality of knowledge systems, beliefs and values**, based on respect and recognition of their legitimacy, as well as the interest in understanding their reasons (Argueta, 2009). Dialogues of knowledge are based on the recognition that what is true and valuable is not only the result of science, but also of the knowledge derived from experience that, generation after generation, is accumulated in popular wisdom.
- **The central pillar of the dialogues of knowledge is recognition of symmetry among the actors, without hierarchies.** It is assumed that all knowledge is of equal value and must be considered in the construction of dialogues.
- A necessary condition for knowledge dialogues is to **revalue and promote knowledge, practices and cultural expressions of different groups, through transmission mechanisms of each culture.**
- Dialogues of knowledge are not an activity of teaching others, but of learning in both senses. It is a feedback of knowledge. In other words, they constitute an alternative form of the traditional educational model based on the relationship between the trainer and the trainee, in which case the former has the truth and the latter is a receiver.
- Dialogues of knowledge generate an enriching experience through sharing and learning from differences. However, they are not conflict-free processes; conflicts may arise and be resolved through mutual listening in the search for agreement and synergy.
- Dialogues of knowledge require a horizontal exchange; thus, in these spaces, a democratic intercultural flow between the parties is fostered. Dialogues do not work if there is mistrust or prejudice.
- They require openness to listen and understand, and this can only be achieved among peers. They involve mutual respect and transparency.
- These dialogues also represent a more developed form of community participation, since they act in accordance with agreement between the participants, on equal terms. Agreements resulting from the dialogues are assumed by both parties; the services, other people and the community become co-responsible, in a form of community co-management.

### When this approach is not adequate

The dialogue of knowledge is only viable to the extent that peoples and cultures require and demand it, and that different parties agree to engage in a horizontal dialogue as equals.

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## 3.5 SOCIAL ART

### Origin-definition (what it is and why it is important)

Social art, also called popular art, community art, participatory art, socially committed art, or art for social transformation, is closely related to recognition of art as a tool for transformation, where community participation, inclusion of diverse voices, and collaborative work become its fundamental pillars. In this sense, social art is a participatory strategy that seeks to involve the community in artistic processes, anchored in culture, reflecting on social issues or problems of interest to the community, and where art becomes a vehicle for transformative collective action. Social art can take many forms: theater forums, community muralism, participatory graffiti, collective musical creation, or other forms of traditional art found in the socio-cultural contexts where a program, project or intervention is developed.

### Theoretical-conceptual component (e-e 101-basic info)

Social art is heir to Paulo Freire's critical pedagogy approach, the participatory and community approach that emerged in Latin America in the 1970s and the political art that was configured as a scenario of resistance to military dictatorships in the region and that involved poetry, literature, music and plastic and visual arts of the time. Therefore, social art proposes the creation of artistic works for social transformation, away from purely formal or aesthetic conceptions, but close to the communities to promote, from artistic processes, a community benefit (Bang, 2013). In other words, social art is a way of putting creativity at the service of the community, shaping processes and generating spaces that enable the creative encounter and collective action of various social actors (Dubatti and Pansera, 2006). Some characteristics of social art are: intersectoral work, the possibility of community participation, generation of social links and community meeting spaces, together with the sustainability of collective creative work for transformation (Bang, 2013). It is about reaching with art where conventional strategies and methods do not reach. Artistic practices make it possible to set in motion the possibility of reflecting and imagining collectively, that is, to build bridges between memory and imagination (Boal, 1995) and gradually begin to think and feel collectively as active subjects of transformation of their own realities, creating a possibility of change and generating a collective confidence in that possibility (Bang and Wajnerman, 2010). Claudio Pansera, in his book "Cuando el arte da respuestas" ("When art gives answers") notes that.

“In crisis contexts we are going through, one of the most basic needs is to be able to re-imagine possible futures (...) There is an urgent need for creative answers, capable of proposing unexpected ways to solve these situations (...) Undoubtedly, artists have a very useful training in this respect: the audacity to think about what does not (yet) exist, knowledge of the steps to follow, the energy to put this idea into action and passion to sustain it against the attacks suffered by innovative proposals. Multiplying the existence of artists, then, cannot be understood as a luxury.

From this perspective, creativity and artistic languages have generated a very powerful path towards social transformation in Latin America. In Frigeri's words:

Artistic language seems the most suitable to facilitate and promote empowerment compared to others because it allows development of some key concepts such as creativity, democracy, transformation and identity, and relevance (Frigeri, 2011).

### Essential Principles

One of the premises of social art is that from this perspective it is considered that art should be found in the context (physical/social/cultural) and not in the object; therefore, it should tend to involve the context in the creation of the work (Palacios, 2009). The principles of social art are:

**Creativity:** Creativity is the ability to actively work to find a different way to approach an obstacle. Creativity related to empowerment allows rewriting reality, dramatizing social situation through an artistic medium.

**Participation:** Because art offers us a structure in which socioeconomic and cultural differences are erased and values such as teamwork, solidarity and mutual support are rescued. Experiencing, at the group level and through art, behavior of democratic dynamics allows the person to extrapolate this experience to his or her daily space.

**Transformation:** Because artistic language allows us to experiment with group actions and everyday emotions using different codes. This can make us more aware of a problem that was not visible to our eyes before, or look at it from a different perspective. Hence the need to work to find a solution, both at a personal and group level, through artistic disciplines. Thus, art allows us to rethink the world, provides tools to human beings so that society does not remain stranded and other ways of doing and moving forward are sought.

**Identity and relevance:** Since art helps to strengthen the place in the group and the spirit of relevance, where there is no limitation.

### When this approach is not adequate

When there are no safe spaces for expresión in the socio-cultural context of work.

### More information

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## 3.6 MINGA OF THOUGHT

### Origin-definition (what it is and why it is important)

One of the actions that has endured in the work of the Latin American indigenous world is the Minga of Thought. Mingas are a form of collective meeting where reciprocity, unity and solidarity are recreated in order to develop actions from the union of criteria and work force towards a common objective.

### Componente teórico-conceptual (e-e 101-infpo básica)

The minga or collective actions for the cultivation of the land, are the social basis for the opening and construction of paths of knowledge, spaces for listening, thinking and doing. The practical path of openness for research, to talk and think together permanently (Proyecto Etnoeducativo del Pueblo Inga, 2009, p.28).

The minga comes from the **traditional collaborative work practices developed among Andean indigenous peoples since the pre-Hispanic period** (Mariátegui, 1964; Murra, 1987; Uribe, 1988, 1999). Historically, the minga consisted of the development of collaborative activities for the benefit of the entire community. As stated by Perret, Manios and Bolanos (2010) Mingas are primarily a **form of collective work around the agricultural production needs of the community**. However, Shaquiñan (2012) differentiates between the community minga and the minga of thought: **the minga** is the way of understanding oneself as part of the community from reciprocity and equality, where everyone works, everyone contributes. **The community minga** is directed to work, to party, to shagra sowing, to the journey, and the **thinking minga** is a space that allows thinking, talking, recreating memory, exchanging knowledge, teaching and learning from one's own. (p. 54)

In this sense, the thinking mingas can also be considered as **spaces for communication to discuss issues of common interest**. In this respect, mingas are:

“A means to strengthen solidarity, as well as (...) a forum to discuss issues and problems of the day. In this sense, the work has value not only for its economic importance, but also for the opportunity it provides to socialize and come up with creative solutions to problems.” (Gow, 2010, p. 141)

And it is that according to the Tejido de Comunicación of the Asociación de Cabildos Indígenas del Norte del Cauca (ACIN), mingas are considered a space for communication:

“In the communication fabric the threads represent those means or spaces of communication, the mingas, marches, assemblies, meetings and workshops, the cultural encounters themselves, and the tools that we have appropriated: the web page, writing, video or radio area, those are the threads, that is to say the information. The nodes are the people inside and outside the territory who help replicate information, to be able to get there, to talk to the people and listen and to be able to build a proposal. Media are spaces of analysis where people meet, analyze a problem, establish proposals, discuss. That is the metaphor of weaving” (Muñoz, 2011).

In addition, **mingas become a methodological tool for research** that shares participatory features and transformative purposes that connect it with participatory perspectives such as Orlando Fals Borda's PRA (1986; 1981), and activist co-research experiences (Villasante, 2007). In this regard, Bolaños (2009) states that the minga of thought “is the space for the creation and re-creation of knowledge and wisdom acquired from cultural roots, from the heart of the people, and is at the same time a strategy for accessing and generating new knowledge”.

Finally the **minga of thought has become a living instrument for community development and transformation**, in other words,

“the minga is a transformation process that is motivated from the community, where it is necessary to potentiate forces and action to achieve a better quality of life in its population and thus conquer new goals” (Obando, 2015, p.87).

### Essential Principles

The Minga of Thought has a fundamental characteristic: reciprocity, that is, knowledge and actions are shared and received in a disinterested manner. Those who attend the Minga of Thought know that it is a collaborative work where the sum of the efforts brings a reward at group and individual level.

### When this approach is not adequate

Mingas of thought are only viable to the extent that there are previous agreements on a common goal, and agreements on the reciprocity of the collaborative work towards that common goal.

### More Information

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## STRUCTURAL/ENVIRONMENTAL LEVEL STRATEGIES

### 3.7 EDUTAINMENT (LATIN AMERICAN PERSPECTIVE)

#### Origin-definition (what it is and why it is important)

It is a communication strategy that was originally proposed in Mexico in the 1960s, although since the beginning of the last century there were several interventions carried out in Australia, England and the USA that used the principles of Edu-Entertainment (hereinafter E-E). The strategy is based on fusing the enveloping power of entertainment with education in order to communicate aspects that promote social and behavioral change. Its creator was Miguel Sabido, a Mexican playwright and director, who realized the enormous popularity of soap operas (telenovelas) in Latin America and their potential to include educational elements that would have an impact on society. Its importance lies in the high penetration of different entertainment products, such as television series, series transmitted via Web or video streaming, music videos, songs, theatrical plays, game shows, reality shows, comics and, in short, a large amount of printed and audiovisual content that are widely consumed by audiences and that could potentially also be vehicles to educate and thus contribute to processes of liberation, transformation, growth in autonomy and social change.

#### Theoretical-conceptual component (e-e 101-basic info)

The strategy was originally conceived within the dominant paradigm. From this perspective the strategy starts from a linear, hierarchical approach and the media are conceived as an instrument used to transmit information in order to achieve individual behavioral change. The soap operas (telenovelas) produced by Sabido in the 1970s in Mexico were based on concrete problems that existed at that historical moment, such as illiteracy, lack of family planning, social discrimination, and were addressed through stories that oriented, educated or questioned certain beliefs and values that were negative for society. For example, Sabido's telenovela "Acompañame" is recognized as a promoter of knowledge and positive attitudes towards family planning methods in Mexico. During the time it was on the air, the number of people interested in the national family planning program increased from zero to 500 and the purchase of condoms increased by 23% in Mexico (Nariman, 1993). However, the theme, structure and message of the story were decided by Sabido and the creative scriptwriters, based on formative research, but without giving those directly involved the possibility of being part of the proposal for change. This perspective of the dominant paradigm used observational learning as a conceptual foundation, which was the basis of the social learning theory put forward by Canadian psychologist Albert Bandura. The strategy evolved to the alternative paradigm and the audience/community began to play a more active role in the whole process of creation and production of the story. The alternative paradigm arises in the context of the Global South, particularly in Africa and Latin America, and claims the role that the community should have in leading the processes of social, cultural, political and economic transformation. It is called alternative because it is born in opposition to the traditional paradigm, which is based on the top-down approach, where those who have roles of power make the decisions and plan, with the support of experts from outside the community, the

interventions for changes they want to achieve. Therefore, the alternative paradigm starts from the needs of the community, empowers the community to decide on the changes they want to achieve and they have a decisive role in all stages of the intervention, including the choice of topics, the approach they want to give, the nature of the messages, etc. Participatory models do not use top-down, top-down or normative approaches, but favor the active participation of people at the community level. The participatory approach argues that communication for development is not a vertical process of information transmission from the most knowledgeable to the least knowledgeable, but rather a horizontal process of information exchange and interaction (Morris, 2003). Paradigmatic examples of this model in Latin America are the Puntos de Encuentro collective in Nicaragua. In this project, the members of the organization and the community work together to define the issues, debates, story structure and aspects that they want to put on the public agenda in order to question/change certain practices in the community.

### Essential Principles

There is significant empirical evidence supporting that this strategy is highly effective at various levels: individual, family, societal. However, it must be recognized that there are more studies and evidence of its impact using a more traditional approach (Vega & Vega, 2010). From the traditional perspective the intervention model of the E-E strategy is associated with the famous KAP formulation: Knowledge-Attitude-Practice. The underlying idea in this theoretical perspective is that the information transmitted through different methods leads to knowledge (K), from here a change of attitude (A) is produced, almost always positive according to the topic being addressed (family planning, safe sex, balanced nutrition, etc.) and this mobilizes us to act accordingly, i.e. the desired ideal behavior or practice (P). The social marketing communication strategy is usually associated with this model, which aims at individual behavioral change. As already mentioned, in its initial formulation the E-E strategy followed this model and it is still possible to find projects that follow this theoretical principle. From the alternative perspective, participation is considered a fundamental right. The community or the social context of the intervention assumes a leading role in the whole process and leads the process of change. It is assumed that the information deficit is not the central problem and a broader dimension is explored that includes the community, the regional or national context or aspects associated with public policy. Since this perspective incorporates the critical paradigm, aspects such as power imbalance, social inequality and deep structural problems are included in the aspects of change, which obviously transcend the individual sphere.

### When this approach is not adequate

The strategy may not be relevant in circumstances involving immediate action in an emergency or crisis situation, where a clear instruction is required to be followed in order to mitigate the impact of an event such as a disaster, an explosion or similar circumstances.

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# SECTION III: LATIN AMERICAN EXPERIENCES

LATIN AMERICAN EXPERIENCES presents a series of representative experiences or cases in the field of Communication for Social Change in Latin America that can feed the SBC model by making visible the broad trajectories and experiences that have emerged from practice. As Luis Ramiro Beltrán would say, in Latin America “practice precedes theory”.

In addition, a series of cases of UNICEF experiences that have been systematized are included, which show the importance of systematizing, evaluating and counting the lessons learned during the processes developed in the region.







## INTERPERSONAL COMMUNICATION

### HIGH-RISK RURAL AND URBAN ENVIRONMENTS IN EL SALVADOR, HONDURAS, GUATEMALA AND NICARAGUA: Thousands of Hands (ToH) (*Miles de Manos-MdM*)

ToH is a youth violence prevention program aimed at primary and secondary school-aged youth, their families and teachers. It was created to be culturally specific to Central American populations, and developed in El Salvador, Guatemala, Honduras and Nicaragua, taking into account that these countries are among the highest in the world in terms of rates of community violence, affecting children safety in and out of school due to gang violence. It used a collaborative approach involving a partnership between researchers and practitioners, program leaders, educators and curriculum writers, with strong participation from middle and high-level authorities.

The key topic of ToH is that the “first step” in youth toward preventing violence and promoting pro-social behaviors is ongoing, active, positive, and constructive communication between parents, teachers, and children. ToH is designed to help parents and teachers take that first step between themselves and the children in their care. The ToH program consists of three components: Family (for parents), School (for teachers) AND Bridge (i.e., for parents and teachers together). These components are worked through a series of linked meetings or sessions that contain participatory reflective practices that begin with the participants’ own experience as a starting point.

ToH is highly interactive and sessions include short lectures, workshops, group discussions, interactive activities, role-playing and homework. Program implementation involves an initial training-of-trainers program, followed by supervision and support.

The main topics on which this strategy focuses are:

- Effective communication
- Clear expectations
- Limits and consequences
- Positive reinforcement
- Adult supervision and monitoring
- Effective problem solving
- Emotion regulation
- Standards for pro-social behavior
- Harmonious school environment
- Safe and secure environment.

The program’s curriculum and teaching strategies are aimed at adults who interact with children. New knowledge and skills are developed through workshops that draw on experiences and life lessons of teachers and parents, focusing on strategies to guide children and youth toward achieving a healthy life in an environment of effective communication and harmonious interactions. This program was included in an inter-institutional cooperation agreement of the Secretariat of Education (SEDUC) and Secretariat of Security in 2016, and has recently been constituted as part of the Parent School Framework, being considered a permanent strategy to prevent school violence, having its own program, resources, technical support and supervision.

#### INTERPERSONAL COMMUNICATION

### **UNICEF CUBA: Mídete (Measure Yourself) Project**

The Mídete project in Cuba is an example of the use of interpersonal communication as a strategy. This project seeks to raise awareness about violent disciplinary practices, and the use of workshops, in which dialogic interpersonal communication plays an important role, is the strategy that promoted behavioral changes in relation to violence affecting children. Ninety-four percent of the adolescents who participated in the workshops demonstrated that they were better prepared to prevent and deal with gender-based violence in the digital era. Interpersonal communication was the tool to promote positive parenting styles, through a cycle of workshops on parenting without violent means aimed at 58 mothers, fathers and caregivers. They visited spaces where they were able to talk with families about their parenting experiences and behaviors, perceptions of change and beliefs associated with perceptions of parenting.

#### SOCIAL MOBILIZATION

### **UNICEF PERU: Together, shoulder to shoulder for Peru**

Despite efforts implemented by the State to contain the spread of COVID-19, by October 2021, more than 200,000 deaths and more than 2.2 million infected had been recorded, making Peru the country with the highest mortality rate for this disease (more than 6,000 deaths per million inhabitants), mainly affecting the most isolated and poorest populations. Doubts and rejection of vaccination were addressed with a cross-cultural approach through a social mobilization strategy called “shoulder to shoulder for Peru”, to promote vaccination and healthy practices to prevent COVID-19. The methodology implemented included:

- A sensitization of communities on the vaccination process in order to strengthen links for better communication. This was achieved with the elaboration of a proposal for an information booklet that was later validated by community agents, training more than 200 local actors on vaccination. In addition to these efforts, 12 radio spots were broadcast in local languages on 11 radio stations and videos on social networks, reaching 530 people. The three participatory radio workshops for community health agents deserve a special mention, which, under the intercultural approach, contributed to the generation of capacities of the participants, based on the cultural and social needs of the communities involved.
- Support and alliance management interventions were carried out to broaden the scope of intervention, such as the Ministry of Culture, UNICEF regional teams, Prisma (Ucayali), Red Cross (ICRC), etc.
- In the monitoring and feedback process, the community actors valued the training and dialogue spaces as they allowed them to socialize their experiences as inhabitants of the intervened territory.

Among the results of the strategy, the following stand out in terms of social mobilization:

- Elaboration and dissemination of radio spots from the participatory approach, as a result of the three radio workshops for community health agents, was accompanied by the workshop guides in order to share the process in a better way.
- In this strategy, community health workers and community leaders are highlighted as the pillars of the social mobilization strategy, as they are considered the most trusted actors among citizens who are far from health centers. The participatory and collaborative approaches employed gave them the opportunity to intervene in the design of communication actions, thanks to their experience in disseminating promotion and prevention messages.
- Institutional intermediaries in the territory and community representatives who work directly with partner communities were taken into account.

SOCIAL MOBILIZATION

**UNICEF BRAZIL: Strategy for Community Mobilization with Adolescent Participations - CMAPS.**

In 2020, Brazil reached to host more than 260,000 migrants, evidencing that 37% of the children in addition to the risk of Covid-19, suffered physical, psychological violence, xenophobia, discrimination or had been involved in child labor. The conditions of overcrowding and unhealthy conditions showed the need to maintain an open line of communication with them without this representing risks for the parties involved. This is how the Community Mobilization with Adolescent Participation Strategy (CMAPS) came about. UNICEF selected Venezuelan migrants aged 18-24 from indigenous communities to develop the WhatsApp Trees strategy in each community (a strategy that accelerates delivery of information through phone calls from a central point through community members), to produce and share useful information for the population, and to promote community activities using online resources, including capacity building trainings and disseminating reliable information on Covid-19 prevention and the vaccine. As part of the CMAPS strategy, there were more than 700 vaccination responses in just 72 hours and allowed UNICEF to directly and efficiently conduct a targeted survey of the child population without having to mobilize a large number of staff. In addition, the mobilizers alerted UNICEF to the needs of the community which influenced a programmed response.

SOCIAL MOBILIZATION

**UNICEF GUATEMALA: Community Health Communication Program**

This program used the social mobilization strategy to promote community participation in health. The “Guide for community participation to promote vaccination against Covid-19” was developed and adapted to the Guatemalan context, in order to build plans to link community leaders as influencers to promote vaccination against Covid-19, because there was a very low coverage in the population despite the institutional campaign “I get vaccinated”. The guide, a product of the community participation strategy, was transformed into an online course with tutors, offered to all those who took part in developing the mobilization strategy and the participation plan. In cases of social mobilization, as reported by the managers of this project themselves, it is necessary to create an enabling environment with partnerships with local media to create an environment that favors the commitment and participation of the community in health.

COMMUNITY COMMUNICATION

**UNICEF COLOMBIA: Somos Enlace (*We are the Link*) Project, resilience through information and self-communication.**

Somos EnLace, is the local communication strategy designed and developed by UNICEF and La Otra Juventud Foundation, which seeks to “unite different community media, organizations and young community leaders to make a network that supports local construction and dissemination of information on COVID-19”; As its slogan describes it, “We are the Link, the network that was born to unite Colombia in the midst of the Pandemic”; The strategy brought together local media producers in 18 of the 32 departments of Colombia, to strengthen their capacities as producers and social leaders in different topics. This case is interesting in that it shows the importance of the ROLE OF COMMUNITY COMMUNICATION as an essential ally in SBC. This initiative is important in the country given that half of the Colombian territory does not produce local news but receives information retransmitted from the

big cities. The situation is much more complex for ethnic communities as this news is not produced in their mother tongue and limits the possibilities of participation of ethnic communities.

UNICEF established a line of evidence generation called the Banco de Rumores (Rumor Bank), where local media producers identified why people in their communities act as they do with respect to COVID-19.

The strategy defined an indicator called “Interacciones” (“Interactions”), where local media producers made sure that the news got through and that people received and reacted to it. The strategy achieved 300,000 interactions. According to information from the Ministry of Health, as of October 2022, almost 72% of the people who should be vaccinated at this time have already received immunization against COVID-19.

Among the lessons learned from this process are:

- It is essential to empower and generate spaces for exchange and strengthening of local, independent, community media and/or belonging to different groups located outside the big cities;
- Communication must be horizontal, including its production. Local communities know the challenges and how to communicate more effectively;
- It is important to promote interaction between media belonging to different types of communities so that they can get to know each other and learn their commonalities and what makes them different;
- Communication saves lives and builds memory, resilience and empowerment, when led by communities.

#### COMMUNITY COMMUNICATION

### **BOLIVIA: RADIO SUCRE**

It was born in the heart of the mining workers in the municipality of Cancañiri, Bolivia in 1947 as an opposition to the mining oligarchy that concentrated all the power in the mines. The objective was to assert the rights of the mine workers. In this regard, Herrera (2006) mentions that “The union radio stations represent the answer to the logical need to have their own spaces in which the thoughts and words of the working class could be expressed with the legitimate right to freedom of expression, which in practice was denied by the liberal media allied to the mining-feudal power” (p. 43). History records this event as one of the first attempts at alternative community media, which were at the service of community interests. According to Kaplum (2017) “The mining radios survived the repression with difficulty, but it was even more difficult for them to survive the dismantling of state mining in the 1980s, which took away an important part of their social base and their livelihood” (p. 3169)

#### COMMUNITY COMMUNICATION

### **EL SALVADOR: RADIO GUAZAPA**

Part of a community project promoted by the Guazapence Óscar Pérez, who has demonstrated commitment to local development. It is a radio station that is part of the Association of Radios and Programs of El Salvador (ARPAS) and is a member of the movement of radio stations that brings together the World Association of Community Radio (AMARC). It is a project led mostly by young human talent, sounds on the dial 92.1 FM in municipalities of San Salvador such as Paisnal, Aguilares, Guazapa, Apopa and

Ayutuxtepeque, while in the department of Chalatenango has coverage in Agua Caliente, Citala, San Ignacio, La Palma, La Reina, Tejutla and San Rafael.

#### COMMUNITY COMMUNICATION

### **EL SALVADOR: RADIO SUMPUL**

Created by the communities of Chalatenango and arises from the right to communication. According to its director Santiago Serrano, director “it has been characterized by the defense of human rights, one of them is.... let's say, here they wanted to exploit mining, the water issue, that is to say, all the issue that goes with rights we pass it in this practice, health, health prevention, social content, youth, children...eh, when I say women, here there are, let's say institutions that monitor us with the issue of how not to transmit songs that attack women or that generate more violence.

#### SOCIAL ART

### **LATIN AMERICAN NETWORK OF ART FOR SOCIAL TRANSFORMATION (RLATS)**

The Latin American Network of Art for Social Transformation (RLATS) was founded in 2005 by 24 organizations from Argentina, Brazil, Chile and Peru with the support of the Avina Foundation dedicated to the promotion of equitable development in Latin America. Since then, more than 100 organizations from Honduras, Salvador, Guatemala, Costa Rica, Uruguay and Colombia have joined the current platform. RLATS projects offer a wide mosaic of innovative proposals in complex contexts of poverty and social exclusion. Dance, theater, music, visual arts, among others, make up expressive universes that are manifested through concrete artistic practices and that, being supported by an organizational network, serve as a platform for mobilization of diverse social actors in pursuit of public causes. Each of these network organizations represents - from different artistic languages and different methodologies in education and community building - an art at the service of social transformation towards equity in the region through creation and support of an effective citizenship from a perspective of integral exercise of human rights. Artistic education and production programs and street interventions, whether with baroque orchestral music, rock, hip-hop, or circus, are the many ways in which processes of cohesion, action and social organization are fostered, reversing situations of social exclusion and acting on the determinants of development as something collectively constructed from the relational capacities of individual and collective actors in the communities.

#### SOCIAL ART + EDUTAINMENT

### **UNICEF MEXICO: Voces en el camino (*Voices on the road*) Project**

This project shows how the use of social art and edutainment can be a powerful combination of SBC, generating spaces for participation and integration of the migrant population and the host community. Additionally, the use of ICTs to facilitate access to information on support routes for the migrant population shows how the use of new technologies can support the strategy. The Voces en el Camino project seeks, through artistic and recreational activities, to increase tolerance, understanding and commitment among immigrants and their host communities, providing information and tools available to the general population to understand key issues related to the rights of immigrant children. It also provides opportunities and spaces to integrate immigrant children into their host community through artistic projects and communication channels, as described below:

**Participatory Muralism:** A process aimed at addressing psychoemotional issues through artistic expression. Through the use of murals, immigrant children and members of the host communities come together to express their emotions and experiences. 16 murals have been created by local artists and artists associated with collaborating NGOs. It is estimated that these murals will reach some 20,000 people by the end of the intervention.

**Storytelling workshop:** Workshop offered in schools and migrant shelters, to raise awareness among migrant children and host communities about the risks faced by the migrant population. An interactive room was created in the Tapachula Museum with the theme of the magazine “Me Lllaman Migrante” (“They Call Me Migrant” ), which has helped to integrate the host community and those referred, changing perceptions and creating empathy through art. An influx of 100 visitors per week has been achieved.

**Interactive mini-series:** Ten episodes illustrated and animated by a group of digital artists that seeks to improve the knowledge, attitudes and self-care practices of the migrant population located in shelters. The miniseries will reach about 3,000 children in shelters under the direct execution scheme and about 10,000 under the dissemination scheme through an agreement signed with TSF.

**U-Report “Uniendo Voces” (“Joining Voices”):** An automated chat service that seeks to strengthen knowledge about how immigrant teens can access care services. The service has an estimated usage record of people en route, plus 1,100 personalized cases served through direct assistance.

**Workshops “Háblame de tus alas” (“Tell me about your wings”) “El ruido que genera el choque de cuerpos” (“The noise generated by colliding bodies”) and “Mi compañero de viaje” (“My travel companion”):** Workshops in collaboration with Jorge Marin Foundation aimed at promoting recognition and validation of the identity and rights of immigrant children. The estimated reach of these workshops is 3,000 displaced children in schools, shelters and CEDECO.

Through art and edutainment there is a great opportunity to achieve social change, while encouraging active listening. Among the lessons learned from the process are:

- Inclusion and participation have proven to be an essential driver in reducing discrimination rates, facilitating intervention processes and making them more suitable for the community.
- Engaging interventions based on art and expression are an effective way to gather information on perceptions, feelings and testimonies.
- Local government support is essential to ensure the participation of the host community.
- Thinking about forms of ownership of the projects by the various parties involved ensures sustainability of the project.

#### EDUTAINMENT

### NICARAGUA: PUNTOS DE ENCUENTRO (*MEETING POINTS*)

Puntos de Encuentro (Meeting Points) - has been developed in Nicaragua, where various evaluations of its results in reducing violence against women have been carried out (Abaunza, 2002), up to concrete projects, such as Somos Diferentes Somos Iguales (We are Different We are Equals) where it was found that participants with greater exposure had more favorable attitudes towards gender equity, less stigmatizing attitudes towards sexual diversity, greater knowledge and use of social and health services, as well as greater availability of dialogue with their partners about condom use, among other aspects (Solórzano, Bank, Pena, Espinoza, Ellsberg & Pulerwitz, 2008). It should be noted that the processes of transformation are born from the feminist collective that contributes to trigger the processes of change from a broadly participatory perspective, where all members contribute/produce/work and build to position the issues and thus build collectively to change.



## EDUTAINMENT

### COLOMBIA: REVEALED FROM ALL POSITIONS

Of this strategy carried out in Colombia, there is evidence of its contribution to dialogue and public debate at the local level around decisions on adolescent sexuality, gender-based violence and recognition of sexual diversity (Beltrán & Vega, 2012), as well as an experimental study to determine how the E-E route, through different cognitive elaboration processes, favors reflection and contributes to autonomous decision making by the adolescent population (Igartua & Vega, 2016). Revealed, from all positions, I elaborate a series of educational packages of the [Edutainment + Mobilization = Social Change](#), platform, which is a set of pedagogical materials designed to accompany processes of education for sexuality, both in the classroom and outside it, and with which it is expected that groups of young people, parents, mothers and teachers, can identify and critically analyze the characteristics and situations of personal, family, school, community and sociocultural nature that facilitate or hinder the exercise of SRHR.

#### Educational Package First Season

The educational package, developed in 2011, focuses on three topics: a) decision-making about sexual and reproductive life; b) equal and equitable relations between women and men; and c) respect for sexual diversity. It consists of a 20-episode television program that combines several formats: The Series: the stories of Camila, Juan, Vanessa and Sebastian, a group of young people who live in different ways the development of their sexuality, The Video Blogs: the questions that young people do not always dare to ask, The Bio-Clips: the real experiences and work of young people in different regions of the country around sexuality, captured in documentary notes, My Patch: informal dialogues with parents and young people, The Sexuapedia: key definitions related to sexuality and The Sexuatips: tips for young people, parents, educators and health personnel. It also has a series of pedagogical guides: Guide for young people About your sexuality, who decides?, Guide for young people I respect me, I respect you, Guide for young people I = You, Guide for change agents (teachers and facilitators) Let's talk about sexuality, in addition to a Summary of the television programs that contains a detailed description of each of the chapters of the television program.

#### Second Season Educational Package

Between 2012 and 2013, the Second Season of the Strategy "[Revela2, from all positions](#)", was developed, in which a second educational package was produced, aimed at young people between 15 and 19 years of age. It aims to open spaces where young people, parents, teachers, health services and society in general can learn, reflect and openly discuss sexuality. It contains 20 chapters of the second season television program, two new guides: Taking care of me is taking care of you. [Human Immunodeficiency Virus - HIV](#) and the [Voluntary Interruption of Pregnancy Guide](#). Questions and answers. It also includes the Program Summary, with the synopsis of the 20 chapters of the program from television and the sections that compose it.

## EDUTAINMENT



## **UNICEF MEXICO: VOICES ON THE ROAD (*VOCES EN EL CAMINO*)**

Voices on the road evidences the use of the E-E strategy from an alternative paradigm perspective. The project uses as one of its strategies an interactive mini-series, consisting of ten episodes illustrated and animated by a group of digital artists that seeks to improve the knowledge, attitudes and self-care practices of the migrant population located in shelters. According to the project managers, “inclusion and participation have proven to be an essential driver to reduce discrimination rates, facilitating intervention processes and making them more suitable for the community”. As has been worked on in the E-E conceptual model, participation is essential in the alternative perspective, as it allows to advance the intervention proposal from the language, perspectives and real needs of the community itself.

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## **UNICEF PERU: VacunaAcción initiative**

Bolivia, with a comparatively smaller population than its neighbors, had one of the highest mortality rates in the region due to Covid-19. In July 2020, the country was in dire straits due to a lack of hospital space, a shortage of diagnostic tests and even a lack of medical oxygen. The latest report indicates that, as of November 3, 2022, there were a total of 1,109,529 cases of Covid-19 in the country, with a mortality rate of 22,239 cases. UNICEF Bolivia developed a process of edutainment through street theater to promote vaccination. The use of face-to-face and interactive media, such as street theater or activities in community spaces, allows not only to promote the practice of vaccination and positive attitudes about its results, but also to collect evidence about existing barriers to help build confidence in the vaccine. Many individuals and communities were unsure about getting vaccinated due to post-vaccination effects, but these perceptions were quickly transformed by interacting with other community members and mainly with the actors or facilitators who attended educational units, markets and meeting places. Health personnel remain the main referent for people to know about vaccines, their effects and their efficacy in the prevention of Covid-19, so they are essential to disseminate the messages not only to patients in health centers, but also through social networks, mass media and mobilization actions.