

Decoloniality and Ancestrality in Platform-based Community Communication

Decolonialidad y ancestralidad en la comunicación comunitaria basada en plataformas

Decolonialidade e ancestralidade na comunicação comunitária baseada em plataformas

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Abstract: This article seeks to characterize Community Communication in the decolonial and ancestral dimensions of its initiatives and practices. It emphasizes the current vitality of this field of study through the construction and visibility of the diversity that constitutes different territories, based on the production and programming of media content that operates on different platforms. Based on an exploratory research of books, articles, and documents, it discusses processes triggered by recent initiatives that seek to redefine themselves through their actions in digital and traditional media, such as those of the Coalition of Peripheral, Indigenous, and Quilombola Media and of Media Brazil Territory, as well as perspectives for the formulation and implementation of public policies that legitimize and disseminate them.

Keywords:

Community Communication, Decoloniality, Ancestrality, Platformization, Territories

Resumo: Este artigo busca caracterizar a Comunicação Comunitária nas dimensões decoloniais e ancestrais de suas iniciativas e práticas. Ressalta a atual vitalidade desse campo de estudos na construção e visibilidade das diversidades presentes nos territórios, a partir da produção e programação de conteúdos midiáticos que atuam em distintas plataformas. A partir de uma pesquisa exploratória de base bibliográfica e documental, são colocados em

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diálogo processos acionados a partir de iniciativas recentes, que buscam se ressignificar a partir de suas atuações em mídias digitais e tradicionais, como as da Coalizão de Mídias Periféricas, Indígenas e Quilombolas e do Território Mídias Brasil, bem como perspectivas para a formulação e a implementação de políticas públicas que as legitimem e disseminem.

Palavras-Chave:

Comunicação Comunitária. Decolonialidade. Ancestralidade, Plataformização, Territórios

Resumen: Este artículo pretende caracterizar la comunicación comunitaria en las dimensiones decoloniales y ancestrales de sus iniciativas y prácticas. Destaca la vitalidade actual de este campo de estudios en la construcción y visibilidad de las diversidades presentes en los territorios, a partir de la producción y programación de contenidos mediáticos que operan en distintas plataformas. A partir de una investigación exploratoria de base bibliográfica y documental, se ponen en diálogo procesos impulsados por iniciativas recientes, que buscan redefinirse a partir de sus actuaciones en medios digitales y tradicionales, como las de la Coalición de Medios Periféricos, Indígenas y Quilombolas y del Territorio Medios Brasil, así como perspectivas para la formulación y la implementación de políticas públicas que las legitimen y difundan.

Palabras clave:

Comunicación comunitaria, Decolonialidad, Ancestralidad, Plataformización, Territorios.

1. Introduction

As transnational conglomerates consolidate their power on the Internet through social media, Community Communication initiatives are also beginning to reorganize themselves around digital platforms. What may initially be understood as a search for new production and circulation flows of audiovisual content ultimately translates, upon closer analysis, into possible alternatives for existence in the face of restrictive policies that should enable Community Communication within the country.

However, these forms of existence are significantly precarious on digital platforms and social media, with characteristics that differ from mainstream media production and diffusion prevalent until the 2000s. While it is relatively easy to create and disseminate content online, controlling its targeting and exposure is difficult. This has led to complaints

about questionable practices by digital conglomerates and calls to regulate their responsibilities.

This scenario, in which Community Communication initiatives are embedded, is inevitable. Therefore, it is necessary to investigate how these initiatives persist in the face of limitations inherent to the current networked digital environment. It is also necessary to examine the mechanisms that reshape relationships around affirming the importance of Community Communication in the age of digital platformization.

Specifically, we will investigate the initiatives of the Coalition of Peripheral, Indigenous, and Quilombola Media (Coalition) and Território Mídias Brasil (Território), focusing on their efforts to build a networked Community Communication system oriented toward self-referential practices through dialogues that strengthen their respective spheres of influence. Additionally, we will examine the relationships they establish with traditional and digital media corporations through partnerships that create greater visibility of Community Communication while engaging with dependency on the private communication system, which repeatedly undermines the potential of communities' own communication initiatives.

Based on exploratory research drawing from bibliographic and documentary sources, this study examines processes set in motion by recent initiatives, such as those of the Coalition and the Territory, which gain new significance through their activities in digital and traditional media. The study also explores perspectives for formulating and implementing public policies that legitimize and disseminate these initiatives.

In a landscape of digital media platformization, where a significant portion of the population maintains a presence as both media consumers and citizens engaged in various areas of social interest, these initiatives seek avenues for affirmation. In this context, the initiatives face the challenge of revitalizing their work by creating and disseminating content and narratives within their operational territories and among the general population. Furthermore, they address how they establish mechanisms that renegotiate relationships with traditional and digital media groups. In light of these practices, they assert the importance of community communication.

2. Community Communication: Decolonial and Ancestral

Community Communication can be understood as a trajectory that has always engaged with decolonial thought and the reinforcement of ancestral heritage. First, we will trace the history of initiatives and practices that highlight this dialogue. Then we will present the characteristics of this approach.

Recovering this history is important because it provides a contemporary perspective, which is an important — though not all-encompassing — dimension in the production of broader meanings regarding a history already established in the literature on the sector (Peruzzo, 2004). Currently, meanings are being explored from diverse perspectives that are enriching and complexifying understandings of Community Communication. These perspectives align with and reconcile with the experiences of indigenous peoples in a recovery of ancestral heritage and, generally, from a decolonial perspective.

In this context, Community Communication is understood as being built in response to specific demands and potentialities, but reconfigured around challenges posed to future generations.

2.1 The History of Community Communication and the Current State of the Debate

Despite the many adjectives employed to characterize this form of communication (DORNELLES, 2007), the term “community communication” is used here for two fundamental, interrelated reasons: its alignment with the Latin American framework regarding these initiatives and its impact on public communication policies in Latin American countries, especially throughout the 2000s.

Despite significant debate about the relevance of the terms “community communication” and “popular communication” (Peruzzo, 2025; Miani, 2011; Paiva, 2008), both are understood here as specific derivatives of a form of communication that serves as an alternative to the hegemonic model. This alternative form of communication manifests itself through traditional broadcast media and social media on digital platforms on the Internet. Given the political and regulatory debate that enables the recognition, visibility, and sustainability of these initiatives, it is more appropriate to treat them as forms of Community Communication, one of the various dimensions of alternative communication.

Due to the decreasing cost of audiovisual production equipment, a trend identified as irreversible in the McBride Report (UNESCO, 1980, p. 349), which stated that “individuals and groups can (or will soon be able to) use their own means of communication and resources, alongside those of the mass media”, Community Communication initiatives began with the adoption of available technologies, leading to the formation of associative networks seeking legal recognition to ensure the sustainability of their initiatives.

Initially disseminated by grassroots and labor groups since the 1970s, these initiatives involved critical researchers in Communication and Social Sciences. This led to the

emergence of a distinct field of research within Communication Sciences, as well as a specific sector demanding National Communication Policies that would include community broadcasting.

Throughout the 1980s and 1990s, community radio and TV initiatives expanded through groups, movements, and organizations. These initiatives took distinct forms, such as self-production by community groups and production support provided by collectives formed through social and academic networks. These experiences matured and gave rise to local, regional, and national associations of activists linked to regional and global movements of common initiatives that flourished throughout the 1980s².

With the spread of the Internet and social media, contemporary Community Communication initiatives are no longer organized around media or themes. Instead, they are organized around territories and their points of reference within the realm of communication. These initiatives do not necessarily address intrinsic themes. This shift has been apparent since at least the June 2013 protests, when protesters demanded the democratization of communication by calling for media visibility of issues central to street movements, alongside digital networks that were not covered by global platforms at the time.

At the World Summit on the Information Society, held in Geneva in 2003 and in Tunis in 2005 and organized by the International Telecommunication Union (ITU), a multilateral agency of the United Nations (UN) for the sector, communication was recognized as a human right alongside other rights. This connection began to highlight the importance of combating oppression by mobilizing women, people of African descent, LGBTQIAPN+ individuals, people with disabilities, Indigenous peoples, and quilombolas.

The visibility of these identities and representations has driven the adoption of recognition policies and, consequently, the so-called decolonial turn (Torrico, 2018), as well as a reconnection with ancestry and the strength of Indigenous peoples. This debate has come to the forefront in light of issues related to the media and the recognition of Community Communication initiatives. In a sense, it has reframed the demand for Community Communication, which is grounded in the plurality, diversity, and equity of people within their respective spheres of activity.

² Videazimuth, the International Coalition of Independent Videographers; AMARC, the World Association of Community Radio Broadcasters and also the sector's regulation: the Cable TV Act - Law No. 8977 of 1995, later incorporated into Law No. 12485 of 2011 and the Brazilian Law of Community Broadcasting - Law No. 9612 of 1998.

2.2 Decoloniality and Ancestrality in Community Communication

In light of the challenges posed by a present marked by technological platformization and political polarization, it is possible to consider decoloniality and ancestrality in Community Communication. The first challenge is redefining permanence in the face of media device transformations. The digital media landscape, shaped by algorithms controlled by transnational conglomerates, is far more complex than the broadcasting landscape, which is largely controlled by media groups rooted in national culture, politics, and the economy.

The latter presents practical challenges in daily interactions as well as structural challenges related to the viability, legitimacy, and continuity of Community Communication initiatives in a world of heated debates that trigger sensitive affections, bringing people together in “bubbles” of affinity while excluding those perceived as different based on what has come to be known as “cancel culture”.

Living in an environment that encourages impulsive and pragmatic expressions (Haidt, 2024) calls for a political agenda that fosters potential alliances within a broad common framework of principles and opportunities for action. A significant step in this direction was the Quito Declaration, which resulted from the First Latin American Communication Congress (CIESPAL-FELAFACS), held in Quito, Ecuador, in October 2023.

The Quito Declaration assesses the current state of Social Communication programs on the continent and proposes solutions to overcome their limitations. It serves as a significant starting point for mobilizing the efforts of administrators, faculty, and researchers in the field. The declaration emphasizes the importance of undergraduate and graduate Communication programs and the role of universities in producing and organizing knowledge. These programs contribute to training future professionals in various fields and recognize the significance of Communication in a society influenced by platforms, data, and their interpretations. The document aims to present a proposal for restructuring that has long been neglected in the form of a manifesto, while also reviving relevant critical trajectories in Latin American communication thought.

The document addresses themes such as curricula geared toward current challenges, misinformation and infodemic, media concentration, obstacles to advancing National Communication Policies, and the need for critical media literacy. It reframes and values learning about communication in the context of ecosystemic transformations within a vision of social, gender, and climate justice.

In this current revival, decoloniality and ancestry are necessary perspectives that reinforce and revitalize the struggle for human rights and social justice. This struggle is

interconnected with the trajectory of activism for the democratization of communication and the affirmation of communication as a human right, alongside other rights (Moraes, 2003). Recognizing the importance of ancestral knowledge connected to these struggles expands the meaning and significance of action. It brings theory closer to practice and connects generations with different perspectives on critical and systemic action.

The debate surrounding decoloniality contrasts with what Quijano (2005) referred to as the coloniality of being, knowledge, and power. Considering the challenges of the present, Villanueva, Lima, and Carrasco (p. 19) argue that “thinking about communication from the perspective of decoloniality implies a political, ethical, historical, and situated position interested in the cognitive and practical perspectives of those who have been and are historically uncommunicated”. In other words, it involves “promoting a questioning of internal colonialism” and proposing “a political-communicational rearticulation and the recognition of subaltern peoples and cultures for self-affirmation and self-determination in the face of the hegemonic neoliberal global project”, while acknowledging that “the communication field is also colonized and triply marginalized” (Castro-Lara, 2016).

The transition from a discourse focused on demanding spaces for expression in the face of media conglomerate domination to a discourse characterized by the democratization of access to, production of, and circulation of diverse media content is understandable. This shift in focus has moved from the specific struggle for policies that guarantee the allocation of spaces to a broad mobilization for the visibility and representation of diverse social groups in all media.

3. Platform-Based Community Communication: Contemporary Challenges

The relationship between Community Communication activists and advocates and traditional media has been characterized by criticism of the mass media's role, whether due to its homogenized coverage of the population or its inability to address the specific issues and perspectives of residents in a given locality (Silva & Moraes Filho, 2016). At the same time, Community Communication initiatives have demanded recognition from traditional media.

From traditional media to social media platforms, strategies have been developed in response to accessible space configurations and the reconfiguration of these initiatives. Previously understood as the construction of media events to “burst the bubble” of mass communication and “find its loopholes”, these strategies now take the form of processes of mediatization within a platform-based context in which Community Communication is produced and disseminated.

Despite technological and economic advantages in content production and distribution, control over targeting and exposure is limited. This leads to restrictions on potential uses and impact, driving the demand for platform role and responsibility regulation. In relation to traditional media, which is currently challenged by global corporations that control social media platforms, Community Communication initiatives seek new relationships of visibility and recognition. These initiatives involve scheduling content and narratives linked to the people involved in their production. Partnerships may even include incorporating future professionals into the news program teams of some broadcast companies.

In this context, the decolonial perspective strengthens by seeking narratives that affirm historically exploited and oppressed social sectors. Communication promoted by indigenous peoples and quilombolas is also reclaimed and rediscovered. These communications identify similarities and specificities with Community Communication (Amaral & Cabral Filho, 2022). Additionally, linkages between communication initiatives in favelas, quilombos, and other peripheral initiatives are gaining momentum in the search for a favela epistemology (Goulart, 2023). These initiatives foster spaces for dialogue that lead to communicative practices which empower individuals and reaffirm the ongoing potential and current relevance of Community Communication.

3.1 Initiatives Pointing to New Paths

The Community Communication initiatives discussed here are not the only possible approaches, but they were chosen based on the aspects addressed earlier, which reflect the contemporary challenges of the field. The lack of sustainability in public policies for the sector ultimately renders such initiatives volatile and limits research on established subjects of study whose dynamics affect their identities and continuity.

The Coalition of Peripheral, Indigenous, and Quilombola Media (the Coalition) is a “set of ancestral and journalistic technological solutions for producing and distributing information of public interest in contexts where internet access is limited or nonexistent”. Founded in 2023, the Coalition is a “political platform for the lives, bodies, and identities of

territories historically overlooked and marginalized by mainstream media”³. It strives to affirm communication as a fundamental human right “from the inside to the inside”⁴.

Território Mídias Brasil (Território), launched in 2025, is a recent initiative that supports local media in the states of Rio de Janeiro, São Paulo, Bahia, and Rio Grande do Sul. It is now accepting applications from Pará, Ceará, Mato Grosso, Minas Gerais, and the Federal District. Território offers web hosting to “up to 400 grassroots media collectives, including newspapers, websites, zines, community TV stations, and radio stations”⁵, in partnership with the Barão de Itararé Center for Alternative Media Studies and the Banco do Brasil Foundation.

These initiatives complement one another's proposals, reinvigorating historic causes of the Community Communication movement and revitalizing demands and forms of action based on syntheses developed within these networks. These networks require public policies to affirm the viability of their practices of producing and disseminating media content.

As a self-referential initiative, the Coalition implements a "from inside to inside" communication strategy, based on collective work and respect for people, territories, and ancestral knowledge. The Coalition is composed of 11 organizations that seek to “integrate agendas and actions through multimedia, multiplatform, online, and offline channels using approaches that value and document the memories, narratives, and identities of territories historically silenced by ‘traditional media’”⁶.

In turn, Território has been facilitating the creation of a grassroots, Community Communication network. This network aims to bring together media outlets in a free environment where all voices can be heard. It also offers new paths to those who make a difference in communication for local communities. Registration provides access to a dedicated online space for publishing diverse content and exchanging information, as well as engaging in activities that strengthen initiatives independently.

Ever since the first alternative communication platforms were established, the demand for autonomy in management, programming, and production of content has been a priority for community initiatives. At the same time, these initiatives have positioned themselves as

³ See https://www.instagram.com/p/DDhqHhSPQXi/?utm_source=ig_web_copy_link&igsh=MzRlODBiNWFiZA==.

⁴ See https://www.instagram.com/p/DDZz4RbPBQ8/?utm_source=ig_web_copy_link&igsh=MzRlODBiNWFiZA==.

⁵ See <https://www.anf.org.br/territorio-midias-brasil-convida-iniciativas-perifericas-para-contribuir-com-a-democratizacao-da-comunicacao-popular/>

⁶ See <https://agenciapulsarbrasil.org/o-jornalismo-do-futuro-e-indigena-quilombola-periferico-e-favelado/>

counter-hegemonic, seeking ways to ensure the continuity of their activities through funding strategies that are independent of corporations and governments (Grinberg, 1987).

This debate has been revitalized due to the close ties between such projects and NGOs and researchers who have distant relationships with peripheral communities, especially favelas, through extractive data practices that do not benefit the recipients. Goulart (2023), in contrast, has proposed the term “favela epistemology” to situate the epistemological dispute as central to establishing that favelas and their Black residents are builders of epistemologies anchored in ancestry, lived experience, and community.

The debate surrounding alternative communication as a community practice is linked to communication that emphasizes the importance of individual and collective participation in processes that demand societal recognition. This counter-hegemonic perspective applies not only to the colonization of power expressed in NGOs and universities but also to the visible power of the mainstream media and the invisible power of public policy.

3.2 Policies that Facilitate Recognition

Public communication policies should enable participatory, citizen-centered communication capable of being recognized as a human right related to other rights. If there is a significant discrepancy between the current state of communication and that demanded by community initiatives, then there is ample opportunity to advocate for and establish democratic public policies that foster pluralistic, diverse, and equitable spaces - the hallmarks of democratic communication.

The initiatives presented here mobilize agendas and practices related to demands for regulating the communication sector. With the exception of sustainability-related funding mechanisms, these policies generally affirm diversity, plurality, and equity in media outlets and products. However, they are understood and addressed in terms of recognition and representation within media groups and by society at large.

Thus, for many of these initiatives and collaborations, counter-hegemony - as historically defined by community broadcasting initiatives - is not absolutely necessary to achieve visibility in all spaces for dialogue with the general public, because specific issues related to broadcasting licenses are not essential to Community Communication platforms.

Several Latin American countries are also vigorously advocating for the various agendas related to the democratization of communication. Barros (2024, p. 125) lists some of these agendas, such as:

The pursuit of public participation in formulating policies for the sector, social control over the content disseminated by the media (after its dissemination, (...)) the establishment of channels for receiving contributions and criticism, plurality and diversity in content representation, equal access to information, culture, and knowledge as well as to communication and information technologies, and protection against media abuses in exercising freedom of expression, etc.

Based on the principle that democratic communication is a human right, the full implementation of these proposals within the framework of initiatives led by the Coalition and the Territory also involves seeking visibility among the owners and managers of media groups despite them being traditional or contemporary broadcasters linked to social media platforms controlled by transnational conglomerates. This approach eliminates intermediaries in the formulation and implementation of policies, which would otherwise be an exhausting - if not inglorious or frustrating - process involving the government.

Although community initiatives tend to focus on practical ways to carry out their work, public policies are needed to guarantee and strengthen spaces for people, organizations, and movements broad government action in economic, political, cultural, social, and environmental terms that reverses the historical vulnerability of Black and Indigenous peoples, with these groups actively participating in the debate and formulation of public policies (Melo, 2023).

4. Concluding Remarks

The contemporary landscape in which Community Communication initiatives are situated is composed of two opposing, highly complex forces that shape the situation and offer clues about the challenges to be faced. On the one hand, the force of technological platformization and political polarization stifles diverse ways of life. On the other hand, the irreversibility of the decolonial debate and affirmation of ancestral knowledge are evident in generational perspectives of distinct family structures, a deeper understanding of Indigenous peoples and their customs, and the promotion of spaces for expressing their cultural manifestations.

The decolonial perspective and ancestral knowledge have reached a point of no return due to their broad reach, which brings together distinct yet complementary forms of knowledge. This involves readjusting expectations based on potential critiques and engaging diverse movements, organizations, and groups active in the cultural sphere, as well as utilizing various social media on digital platforms to promote capacity-building policies.

Recognizing Community Communication within its historical context, identifying parallels with present-day demands, and acknowledging the need for revitalization represents an important step toward strengthening community initiatives. This involves researching diverse languages and practices, mobilizing stakeholders to implement projects, and adopting Information and Communication Technologies that reestablish community and civic connections. Critical educommunication and the promotion of culture are public policies implemented and highlighted by the Brazilian federal government that represent viable paths among the available options. These policies have the potential to bring together generations of activists, advocates, and researchers, as well as their ways of participation.

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