

Presentation to Volume 6, Issue 12 “Connectivities and Media. Approaches, uses and resignifications from different socio-cultural contexts”

Internet connectivity and the media are immersed in different aspects of our lives, sometimes in our daily activities and sometimes at specific moments. However, this condition of naturalness or obviousness is much more complex and diversified because several aspects are combined. The first is the type of access, which corresponds to the infrastructures and public policies that allow or hinder their access and use by individuals and groups. This aspect is more marked in populations that have historically been in conditions of inequality (indigenous communities, rural environments, segregated neighborhoods, ethnic minorities, among others). Mediations are another aspect, they can range from people who serve as a link between other people and technologies, going through the proposals and orientations of civil organizations, to symbolic figures such as hackers that expand the possibilities of the uses and appropriations of the Information and Communication Technologies. In conjunction with other aspects, such as local population dynamics, the emergence and maintenance of community media or wireless networks can be encouraged or inhibited. In the cases that are included in this issue, these are examples in which it can be observed that people use the available resources to use digital technologies, the Internet connection and the media to generate meaningful content.

In the text of Militant Academy, from the idea of *tequio* that can be translated from Nahuatl as collective work towards the community, members of the civil organization Networks for Diversity, Equity and Sustainability A.C. present the possibility of linking the reflection on communication, specifically the one carried out by the indigenous population, with the intervention by civil organizations that have the purpose of carrying out orientation activities on legal and economic aspects in the decision making of the villages and communities, as well as training in the use of broadcasting technologies, mobile telephony and wireless internet networks. The conclusion of this text is that if action is one of the defining elements of communication, then it is precisely the gear for activism and academia.

The Dossier begins with the text by Horacio Biord Castillo, which indicates that native languages are in danger of disappearing due to the predominance of the Spanish language and the historical conditions of colonization that have generated a contempt for local cultures and languages. **"Digital tools, technological appropriation and cultural strengthening. Reflection from the experiences of some Amerindian peoples in Venezuela"**, is

a study of the use of laptop computers that were distributed to teachers and students of schools in indigenous villages to observe the possibilities of using ICTs in the teaching and reproduction of native languages. However, the results indicate that cultural revitalization processes face different challenges.

In the text by Yolanda Martínez Suárez and Saleta de Salvador Agra they reflect on the decisions that are made when showing an image, in this case with the Shuar population with whom they worked, and the consequences that it can have for others. Thus, **"Digital profile photography. Lecturas desde el código de apropiación"**, presents a case study with the Shuar population located in the southeast of Ecuador, specifically from the selection of images for the opening of a profile in a digital social network. The images were a useful resource to express and communicate, following a good methodological design, the individual identities, but mainly the collective ones that make reference to the cultural symbols of their tradition.

Recovering the context and experiences of people who use information and communication technologies, Tommaso Gravante and Francisco Sierra Caballero focus on specific appropriations that happen around social movements where digital technologies are used. **"Digital citizenship and collective action in Latin America: a critique of mediation and social appropriation"** is a review of the experiences of mediation and collective action linked to digital technologies. The authors consider that social movements can no longer be thought in the same way since digital resources can stimulate them in different ways, while the appropriation of technologies can be thought of as a creative process, often related to the social conflict of the context where you live.

In Camilo Cruz Sandoval's text we find the conditions of access to information and communication technologies in an indigenous community in Colombia. **"Information and communication technologies in the Embera Chamí community of Pueblo Rico, Risaralda: a view from the social representations"**, is an approach to a certain type of access to ICT, initially by government programs and aimed at the unequal population that in this case are the indigenous people of the reservations; on the other hand, it is observed the linkage of socio-cultural aspects towards the uses and appropriation of technologies, from which their possibilities to function as resources of support to the community are glimpsed.

An alternative communication experience is described by Nicolás J.C. Aguilar Forero in **"Contagio Radio: a counterhegemonic communication initiative in Colombia"**. The text is a revision to a communicative proposal based on multimedia production, although with an emphasis on radio, from which practices developed by the democratization of communication and the generation of critical thinking can be identified, specifically against

media production of the communication companies which are indicated as an actor with a certain inclination in the internal conflicts of Colombia. Some of the communicative practices described are the circulation of opinion columns, the action in network with other organizations that work for the construction of peace, the creation of social complaint videos and the coverage of streaming events.

Marina Poggi draws attention to social movements from a case, the Peasant Movement of Santiago del Estero that has maintained links with the agricultural sector and struggles around the land. The organization of this movement has generated particular uses of the available means of communication, for example, community radio or a magazine and services linked to the Internet. Thus, in **"Representations, resources and communication strategies of MOCASE-VC in ICT"**, the author focuses on the use of a blog managed by members of this movement as a resource that allows them to self-represent, highlight actions they have carried out, and maintain presence in digital environments. The digital space allows the Movement to disclose its activities and claims.

The text that closes the dossier is that of Aracele Lima Torres, who investigates the digital inclusion program promoted by the Brazilian government between 2003 and 2016. This program included the use of free software by means of a presidential decree in government agencies. In **"Software livre como política de preservação da democracia brasileira"**, the author tells us that public policy to encourage the use of this type of software was based on two ideas, one on scientific-technological independence of the country, and another that linked its use with an idea of democracy. In this sense, citizens were invited to participate not only in that independence against external technology, but also in political processes. The text ends by pointing out tendencies among those who prefer the use of free software and proprietary software, since it goes beyond the approach to technologies, but in a previous way corresponds to the way of considering the democratic possibilities between liberal models and participative models.

In the Free Articles section five papers related to education and history are presented. From Colombia, the text by Alexander Ortiz Ocaña, María Isabel Arias López and Zaira Esther Pedrozo Conedo, **"Towards a decolonial pedagogy in / from the global south"**, presents a study from the teaching they have made and reflect on the need to convert the Aulic space as a place of reciprocal learning between teachers and students. **"Community participation and non-formal education in intercultural contexts in Mexico"** is an article by Nayely Melina Reyes Mendoza, Bertha Maribel Pech Polanco and Juan Carlos Mijangos Noh in which a non-formal pedagogical experience is systematized with a Mayan community in Yucatan in which it is evident that the school has functioned as a barrier to the integral education of the community. Maralyn Shailili Zamora Aray from Argentina has shared

"Indigenous Intercultural Education: weaving thread by thread the life and resistance of our people", a text in which she criticizes the absence of an education that respects interculturality because it does not respect the right of indigenous peoples to create their own way of organizing the school. From Chile, entitled **"Benjamin, Debord, histories and historiographies from the global south"** in which its author, Juan José Navarro Martínez, uses decolonial studies and the ecology of knowledge to propose an idea of how historiography should be treated from an epistemology of the south. Closing the free articles, from Brazil we find a text by Fabio S. Andrioni entitled **"Paths to the future: the future and the role of the Latin-America in the book The year 2000, by Herman Kahn and Anthony J. Wiener"**, in which it is analyzed the vision that was had about the development in the period of 1960-1970. The Reviews section features the contribution of José Javier Capera Figuero and presents the book coordinated by Jorge Regalado (2017) "Pensamiento crítico, cosmovisiones y epistemologías otras, para enfrentar la guerra capitalista y construir autonomía" (Critical thinking, worldviews and other epistemologies, to confront the capitalist war and build autonomy).

The texts that make up the main theme of this volume show that the connectivities and the uses of the media are heterogeneous; even more media and digital practices carried out by people and groups. Also, it can be observed that political interests and subjectivities affect the possibilities and proposals to use communication and information resources, which in turn are inserted into the particular social and historical processes of groups and societies. As a whole, they are an invitation to continue questioning and inquiring about the recent processes linked to internet connectivity and the appropriation of the media.

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