

DECOLONIZING MATRICES IN THE COMMUNICATION

Matrices decolonizadoras en la comunicación

ORLANDO-ESTEBAN VALDEZ-LÓPEZ*

Universidad de Huelva / Spain
orlandoesteban.valdez117@alu.uhu.es

Orcid Code: <https://orcid.org/0000-0001-6038-7313>

LUIS M. ROMERO-RODRÍGUEZ**

Universidad Internacional de La Rioja / Spain
ESAI Business School, Universidad Espíritu Santo / Ecuador
luismiguel.romero@unir.net

Orcid Code: <https://orcid.org/0000-0003-3924-1517>

ÁNGEL HERNANDO GÓMEZ***

Universidad de Huelva / Spain
angel.hernando@dpsi.uhu.es

Orcid Code: <https://orcid.org/0000-0002-6414-5415>

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* Degree in Social Communication, master's degree in Higher Education, diploma in Human Rights and Restorative Justice in the Journalistic Exercise, professor of the Communication Career at the Technical University of Oruro, interuniversity doctorate in Communication: Education and Media Literacy.

** Teaching level III of the International University of La Rioja (Spain) and visiting professor of the ESAI Business School of the Espíritu Santo University (Ecuador). Doctor in Communication, Master in Communication, Deputy editor of Comunicar Magazine, editor in chief of Revista Retos and member of the Agora Research Group of the University of Huelva (PAI-HUM-648).

*** Professor at the Department of Social, Evolutionary and Educational Psychology of the University of Huelva, PhD in Psychology, deputy editor of Comunicar Magazine and member of the Agora Research Group of the University of Huelva (PAI-HUM-648).

Abstract

This paper examines the premises of decolonization in the Communication Studies and practice that challenges the West civilization based on the critical thinking of precursors and contemporary intellectuals of Latin America. The principles and values of communication and life are recovered for the constitution of a study and the exercise of intercultural communication for well-living, evidencing the need for an alternative communication epistemology based on matrices formulated by authors such as Luis Ramiro Beltrán and Erick Torrico under the premise of “liberation communicology” against the progress-mercantilism and the modernity of communication. This approach focuses on the horizontality and the circularity of the communicative process, and above all in the recovery of its ontological and integral level in the study-knowledge and exercise of communication. Philosophy and the Amazon do not claim the annulment of the way of reasoning and the Western procedure, the embargo, the search for dialogue and respect for indigenous wisdom and community life. Consequently, unity in diversity is sought, understood as the comprehensive understanding of the thought of communicative communication, demonstrating the need to establish a dialogue of knowledge between indigenous wisdom and knowledge of the West, assuming as a challenge to urge to live in harmony between human beings and nature, where communication is the link for the study and practice of the culture of life.

Keywords

Intercultural communication, decolonization, cultural philosophy, community life, knowledge, dialogue.

Resumen

El presente trabajo examina las premisas de la *decolonización* en el estudio y la práctica comunicacional que interpela a Occidente en base al pensamiento crítico de intelectuales precusores y contemporáneos de América Latina. Se recuperan principios y valores de la cosmovisión andina-amazónica para la constitución de un estudio y ejercicio de la comunicación intercultural para el “vivir bien”, evidenciándose la necesidad de una epistemología de comunicación alternativa con base a matrices formuladas por autores como Luis Ramiro Beltrán y Erick Torrico, bajo la premisa de la “comunicología de la liberación” frente al progreso-mercantilismo y modernidad de la comunicación. Este enfoque repercute en la horizontalidad y circularidad del proceso comunicativo, y sobre todo en la recuperación de su nivel ontológico e integral en el estudio-saber y ejercicio-hacer de la comunicación. La filosofía andina-amazónica no pretende la anulación de la forma de razonar y proceder de Occidente, sin embargo, busca diálogo y respeto al saber indígena y a la vida comunitaria. En consecuencia, se quiere la unidad en la diversidad, entendida como la comprensión igualitaria del pensamiento de la otredad comunicativa, demostrándose la necesidad de entablar un diálogo de conocimientos entre la sabiduría indígena-nativa y el conocimiento de Occidente, asumiendo como reto instar a vivir en armonía entre los seres humanos y la naturaleza, donde la comunicación sea el vínculo para el estudio y la práctica de la cultura de la vida.

Palabras clave

Comunicación intercultural, descolonización, filosofía cultural, vida comunitaria, conocimiento, diálogo.

Introduction

One of the transcendental drivers of Latin American communication thought was undoubtedly the Bolivian Orurian-Luis Ramiro Beltrán Salmón, who confronted the North American communication theory

from the 1960s, and his subsequent practice of horizontal communication as an essential approach to a “liberating communication”, against impositions of foreign communication models such as those of the United States and the School of Frankfurt.

Beltrán (2007) claims in his texts the exercise of alternative communication, where the actors and facilitators of communication recreate the horizontal model of access, dialogue and participation among subjects, for the generation of their own development from their ancestral knowledge, as an inclusive form of social change.

The ideal, in that context, was to form a Latin American School of Communication, however, these efforts were isolated in the region, because the researchers followed the guidelines of foreign theories, as referred to by the work of González-Samé, Romero-Rodríguez and Aguaded (2017):

In this sense, the existence of a “Latin American communication school” is not clearly demonstrated, since the research efforts of the region have followed the conceptual, epistemological and methodological orientations coming from Europe and the United States, therefore the Latin American studies have historically emerged as dispersed groupings of studies (p.429).

Faced with the question of the lack of such a school of communication and with the purpose of unifying the criteria of Latin American communicators and envisioning a proposal of their own, from the region, consensus should be insisted on; then, according to González-Samé, Romero-Rodríguez and Aguaded (2017), it is worth saying that:

It is necessary to renew research in communication in Latin America, taking as challenges to explore innovative topics, other methodologies and new approaches. There must be a direct connection with everyday reality, feeding the motivations of researchers in this field, seeking alternatives for production, as well as perhaps implementing their own dissemination strategies. Research in communication will advance by leaps and bounds in the continent as long as there is an interrelation with shared responsibility among researchers, universities, companies and the State (p.16).

In this effort, an indigenous perspective of the ancestral knowledge of the *Andean-Amazonian worldview* is considered, whose fundamental premise is to respect life in its harmonious relationship with nature and the cosmos, which constitutes the main condition for earthly life. On the other hand, the modern world has the goal of progress, regardless of



whether this destroys life on the planet. Thus, the main objective of this paper is to analyze and demonstrate the principles and values of the Andean-Amazonian worldview constituted in the “decolonizing” category with respect to the communication exercise. Likewise, it is proposed to reflect on the need for the dialogue of indigenous knowledge with Western knowledge regarding progress and the exercise of power to the detriment of the planet.

In this purpose, the present work deals precisely with that “liberation communicology” that bases its understanding and action on the Andean-Amazonian worldview, whose remnants contain a deep relationship with the culture of life on the planet and based on it, we analyze and propose a decolonial-liberating communicology, as a way of claiming, protesting and proposing a dialogue of knowledge with Western knowledge, to save and preserve the common home, planet Earth.

The topic is approached from the critical point of view of Latin American authors and especially Bolivians such as Beltrán (2007), Torrico (2015a) and Contreras (2014), on the state of the colonialization/decolonialization of power, knowledge and being, and adds to the analysis, to confirm defining features that entail a critical Latin American attitude towards Western science.

The research methodology employed consists of the documented review of the proposals of several authors in this field, as well as of premises that are based on local authors on ancestral principles and values, from a hermeneutical treatment. In that sense, we proceed to the presentation of categories formulated by Latin American authors on coloniality and decoloniality. Principles and values of the Andean-Amazonian worldview of “good living” are broken down and critical points of view on the exercise of power are interposed. Correspondingly, alternative communication is formulated in the framework of the *rimanakuy allin kawsaypaq* and the horizon of decolonized communication in Latin America is predicted, as a form of dialogue of knowledge with respect to Western knowledge.

The Modernity/Coloniality Group

Originally, the Modernity/Coloniality Group (M/C) makes a serious criticism of the modern science established in Latin America. In that sense, Aníbal Quijano cited by Castro-Gómez and Grosfoguel (2007) in the work *The decolonial turn: reflections for an epistemic diversity beyond global capitalism*, reaffirms the position of these theoretical underpinnings in



the “colonialist” journey, which encompasses an internal colonialism in countries that were colonized:

Coloniality is a different concept, although linked to the concept of colonialism. The latter refers strictly to a structure of domination and exploitation, where the control of the political authority, the resources of production and the work of a given population is held by another of different identity, and whose headquarters are, in addition, in another territorial jurisdiction. But not always, nor necessarily, implies racist power relations. Colonialism is obviously older, while coloniality has proven to be, in the last five hundred years, more profound and lasting than colonialism. But it was undoubtedly engendered within it and, moreover, without it it could not have been imposed on the intersubjectivity of the world, in such a deep and prolonged way. Pablo González Casanova (1965) and Rodolfo Stavenhagen (1965) proposed calling the racist/ethnic power that operates within a Nation-State “internal colonialism”. But that would make sense only from a Eurocentric perspective on the Nation-State (p.93).

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According to the Latin American critical thinking journal *Pacarina del Sur* (Melgar, 2015), the so-called “modernity/coloniality/decoloniality project” is a perspective within Latin American critical thinking that has opened new spaces for production and reflection on the Latin American scenario. This project is composed at the end of the nineties with the conjunction of several intellectuals such as: Aníbal Quijano (Peru), Enrique Dussel (Argentina-Mexico), Edgardo Lander (Venezuela), Arturo Escobar (Colombia), Catherine Walsh (Ecuador), Nelson Maldonado-Torres (Puerto Rico), Zulma Palermo (Argentina), Santiago Castro-Gomez (Colombia), Fernando Coronil (Venezuela) and Walter Mignolo (Argentina-USA). These names make up the list of the main figures linked to this group and come almost entirely from old areas of critical knowledge production in Latin America such as dependency theory, the philosophy of liberation and subaltern studies.

Consequently, the analytical review of the literature of the authors of the M/C supra referred, relates the existence of three types of coloniality that are exercised with supremacy: the coloniality of power, coloniality of knowledge and coloniality of being.

Types of coloniality

Coloniality of power. For Quijano (2015), the coloniality of power is a concept that accounts for one of the founding elements of the current

pattern of power, the basic and universal social classification of the population of the planet around the idea of “race”. It is the most profound and enduring expression of colonial domination and was imposed on the entire population of the planet in the course of the expansion of European colonialism. Since then, it permeates in the current global pattern of power each and every one of the areas of social existence and is the deepest and most effective form of social, material and intersubjective domination and, for that reason, is the most universal intersubjective base of political domination within the current pattern of power.

Coloniality of knowledge. Edgardo Lander (2000) says that the coloniality of knowledge is the hegemonic force of neoliberal thought, its ability to present its own historical narrative as objective, scientific and universal knowledge, and its vision of modern society as the most advanced form - but equally normal- of human experience, being sustained in specific historical-cultural conditions. Then, the coloniality of knowledge is understood as the series of epistemology and the general tasks of production of knowledge under the regime of domination of the colonial intellect.

Coloniality of being. Maldonado-Torres, in the text *The Decolonial Turn* (2007), states that the coloniality of being is a concept that comes from the coloniality of power and knowledge, referring to the lived experience of colonization and its impact on language.

To these three conceptualizations is added the reflection on two axioms, as a general conceptual proposal for the debate:

Coloniality of doing. Torrico (2015b) indicates that Western communication is related to the power of the media or over the media, thus emphasizing its side or its instrumental use. Then, of the exploitation and economic and political domination, of the imposition of positivist ways of thinking and of the imposition of language and behavior by colonization, there is also a “coloniality of doing”, whose conceptual feature would be the imposition of modern formats for the corporeal-manual tasks that displace the original skills.

Coloniality of the dream. From the point of view of Quijano (2014), there is a deep reasoning regarding the idea of dreams and communication, which is extremely pernicious because it is a way of colonial-capitalist control that is not yet being widely discussed. It is the “coloniality of the dream” where the Euro-Western cultural industries are controlling the personal vision of society since the appearance of the mass media, and now more than ever, through cinema (Hollywood, European, Asian and others with attachments to the capitalist system) and video games on the internet. Persuasive devices are being introduced into the

dreams especially of young people, with categories such as the modern-colonial status that signify the nostalgia for fashion, fiction, terror, sex, racial hatred and other pleasures and evils of reason, typical of capitalist dynamics. Then, the dreams of a life in fullness are being buried by the coloniality of the American/European/Asian dream, because it is the key first to colonialize the dreams of the marginal and mestizos, and then to inculcate the western desire in doing, knowing, being and power.

Colonialization/decolonialization

In more contemporary positions and encompassing the critique of Latin American thought, Aníbal Quijano (2014), in the collection *Essential Anthologies of the Latin American Council of Social Sciences (CLACSO), Questions and horizons of the historical-structural dependence on the coloniality/decoloniality of power*, It warns of a process of complete re-configuration of the “global coloniality of power” as a pattern of hegemonic power on the planet. It is, first of all, the acceleration and deepening of a tendency of re-concentration of power control in the following points:

The re-privatization of public spaces, of the State in the first place. The re-concentration of work control [...]the exacerbation of the “exploitation of nature” [...]the manipulation and control of the technological resources of communication and transport for the global imposition of the technocratization/instrumentalization of the Coloniality/Modernity [...]the universal exacerbation of the individualistic dispersion of individuals and the selfish behavior transvestite of individual freedom, which in practice amounts to the universalization of the “American dream” perverted in the nightmare of brutal individual pursuit of wealth and power against others; the “fundamentalization” of religious ideologies and their corresponding social ethics [...]the growing use of so-called “cultural industries” (especially images, film, TV, video, etc.) for the industrial production of an imaginary of terror and of mystification of experience, in order to legitimize the “fundamentalization” of Ideologies and repressive violence (p.854).

Colonization brought with it a series of negative variables for co-existence in what is now known as Latin America, philosophical, political and territorial implications that for more than 500 years left baggage in the minds of Latin Americans, as analyzed by Fallilone (2017): we cannot forget “the stage of oppression and exploitation, experienced during the colonization and usurpation of our soil by Europeans” (p.238).

A central observation regarding the dominant western ideologies stands out when the dual critique of capitalism and Marxism (communist and socialist) arises, which were constituted in two projections that point to the same end: progress. The first, based on private ownership of the means of production for profit and the second, seeking the conception of these means of production by the subaltern classes, in a kind of balance between private interest and social classes, but in command by the State. However, both have the colonial/modern/western solidity, being in the case of Marxism, for Lander (2001), for example:

Marx himself cannot overcome - or fully assume in its epistemological dimensions - the tension between the critique of the knowledge of capitalist society, as a core dimension of the critique of capitalism, and the search for the construction of a scientific building based on the epistemological molds and criteria of scientificity characteristic of capitalist society, that is, positive science. -It is observed- [...] on the one hand, in the most personal, more exploratory, more philosophical texts of Marx -like the Paris Manuscripts of 1844 (Works of Marx and Engels, 1978), the Grundrisse (Marx, 1971b, 1972 and 1976), the unpublished chapter VI of Capital (Marx, 1971a) - and, on the other, in the more formalized, more scientific presentation of his work, which can be seen in a large part of *Das Kapital* [...]. If the march of history is given according to the objective laws, whose nature and essence can be known - and are in fact known - objectively only by Marxism. The appeal to the truth by the socialist state radicalizes the technocratic thinking of liberal scientism, constituting itself as the epistemological foundation legitimizing the authoritarianism of the societies of real socialism (pp. 222-227).

From the Bolivian perspective, on the coloniality/decoloniality debate in the continent, the viewpoint is gambled from the historical margins and goes through the contemporaneity with the indigenist/decolonial remnants, when a thought that considers nature and worldview as the center of a different thinking. In a more radical way, an amautical world is proposed: a system of life with wisdom regarding nature and the cosmos, with full dedication for the coexistence of the common good, without individual or private interests, where the most important thing is life before matter. Far from the lacerating capitalism or Marxism-communism-socialism, in the proposal of the Bolivian Reinaga (1981), one of the most important thinkers of the Latin American indigenism-indianism of the 20th century, considered that:

The only key is: the categorical imperative, the cosmic trinity that proclaims: 1. To take Christ and Marx out of the heads of men. 2. Build the

World Amautic Community: the kingdom of truth and freedom. 3. Be what you are: Cosmos. The consciousness of the cosmos (page 8).

Continuing with the Bolivian ontology, a hybrid form for the conception of a “decolonizing” thought is proposed today, which intends to assume two different conceptions in the position, for example, of the Executive Vice President Álvaro García Linera (2015), who in his book *The plebeian power* raises the following:

It is a peculiar articulation between the readings of the historical tradition of the indigenous struggles for autonomy, with the modern readings of self-determination of nations, developed by critical Marxism, and whose importance lies in allowing the discourse to be focused on specific territorial areas, in verifiable population masses and in more compact and effective institutional systems of power and mobilization [...]. These two contributions of Indianism as a strategy of power will decenter the enmity of this ideological current with some aspects of Marxism, giving rise to a dialogue, certainly tense, between this current indianist and emerging critical Marxist intellectual currents, which will help to define a much more precise the directionality of the struggle and construction of political power in that Indianist strategy (p.492).

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However, Boaventura De Sousa Santos (2013), in the paper *The Philosophy of Liberation together with the epistemology of the South*, presented at the UACM, shows the incongruence existing in the application of remnants of modernity-progress, which prevail in the hegemonic thinking and survive in Latin American countries that have advanced Constitutions regarding the visibility of indigenous reason, but that their governments do not coincide with them in their exercise of power:

There were important transformations in Ecuador and Bolivia, but at this moment they are in danger, because advanced Constitutions are being deconstitutionalized, the case of TIPNIS (Isiboro Sécore Indigenous Territory and National Park) in Bolivia is an example, the case of Yasuní-ITT (Natural Reserve of the Biosphere by UNESCO in Ecuador); they made the outline of a road that goes through the TIPNIS, and the oil exploration of Yasuní-ITT are two violations of what is in the Constitutions of these two countries (s.p).

In this sense, we must criticize the violation of the Constitutions of these countries in the name of global progress-modernity of nations, because their reasons are hard and go against the habitat of living beings. Thus, in the introduction of the *Anthology of Contemporary Bolivian*

Critical Thinking, Silvia Rivera-Cusicanqui and Virginia Aillón (2015), they pour bitter criticism on the colonial situation in Bolivia:

In alliance with the masculine wing, union and lawyer of the insurgents, those centralist and talkative mestizos take power. They take the floor, declare that Bolivia has come out of poverty and can finally dispense with foreign aid [...]. The intellectual from Cochabamba occupies temporarily the center of the scene, while the president delivers synthetic grass courts, stadiums, hotels and SUV vehicles to multiple social organizations, communities and municipalities from all corners [...]. In that process, the body of the nation sums up in the State and begins to walk in a straight line. And in that linear time that does not tolerate delays, the history of Bolivian modernity ends up being constructed. Let's clarify: it is a "linear time" but not empty, because it is saturated with codes and words that express our colonized condition in all its dimensions (p.15).

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Coloniality is present in different types of social and governmental structures, in order to promote modernity and development in the style of the West and is established in the marrow of governed and rulers in Latin America. Along these lines, the pedagogue Catherine Walsh (2015), member of the Modernity/Coloniality Group of Latin America and the Caribbean, supports the critique of the Bolivian situation and its decolonizing task:

The Decolonial, decoloniality and decolonialization are not new conditions to be interpreted, implemented or achieved by governments, nor could it be a project of structures or institutions that maintain the government's mode of authority, power and vertical control, then to think that governments can achieve, or even provoke decolonialization without transforming the notions of authority and power, it is a fallacy, that even - the Government of Evo Morales is making us note. The decolonial does not come from above, but from below from the margins, from the edges, from the people, the communities, movements, collectives; from other processes, which challenge-interrupt and transgress colonial model-matrices (s/p).

The internal coloniality in Latin America is evident in the governments of the region, including the governments of left-wing ideological conjuncture, especially in the field of education, where they test the state of the coloniality of knowledge and move the indigenous-community knowledge to the background. This is the case of Ecuador, as Granda Merchán (2018) points out:

It puts on the table -the discussion- of concrete elements to reflect on the way in which the "left" governments of the region, such as the econ-

omist Rafael Correa, have processed the problem of the exclusion of indigenous peoples and their demands in educational matters. Contrary to the good intentions expressed in the discourse and legal regulations, it would seem that in Ecuador there was a political project that ended up co-opting and dismantling the education of indigenous peoples (p.308).

That is why the decolonization must start from the indigenous communities, from the margins or the marginal ones (qualification interposed by the occidentalism) and above all from the wisdom of the ancestral peoples in which a political and social struggle must take place, a struggle from popular knowledge, not populist, from local non-capitalist-Marxist knowledge, from everyday knowledge and not from the future.

Native-indigenous worldview

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The decolonization of knowledge in Latin America from the native-indigenous culture constitutes a strength, since it tries to recover and understand the ancestral knowledge and to recover the indigenous-original wisdom of millenary cultures that establish the “sacred way”. This search does not mean, under any logic, to go back to the past, but to re-gain the principles and values that have no time or space. It represents living and coexisting in the values of the “indigenous worldview” that constitute the profound principles of complementarity of the “man-cosmos-mother earth”, which form a harmonious whole with respect and tolerance, where the principles of the *ayllu-mink prevail ‘a-ayni* that represent redistribution-articulation-reciprocity. From the so-called “other epistemology”, the Andean-Amazonian decolonial cosmovision of the Abya Yala (ancestral name of America) is proposed, which consists mainly of:

Unlearn and relearn. Incursion in the confusion and cognitive substitution of Western archetypes. This vacuum must be nurtured with the mental learning of the native-indigenous worldview and the experience must be rearranged, changing the level of knowledge.

Undo and deconstruct in practice. One must also unlearn the imposed experiences, that reason of the mental mechanical imposition of Occidentalism, substitute or restore it with the makings of the daily practices and skills of the native-indigenous, of the subaltern cultures marginalized by the colonialization of knowledge.

Claim the man-woman, Mother Earth (Pachamama) and the cosmos. They are a whole that live perpetually related. That totality, seen in nature, is for the native-indigenous culture a single living being. Man has

a soul, a life force, and so do all plants, animals, mountains, etc., and being that man is nature itself cannot dominate nor should pretend to do so, because it coexists and exists in nature and the cosmos as one more element of it. In this sense, to decolonize life, in the Andean-Bolivian vision, we must take the three spaces, levels or *pachas* that according to Mamani (2001) each human group or culture possesses: *alaxpacha* or world above, the beyond or the sky, *akapacha* or real and visible world in which we live and *manqhapacha* or world below, the subsoil. Based on these three levels, Andean knowledge is constituted.

Think and do, listen and talk. All this must be done from the original languages such as Quechua, Aymara, Leco, Guarani, Mapuche, Araucanian, Sécuré, Sironó, Puquina, etc.

Articulation of diversity. It should be an opportunity, training alliances, as Rivera Cusicanqui (2010) suggests, articulate inclusive social pacts, articulate diversity in an unprecedented and decolonized way.

Interaction of knowledge from good living. From indigenous wisdom, learn and teach the interaction between “knowing how to live” which implies having internal harmony, with “knowing how to live together” with others, that is, with respect, tolerance and concord.

Knowledge must guard human dignity. On all the situations, race is a colonial creation that denigrates the being and its knowledge.

Take advantage of the fissures of modernity. This is done from their relationship with the indigenous-native world, to operate social change.

Spirituality of science. We must introduce feeling to science as Fals Borda (2015) states, the “sentient” man who combines reason and love, body and heart, to get rid of all (bad) formations that dismantle that harmony and be able to tell the truth.

To teach the knowledge of the indigenous-native worldview. It must be transmitted to the common citizen of the West, showing the alternative of life in fullness on the planet.

Organize and concatenate. We must work on the differences in the knowledge of social movements that do not prevent collaboration in the decolonial encounter.

Theorize the knowledge and practices of indigenous people-native of America. To precise and generate a strong intellect of the wisdom of the Abya Yala.

Encourage the appropriation of the internet. As stated by Maldonado Rivera (2015), the specific use that indigenous communities give to digital technologies must be understood, recognizing that these contrib-

ute to various groups ceasing to be passive subjects of reception of the hegemonic narratives and becoming symbolic producers.

Dialogue or polylog between cultures. As Estermann (2006) argues, the intercultural approach emphasizes the importance of dialogue between cultures, in this case, between indigenous-native and western cultures, on an equal footing.

Complementarity. Approach and gather opposing and/or contrary knowledge to be complete in the knowledge of harmonious life.

These proposals presented on the basis of the Andean-Amazonian philosophy should promote the new harmonious system of life in/with the planet.

Communication for living well

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Communication for living well has already been addressed by Adalid Contreras (2014) in the book *Sentipensamientos de la comunicación-desarrollo al comunicacion para vivir bien*, an original document that rescues Andean knowledge regarding communication, from where more elements that the decolonialization of communication requires are born.

Living well or good living is part of the Andean indigenous-original ancestral worldview. This vision constitutes, according to Aymara researcher Fernando Huanacuni (2010) (current Minister of Foreign Affairs of Bolivia) a community paradigm of the culture of life, whose concept is: “Way of living reflected in a daily practice of respect, harmony and balance with everything that exists, understanding that in life everything is interconnected, interdependent and interrelated” (p.11).

It is really a very deep political approach that emerges from the indigenous-native vision. In this foundation the new Plurinational State of Bolivia is fostered, promoted by some authors such as David Choquehuanca, former Minister of Foreign Affairs, and his struggle to recover and promote Andean philosophy. In that purpose, Choquehuanca (2010) presented at the Pachamama Latin American Meeting, Peoples, Liberation and Sumak Kawsay, organized by the Indigenous People’s Foundation of Ecuador, which:

Living well and NOT better: Bolivia proposes Living Well, not a better life at the expense of the other, but a Living Well based on the experience of our peoples. To live well is to live in community, in brotherhood, and especially in complementarity. Where there are not exploited or exploiters, where there are not excluded or excluded, where there are no mar-

ginalized or marginalizers. Lying, stealing, attacking nature may allow us to live better, but that is not Living Well. On the contrary, Living Well means complementing us and not competing, sharing and not taking advantage of our neighbor, living in harmony between people and with nature. Living Well is not the same as living better or living better than the other. Because to live better, in front of our neighbor, it is necessary to exploit, there is a deep competition, wealth is concentrated in a few hands. Living better is selfishness, disinterest for others, individualism. Living Well is at odds with luxury, opulence and waste, it is at odds with consumerism (p.8).

However, this idea of living well overflows in Bolivia a series of conjectures and contradictions: it is the case of the construction of a progressive highway by the TIPNIS, the alleged acts of corruption in the Indigenous Fund, the contamination brought the exploitation of natural resources, among other facts and actions of the exercise of power that contradict the principles and values of living well formulated by the same rulers. The internal colonialization permeates the native-indigenous reason, against which it is necessary to fight with boldness, and one of those scenarios is taking advantage of communication of the good living or living well, to approximate the debate and/or dialogue between the governmental power and the indigenous social knowledge of good living.

There are several definitions about living well in relation to multiple purposes such as: social, political, cultural and respect for life and nature. In this sense, Contreras (2014) considers, taking into consideration the elements referred to above, for the following definition of communication for living well:

Communication for living well is a process of construction, de/construction and re/construction of social, cultural, political and spiritual meanings of intercultural and community coexistence with reciprocity, complementarities and solidarity; within the framework of a personal, social and social harmonious relationship with nature; for a good life in fullness that allows the overcoming of competitive, asymmetrical, exclusionary and individualized life reified in capitalism and (neo) colonialism (p.81).

Starting from this definition, the integrality of the human, earthly and cosmic communication process is constituted. Thus, from the matrices of the Andean worldview of living well, the principles and substantial values that the study and practice of communication must articulate to promote the culture of life emerge.

Recovery of principles and values of the Andean-Amazonian worldview

Andean-Amazonian principles of living well in communication

In this section we propose the recovery of principles from the thinking and practice of life in the indigenous world based on the approaches of Mamani (2001) and Contreras (2014) regarding the communication exercise:

Complementarity in the whole. Because everything lives in a whole, communication must generate interconnectivity. Dialogue between opposites.

Ancestral wisdom. Communication must recover the wisdom of the ancestors, through the oral story, in the vestiges of the types and forms of communication before Columbus. Theorize this knowledge.

Prioritize life. Above all, to make all forms of life prevail, using the means necessary for it.

Reach consensus. Relate the parties and marginal social movements and power, to elicit acceptance for the common interest and the environment, must understand the intrinsic mediations of the native-marginal peoples.

Life in freedom. Communication must extend its skills and creativity to the exercise of the freedom of life, thought, and expression of cultural manifestations of peoples in all their native forms.

Balance with the Pachamama. It is vital to alert, defend and reconstitute the balance with Mother Earth, through spaces of encounter with nature. Communication of the human being with: The mountains, the rivers, lakes and seas, the wind, with the trees, with the earth, with all living beings.

Dignity and identity. Generate movement, resistance, struggle, defense, conquest of the dignity of the people excluded by modernity, through the dialogue of knowledge.

Deep spirituality. Connect or connect yourself, with your God-Deity, with the cosmos, with energy.

Preserve the community. Promote common-union of the peoples, protect articulating the meeting of the community and different communities, to integrate the great community.

Self-determination of peoples. Decolonize the peoples through the recognition of plurinationality, diversity; encouraging self-recognition of their identity and that of the people, through connection of the intra and interculturality of native-indigenous struggles.



Rotation of spaces. Promote, communicate the agricultural cycle of sowing and rest of the plots. As well as compliance with the mandate cycles.

Andean-Amazonian values of living well in communication

In the same way, now the values that come from the indigenous thought and practice of living well, as a communicational commitment linked to the decolonial turn and responsibility with the culture of life, are presented:

Respect. Promote respect for others with their differences and similarities.

Tolerance. Promote patience and serenity in the face of adversity.

Inclusion. Insert and unify marginalized components of living well.

Harmony. Transcend cultural separations for friendly coexistence.

Articulation. It is the communicational term that constitutes the social relation as an ancestral value, in order to constitute it, one must identify and understand the cultural mediations and then mobilize the process.

Reciprocity. Promote and expand the culture of *ayni* (collaboration). today for you tomorrow for me. Encourage collective help, and mutual correspondence.

Unit-integration. Preserving the *ayllu*, which means linking the family, the group, the community, life in community.

Finally, a warning must be made: the authentic Andean and Amazonian philosophy and worldview does not seek the annulment of the other just because it thinks and acts differently, it seeks unity in diversity. Therefore, communication and communicology must be a social service for the interest of the common good.

The new alternative communication from the matrix of Luis Ramiro Beltrán

Thinking about a Latin American alternative of communicative thinking must necessarily start from the critical theory on the study of the communication bequeathed by the Bolivian communicologist Luis Ramiro Beltrán Salmón, who interposed, together with other communicologists of the region since 1970, accurate critics of the use of information and communication with the desire of domination by the West, especially by the US, on Latin America. This historicity in the production of knowledge in the region on critical theory of communication processes is the basis of the new critical thinking of communication, whose precursors are bulwarks in this purpose: Luis Ramiro Beltrán, Juan Díaz Bordenave,

Antonio Pasquali, Mario Kaplún, among others. Innovators such as Armand Mattelart, Jesús Martín-Barbero, José Marques de Melo and others, with their contributions constitute the foundation and the solid structure to propose today the “decolonialization of communication”.

In the book *Communication before Columbus: Types and forms in Mesoamerica and the Andes* (Beltrán *et al.*, 2008), an investigation is highlighted where the communication legacies are evident before the arrival of Christopher Columbus in Latin America:

The following communicational types were recognized: Oral communication, gesture-spatial-sound communication, written communication, iconographic communication and gesture-monumental-space communication [...]. But already within the forms, for example, that assume these different types can be found, a pre-Columbian native script expressed materially through codices, pallars, stelae, textiles, and so on. That is, different forms for the written type (p. 21).

The contribution of Beltrán (1985) also ventures into critical and very visionary documents about premises, objects and foreign methods in the research on communication in Latin America, where the coloniality of the study of communication is discussed and based on that, antecedents are formulated. They remain valid until today:

It will emerge in the near future (sheltered by a sociology that is not one of adjustment and by a psychology of non-conformism) a liberation communicology that should help to forge the Latin America that the majority of its three hundred million human beings desire and deserve (p. 18).

According to Beltrán (1985), researchers continue to be far removed from the reality and the Latin American social context, as well as from the needs of the people living in the region, although there are very particular initiatives that have boosted research done from Latin America with own thought. For example, the sample survey could be understood under the alternative vision as a “people grinder”, explaining that this type of foreign methods still shows positivist results for control purposes, simplification and reductionism of communication study, where individuals are minimized to passive numbers, percentages that consume a certain product through the use of persuasive information, such as advertising and propaganda. They are types of research that use demolishing methods and techniques in favor of dehumanization.

The theoretical expositions of a libertarian communication in Latin America began in the seventies, with critical positions against the

dependence of the functionalist-positivist theory and practice of communication, especially media, in the search for the effects of the message broadcast that travel through the channels. Luis Ramiro Beltrán is thus one of the precursors of the “liberation communicology”, which seeks to understand the process of communication in an integral and dynamic way, in which all the components are important and inseparable. Erick Torricco (2012), in his presentation *Luis Ramiro Beltrán and the communicology of liberation*, says that:

This analytical fecundity assumed today as a source of decolonial thinking that seeks the epistemic independence of the region against the historical Eurocentric predominance, in 1976 the CdL - *the communicology of liberation* - prefigured by Luis Ramiro Beltrán as its own alternative before the conditions of subordination that they assigned to communication research and planning. His expectation was that as part of this new Communicology -as Beltrán indicates-: Perhaps a programmatic and dogma-free conciliation will be achieved between the lucid intuition and the valid measurement that leads to the optimal use of the different tendencies of the different techniques, as well as to the creation of concepts and procedures genuinely appropriate to the region (p.57).

In order to assume the decolonial theoretical challenges, the vision in the study of communication must be turned around, the phenomena or communication needs must be observed from the bottom up, from the multitudes that demand the colonial power; that should be provoked from marginalities, as pointed out by Catherine Walsh (2015), where the decolonial event is a dynamic process, a process to be done and remade given the permanence and the capacity to reconfigure the community of power, it is a process of struggle not only against, but for other ways of being, thinking, knowing, feeling and living, a process that engenders, invites the alliance, provides connectivity, articulation and correlation, struggle for invention, creation and intervention, for meaningful feelings, horizons and even practically different education and communications. This is an integral part of the pedagogy of decolonial cracks, of cracking extending and broadening, it is a pedagogy of practices, in fact, communicative.

In the inaugural act of the I International Congress: Communication, Decolonialization and Good Living, Francisco Sierra (2015), former director of CIESPAL, reflected on the role of the new academy in the study of communication and on the task of universities in the training of new communicators:

A new debate should be generated, taking as a starting point and arrival the silenced or repressed identities of indigenism, whose millenary tradition today should occupy a leading role in the defense of a scientific policy that radically assumes the principle of cultural diversity, CIESPAL draws our attention that despite the advances in regulation in the information system, in the right of access of these minorities, in the recognition of linguistic diversity, research in regional communication still systemically marginalizes in its training curricula in the university any attempt to address this fact of diversity, We noted before the absence of community communication studies in the faculties and academia, but also intercultural communication of the experiences of struggle of these groups, also a practice and teaching method- learning based on the dialogue of knowledge. The rich plurality of native cultural struggles and their mediations, both in the community media and in the public space, remains episodic or invisibilized as an object of study and work agenda (s/p).



Now those participatory-alternative roots practiced by the peoples marginalized by the Colony and theorized by great-brave thinkers of the last century are assumed. Such is the case of the mining radios of Bolivia -which emerged as insurgents to the established power- or the “participatory communication movement” -that serves people to recreate their imaginary and constitute their own social change-. This type of communication, as indicated by Beltrán (2014):

It is another of the creations of the Latin American imagination; seeks to renew the theory and practice of communication so that the people - and not the conservative elites - are protagonists of it. It is dedicated to promoting innovative, group and even massive formats -the alternative radio- that allow a balanced and democratic dialogue, instead of the monologue of the dominator over the dominated ones (p.73).

From these alternative matrices that constitute the theoretical-practical basis of an exercise different from western-commercial communication, Erick Torrico (2015a) formulates a series of elements for the new alternative communication, based on decolonizing livelihoods and on the comunicology of the liberation of Beltrán. In this reasoning, he poses, first, a critique of double constraint: the modern episteme and the development, which refers to a communication currently “western-centered”, secondly, an instrumentalized communication. For this, it presents a double challenge: the de-westernization and decolonization of communication as a subaltern perspective from Latin America. These levels of communicational decolonization would be: restitution of the

anthropological and social sense of the process, de-mediatization of the concept, recovery of the circularity and the integrality of the process, establishment of a space of own knowledge as a specialized view of the social world, updating of the link between communication and emancipation (personal-collective). A new alter-native communication is proposed, based on the communicology of liberation, a proposal that means de-instrumentalization and humanization in a multiple, epistemological-ontological-theoretical-methodological-practical revolt and in the latter, it is it constitutes the decolonization of communication.

For Erick Torrico (2015b) decolonize communication, in short, means “to stop seeing communication and its field with the eyes of technocracy, the market, the blinded faith and political control, to recover the liberating content of its meaning and praxis” (s/p). From this proposal the new alternative communication is constituted, to work the decolonizing idea in the academy: knowledge and communication, precisely in the imbrication of these two decolonizing components.

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The near horizon of decolonial-liberation communicology in Latin America

Manuel Chaparro (in Beltrán, 2014b) affirms that once and for all it should be understood that the so-called peripheries are not places to go to rescue, rather we must listen, see and learn -something that few do-. Surely the world and history would be better understood by accepting and being involved in otherness, decolonizing us from the imaginaries that have marked that intrinsic wisdom of superiority of Western white culture, making other knowledge, routes and realities invisible.

In this task, today the study and communication practice must learn from the ancestral wisdom, listen to its clamor for vindication and, for that reason, consolidate its own thought-of-the-south, whose philosophical sustenance transcends pro-capitalist science and prevails science-knowledge based on indigenous-native worldview for a harmonious life.

In this sense, Francisco Sierra (in Beltrán, 2014a) affirms that the premises of the study of communication from the seed of decolonization must be reconsidered:

To build a Southern Epistemology for Latin American Communicology, as a rearticulation of the critical theory of social mediation, based on the emancipatory and antagonistic academic culture of the Latin American

School of Communication (ELACOM) -proposed by José Marques de Melo-, we will not start from zero. From Freire to Escobar, from Martín Barbero to García-Canclini to Dussel and Quijano, and postcolonial studies, through Boaventura de Sousa Santos, the laying down of the decoloniality of informative knowledge-power, poses the challenge of reformulating the bases of scientific communicational discourse based on a critique of the mediating power of Anglo-American hegemonic thought, based on the cultural matrices of the Amerindian paradigm on which Luis Ramiro Beltrán was introduced (p. 13).

In those crypts or fissures of capitalist modernity, in the destruction of the planet that encourages death capitalism, the emergence of another episteme is already more than reliable, that has been born and has grown to walk the path of liberation and now for its possession in the world. An episteme that has already matured a lot with the criticism of Eurocentric science. That is the reason why the challenge now is to confirm not only a paradigm, but a long-term matrix, constituted in the worldview of communication for a life in harmony and fullness. Therefore, it is urgent to consider a dialogue with the West from the native philosophical-cultural base of Abya Yala, as Díaz Salazar (2015) points out:

The last expression of that social community, be it indigenous, Afro-Ecuadorian, montubia and popular, is the nationality; so, the ontological basis of nationality is the community society. The present and future of the subject of Abya Yala is in the community and nationality society (page 60).

In this course it is also pointed out that it is important to disseminate the Latin American decolonial thinking among the Latin American and Western peoples, in order to enter the debate head-on with the Eurocentric-Western knowledge. To disseminate the dialogue of knowledge between the cultures that inhabit Latin America and the dialogue with the West. It is necessary, then, to carry out profuse dissemination work in native languages, in addition to Spanish, English and others.

In the decolonial decourse of knowledge and doing in universities, should be discussed and act in front: socially, politically and epistemologically, with Western knowledge about the reason for being in the world and the universe, and it is in this dialogue of knowledge where communication must act, participate internally and externally in the connection-articulation of causes, knowledge and reasons that lead us to practice the culture of life.



Conclusions

From a decolonizing category, the principles and values of living well are a substantial part of the Andean-Amazonian worldview, allowing us to rethink a new horizon of study and exercise of communication, as well as rescuing these principles and values, allowing us to study and exercise of communication in which prevails the culture of life.

The new alternative communication leaves aside the merely instrumental reason of the communication and recovers its *raison d'être*, as long as it centers its study and exercise for the benefit of the human being; recovers the native and different communication from the purposes of the market-progress, where the knowledge and communication -along with Luís Ramiro Beltrán and Erick Torrico- is based on horizontality, circularity and the integrality of the communication process, establishing a space of self-knowledge about the communicational and social world.

The need for Western knowledge to assume other types of knowledge, such as the indigenous-native vision of Latin America, such as the Andean-Amazonian culture, is essential for a life in fullness and harmony among human beings in the “common house” (planet Earth), that we all must take care of.

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